A Practical Exposition of The Acts of The Apostles

Vol. 2

1800

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THE GENERAL

PREFACE

To this VOLUME.

Acceptance, which the former Volume on [illegible] *met with, among many ſerious Chriſtians and* [illegible] *the good Uſe, which (as I have often been* [illegible] *ally made of it, in Multitudes of religious* [illegible] *Inſtruction and Edification, eſpecially on the* [illegible] *ntell Importunity of many valuable Friends,* [illegible] *and Pleaſure, that I find in ſtudying the Goſpel-* [illegible] *d me to proceed, in the ſame Manner, on other Parts* [illegible] *Having therefore obtained Help of God to continue to* [illegible] *I have, at length, redeemed ſo much Time from other Services and Avocations, as to carry on my Deſign through the* Acts *of the* Apoſtles, *the Epiſtle to the* Romans, *and the two Epiſtles to the* Corinthians, *according to the Propoſals publiſhed a while ago. Theſe give us a more perfect View of the Scheme of Chriſtianity, than can be gathered from the* Evangeliſts, *who write the Hiſtory of Tranſactions, that paſſed before the Goſpel-Diſpenſation was up in it's full Light and Glory.*

GOD preſerving Life and Health, and Capacities of cloſe thinking, a few Years longer, I purpoſe, by his Aſſiſtance, to go though the Remainder of the New Teſtament in a third *Volume, of much the ſame Size with this: and add, at the End, an* Alphabetical Table *of the principal Things contained in the Paraphraſe, and eſpecially in the Notes, of all the* three *Volumes. I don't intend to let the World be troubled with any further Propoſals for Subſcription; ſince it is to be preſumed, that thoſe who have purchaſed, will approve of what is already put into their Hands, will ſcarce be backward to complete their Set, with the additional Advantage of ſo uſeful a Whole: And, to give them an Opportunity of doing it, the* third *Volume advertiſed in the publick Papers, is*

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AS therefore I may not have such another, I would lay hold on the present Occasion, to express my grateful Sense of the friendly Approbation of these Labours, that has been discovered in the generous Subscriptions to this, *as well as to the former Volume: For these, though fewer than the first, are more than could be reasonably expected, considering how many of my Acquaintance, who encouraged* that, *have been carried off by Death, in the Compass of Seven Years; and how many other Works, of a like Nature, were offered to the Publick, at the same Time with* this; *and especially considering the alarming Troubles and Dangers, Confusions, Losses and Expences, that attended the late detestable, unprovoked and cruel Rebellion against the best of Kings and Governments, at Home; and the additional Charges, and Obstructions to Trade, that still arise from a long continued War, with two formidable Powers, Abroad.*

THE Reader may consult the Preface to the first Volume, to lead him to the View and Plan of my Design, and into the Method I have taken, in disposing the Paraphrase, Notes, *and* Recollections; *and have recommended to be taken, in reading them, either in the Closet, or Family: Only I find, upon Observation, that it may be best for the Part[illegible]bers, to recite first the* Text, *and then the* Paraph[illegible] *the* Number *of the several Verses, both in the T[illegible] in Course; and it may sometimes be proper to [illegible] of the Verses, as soon as the* Paraphrase *on the Verses itself is gone the References to Texts and Notes, that are put into Parenthe[illegible] phrase, or Notes, may ordinarily be passed over in reading t[illegible] consulted at Leisure.*

I CANNOT but own that, as I have constantly aimed at a Practical, *as well as* Doctrinal, *and, (when apprehended to be useful) at a* Critical *Interpretation, and at giving as* wide a Scope *to the Mind of the Holy Ghost therein, as appeared to me to be consistent with the Context, the Paraphrase on many Verses may seem too long; and consequently may be drawn out, on some Chapters, too far, to be conveniently read at once, in the ordinary Course of Family-Devotion. But, in such Cases, I have rather chose to leave it to the Discretion of the Heads of Families, to order how much shall be read at a Time, than to break the Chapters into* Sections, *which might, perhaps, be deemed a disagreeable Innovation, by some sincere, and tenderly scrupulous Souls, the least of which I would studiously avoid offending; and so, like the great Apostle,* be made all *things* Things to all Men, that I may by all Means gain some. *(1 Cor.* ix. 19—22.)

IT is to be supposed, that various Sentiments, in the following Performance, will not [illegible] the Judgment and Taste of Christians of every Character; and I am not [illegible], as to imagine, that I must needs be always right, and they wrong, in [illegible] we differ: But as I have honestly represented every

Text

Text and Context, in the faireſt Manner, according to the Light it has given me, Equity and Candour, Chriſtianity and Humanity, and all the juſt Laws of Free-Thinking demand, that ſuch would ſeriouſly and impartially read and conſider the Evidence, *that offers in the Paraphraſe, and Notes to ſupport it; and I would recommend it to them to look, as I have always deſired to do, to the Spirit of Wiſdom and Revelation, to lead them into the Truth, as it is in Jeſus: And whether they may be convinced, that the Senſe, given of ſome Paſſages, is the true Meaning of them, or not, I earneſtly intreat, that they would not throw the Book aſide, upon a Diſlike of thoſe Parts of it; but, diſmiſſing Prejudices, would make a pious and candid Uſe of the reſt, which I hope they will be entertained with many Things, that, by the Bleſſing of God, may be to their ſpiritual Improvement in Knowledge, Faith and Practice.*

THESE muſt be interwoven in the Reader's Aims and Attainments, as they are in all the apoſtolick Writings, if he would have a juſt and profitable View of the noble Deſign of the Goſpel-Revelation, according to the Holy Scriptures, which are able to make him wiſe unto Salvation, through Faith which is in Chriſt Jeſus. (2 *Tim.* iii. 15.)

IF the Lord graciouſly bleſs the preſent humble Attempt (for which I deſire the Prayers of my Brethren, and of all Chriſtian-Friends Prayers) to anſwer this important End, to the preſent or riſing Generation, I ſhall greatly rejoice, and aſcribe triumphantly it to the God of all Grace, through Jeſus Chriſt: For what I truſt the main Bent of my Ambition is, to be approved of the Lord, as his, and, for his Sake, as all his Peoples, moſt ſincerely and religiouſly devoted, though unworthy, miniſtring Servant,

London, February 16,
1746-7.

JOHN GUYSE.

ERRATA.

PAGE 88. line ult. for *therefore* read *thereupon*. P. 417. l. 35. r. *Unchange*. l. 13. after *Jews*, r. *or to him*. P. 626. l. 25. for *every an*, r. *and every*. the Note, for *ſhews he thinks it*, r. *he thinks it ſhews*.

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CHAP. XXIII.

Paul, *in the Presence of the Council at* Jerusalem, *solemnly professes his Integrity, and has a sharp Rencounter with the High-Priest*, 1—5. *He prudently sets his Adversaries at Variance one with another, and so brings himself off*, 6—10. *The Lord Jesus encourages him in a Vision against further Troubles, that he should meet with at* Rome, 11. *The* Jews *conspire against his Life*, 12—15. *Their wicked Design is discovered to* Lysias *the chief Captain, and he prevents the Execution of it, by sending* Paul *under a strong Guard to* Felix *the Governor of* Cæsaria, 16—35. p. 248

CHAP. XXIV.

Tertullus, *the Orator, comes to* Cæsarea, *and accuses* Paul *to* Felix *of Sedition, Heresy and prophaning the Temple*, 1—9. Paul *clears himself of those Charges, and defends his Behaviour and Doctrine*, 10—21. Felix *defers the Decision of the Cause, and gives the Apostle more Liberty than before*, 22, 23. Paul *preaches Christ to him, who trembles, and yet detains his Prisoner in Hopes of a Bribe to free him*, 24—26. *And, after two Years, being turned out of his Office, he leaves* Paul *a Prisoner, till* Festus *succeeds to the Government*, 27. p. 258

CHAP. XXV.

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CHAP. XXVI.

Paul, *being permitted to speak for himself, gives an Account before King* Agrippa *and others, that in the younger Part of his Life he was a* Pharisee, *and a furious Zealot against Christianity*, 1—11. *Relates his Conversion and Call to the Apostleship, and his Preaching afterwards*, 12—23. Festus, *upon hearing it, counts him mad, who maintains the contrary in a modest Appeal to* Agrippa, 24—26. Agrippa *is almost persuaded to be a Christian, and, together with* Festus, *pronounces* Paul *to be innocent*, 27—32. p. 273, 274

CHAP. XXVII.

Paul *imbarks and sets sail, as a Prisoner, for* Rome, *which may be called his* fourth *apostolick Journey, though under Confinement*, 1—8. *He foretels great Dangers in the Voyage, but the Company don't believe him*, 9—11. *They meet with a threatning Storm, which reduces them*

to the utmoſt Extremity, 12—20. Paul *nevertheleſs aſſures them from God, that none of their Lives ſhould be loſt*, 21—26. *They ſuffer a terrible Shipwreck, but at length they all land with Safety, though with great Difficulty, on a certain Iſland*, 27—44. p. 284

CHAP. XXVIII.

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CHAP. IV.

The Apoſtle, animated by a Conſideration of the Excellency and Power of the Goſpel-Miniſtry, declares that he and his Fellow-Labourers diſcharged it with unwearied Diligence, Sincerity, and Faithfulneſs, though not with equal Succeſs to all, 1—7. *That their Sufferings for it were exceeding great, and yet attended with rich Supports, and various Advantages,* 8—12. *And that their Proſpects of eternal Glory were their chief Preſervative againſt fainting under their Tribulations,* 13—18. p. 731

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CHAP. VIII.

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CHAP. IX.

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CHAP. X.

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A PRACTICAL

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A PRACTICAL EXPOSITION OF THE *Acts* of the *APOSTLES*,

In the Form of a PARAPHRASE.

The Preface to the *Acts* of the *APOSTLES*.

THE Antients generally agree that *Luke* *, the beloved Phyſician, (*Col.* iv. 14.) was the Penman of this Hiſtory; which refers back to, and ſtands in connection with, what he had wrote before in his Goſpel, and is inſcribed to the ſame Perſon, viz. *Theophilus*, as appears by comparing *Act.* i. 1. with *Luk.* i. 3. and ſo it may be eſteemed as a ſecond Part of his Hiſtory, which perhaps was wrote at the ſame Time, or very ſoon after, and in the ſame Book with the former, though *John*, who wrote laſt, is placed between them, for the Convenience of having all the Goſpels together.

In the former Part, *Luke* gave an Account of Chriſt from his Birth to his Death, Reſurrection, and Aſcenſion to Glory; and in this, he draws a ſhort Sketch of what paſſed between our Bleſſed Lord's Reſurrection and Exaltation, and then carries on his Narrative in an orderly Series of what followed, in the wonderful Effuſion of the Spirit, and Propagation of the Goſpel, firſt among the *Jews*; then among the devout Gentiles, chiefly under the Miniſtry of the two great Apoſtles, *Peter* and *Paul*; and, laſt of all, among the *idolatrous* Nations, who were *Paul*'s peculiar Province, and were converted by the Power of Divine Grace, attending the Diſcharge of his Office to them: And this was ſufficient for a Specimen of what was done by his Fellow-Servants in the Goſpel, only allowing that this Apoſtle of the *Gentiles laboured more abundantly than they all*, as he ſaid of himſelf (1 *Cor.* xv. 10.)

The firſt eight Chapters indeed, which bring us to the Converſion of *Saul*, relate to all the Apoſtles together in *Jeruſalem* and *Judea*, till they were ſcattered abroad, and preached the Goſpel in different Countries; and they take in a particular Account of *Stephen* and *Philip*, who were choſen to be Deacons, and were apoſtolick Men; yet even in thoſe Chapters, *Peter* is principally taken Notice of; and from thenceforward the Hiſtory is in a Manner confined to him and *Paul*:

* Some learned Men have thought that *Luke* was one of the Seventy Diſciples; but others was a later Convert under *Paul*'s Miniſtry. See Dr *Whitby*'s Preface to the Goſpel of

But as *Luke* became, in Time, one of *Paul*'s Companions, and was an Eye-witneſs to a great Part of the Things recorded as done by him; ſo he gives us the moſt particular and enlarged View of his Travels, Labours, and Sufferings, of the Triumphs of Grace, by Means of his Miniſtry, over *Jews* and *Gentiles*, and of the Churches planted and reviſited by him, till his firſt Impriſonment for two Years at *Rome*, (*ch.* xxviii. 30.) with which this Hiſtory ends, about thirty Years, after Jeſus was exalted at the Father's Right-Hand.

CHAP. I.

A brief Review of the Hiſtory of Chriſt, eſpecially after his Death, 1—8. *His Aſcenſion to Heaven from the Mount of* Olives, 9—11. *His Diſciples Return to* Jeruſalem, *and the Choice of* Matthias, *to be an Apoſtle in the Room of* Judas, 12—26.

TEXT.

1 *THE former Treatiſe have I made, O Theophilus, of all that Jeſus began both to do and teach,*

2 *Until the Day in which he was taken up, after that he through the Holy Ghoſt had given Commandments unto the Apoſtles whom he had choſen.*

3 *To whom alſo he ſhewed himſelf alive after his Paſſion, by many infallible Proofs, being ſeen of them forty Days, and ſpeaking of the Things pertaining to the Kingdom of God:*

PARAPHRASE.

1. 2. I *Luke* have already given you, O *Theophilus*, (See the Note on *Luke* i. 3.) an authentick Account in writing of all that might be needful for your Information, and Satisfaction about the many admirable Things, which Jeſus, the great and only Saviour, taught and did, for laying the Foundation of the Chriſtian Church, during his Abode upon Earth, till the very Day that he aſcended, and was received up to Glory; which was after he, by an unmeaſurable anointing of the Holy Spirit on himſelf, as the great Prophet of the Church, and by a Communication of it in ſome Degrees to his Apoſtles, * had inſtructed and commiſſioned them, had explained the Nature and Deſign of their Office, and therewith charged them to obſerve his Orders, whom he had choſen and ſet apart to be his Witneſſes, and the chief Miniſters of his Kingdom.

3. To whom alſo, as I have informed you, (*Luke* xxiv.) he preſented himſelf alive, after he had been put to the terrible Death of the Croſs; and, in his wonderful and gracious Condeſcenſion, gave them Abundance of remarkable and demonſtrative Evidences of his being really riſen from the Dead; (εν πολλοις τεκμηριοις) they having plainly ſeen him at ſeveral Times, and on various Occaſions, for the Space of forty Days, between his Reſurrection and Aſcenſion to Heaven; and having eat and drank, and familiarly converſed

* *Through the Holy Ghoſt* may relate either to Chriſt's giving the Apoſtles their Commiſſion, or to his fitting, and furniſhing them for it, when he not only opened their Underſtandings, but breathed upon them and ſaid, *Receive ye the Holy Ghoſt*, (*John* xx. 22.) as an Emblem and Earneſt of what he would ſoon further do in a more plentiful Effuſion upon them: And the *Commandments* he gave them, may relate either to what he did of this Kind before his Death, or after his Reſurrection, when he ſaid, *Go ye into all the World, and preach the Goſpel to every Creature* (*Mark* xvi. 15.) But as his appearing and *ſpeaking to them of the Things pertaining to the Kingdom of God*, after his Reſurrection, is mentioned in the next Verſe, it ſeems that what is here ſaid, rather refers to what paſſed before his Death.

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with him, (*ch.* x. 41. and *Luke* xxiv.) and been inſtructed by him in many Particulars, that were proper to be then communicated to them, and inſiſted on in their Preaching, relating to the Kingdom of Grace, which he would ſet up, and propagate with great Succeſs, by Means of their Miniſtrations, attended with the Effuſion of his Spirit in this World, and to the Kingdom of Glory, to which he was going, and in which all ſhould be perfected in the World to come.

4 *And being aſſembled together with them, commanded them that they ſhould not depart from Jeruſalem, but wait for the Promiſe of the Father, which, ſaith he, ye have heard of me.*

4. And at one of their ſolemn Aſſemblies, in which he was preſent juſt before his Aſcenſion, he, to raiſe their Faith Hope and Joy, with Regard to the great Things he would further do for them and by them, ordered them not to return to their ſecular Buſineſs in the Country, * nor leave *Jeruſalem*, how dangerous ſoever they might think it for them to continue there; nor yet enter immediately on their publick Miniſtry, for which he had given them Commiſſion; but to wait in a Way of publick and private Exerciſes of Devotion, and in a Dependence upon his Power, Faithfulneſs and Grace, for an Accompliſhment of the Promiſe of the Spirit, which his Father and their Father had given by the antient Prophets, relating to the Meſſiah's Days, (*Iſa.* xliv. 3. and *Joel* ii. 28.) and which he himſelf had often acquainted them with, and aſſured them ſhould be fulfilled, and particularly a little before his Death, at large, (*John* xiv. xv. xvi. *Chapters*) for their Encouragement and Comfort, when he ſhould be gone to the Father.

5 *For John truly baptized with Water; but ye ſhall be baptized with the Holy Ghoſt, not many Days hence,*

5. For, ſaid he, according to *John* the *Baptiſt*'s own Teſtimony concerning himſelf and me, (*Luke* iii. 16) he indeed initiated his Diſciples by Baptiſm with Water, and *that* was all that he could do; but I, by a better Baptiſm which that prefigured, will ſhed down my Spirit with his Gifts and Graces in a plentiful Manner upon you, that ye may be more than ever confirmed in your Faith, ſanctified and comforted, and may be thoroughly qualified with Wiſdom, Courage, and Utterance, for the great Work and Office, to which I have ſent you; (ſee the Note on *Mat.* iii. 6.) and that my Church and Miniſtring Servants may have a memorable Pledge of my ſpiritual Preſence with them, under the Goſpel Diſpenſation, to the End of the World. And this he told them ſhould be within a very little Time, meaning as ſoon as the follow-

* Dr *Lightfoot* and ſo [illegible] have thought, that this Aſſembly was when our Lord met his Diſciples, according to his own Appointment, on a Mountain in *Galilee*, (*Mat.* xxviii. 16.) where it is probable the five Hundred Brethren ſaw him at once, which the Apoſtle ſpeaks of, 1 *Cor.* xv. 6. But Chriſt's here commanding the Apoſtles not to *depart* from *Jeruſalem*, carries an Intimation, as if they were then there; and immediately hereupon, perhaps the very ſame Day, our Hiſtorian tells us, that Jeſus *led them out*, as far as to the Borders of *Bethany* in the Mount of *Olives*, from whence they ſaw him aſcend to Heaven; and then ſpeaks of their returning or going back again to *Jeruſalem*, ver. 12. compared with *Luke* xxiv. 50, 51, 52. (See the Note there) Or Chriſt might firſt lead them to *Bethany*, from whence he took them with him to that Part of the Mount, from which he aſcended; and whilſt he continued to bleſs them he was parted from them.

ing Pentecoſt ſhould come, which was the Days after his Aſcenſion; (*chap.* ii. 1. ſee the Note there) tho', to keep them continually waiting for him in his way, he did not think proper then to acquaint them with the preciſe Time when it ſhould be.

6 When they therefore were come together, they asked of him, ſaying, Lord, wilt thou at this Time reſtore again the Kingdom to Iſrael?

6. The Diſciples apprehending that the Reſurrection of Chriſt had put him into a State, that might favour their fond Notions of his temporal Dominion, which they ſtill were willing to indulge; they therefore, at their laſt ſolemn Meeting, (See the Note on *v.* 4.) put a Queſtion to him, ſaying, Lord, as thou art now riſen a Conqueror over Death, and all thine Enemies, Is this the Time that we have been looking and longing for, when thou wilt ſet God's People *Iſrael* at Liberty from every foreign Yoke, and reſtore their Nation to a State of Grandeur, Influence, and Power, and bring all the Princes and Kingdoms of the Earth in Subjection to them, according to our own Expectation from antient Prophecies of the great Power and Glory of the Meſſiah's Reign? (*Dan.* vii. 27.) And what! Wilt thou now, after all, admit thoſe of our Rulers and Countrymen to the high Honours of this Kingdom, who have offered ſo many Indignities to thee, and ſo ſhamefully and cruelly put thee to Death?

7 And he ſaid unto them, It is not for you to know the Times or the Seaſons, which the Father hath put in his own Power.

7. But (δε) as the Effuſion of his Spirit would ſoon cure them of all their carnal Sentiments about his Kingdom, he, waving a Reply to their miſtaken Notion in the Queſtion, gently checked their vain Curioſity, ſaying to them, It neither belongs, nor would it be of any Advantage to you, to know before hand the exact Time and Circumſtances, in which the great Revolutions, that are coming on, are to be wrought; theſe God, the Sovereign Author and Diſpoſer of all Things, has reſerved as a Secret for the preſent in his own Mind, who has Authority to reveal them, or not, and will bring them to paſs in the beſt Manner, and in the fitteſt Seaſons, according to the Counſel of his own Will, whenever he pleaſes.

8 But ye ſhall receive Power after that the Holy Ghoſt is come upon you: And ye ſhall be Witneſſes unto me, both in Jeruſalem, and in all Judea, and in Samaria, and unto the uttermoſt Part of the Earth.

8. However, know ye for your Comfort, that, weak and deſpicable as ye have hitherto been, ye ſhall receive much nobler Powers of a ſpiritual Kind than ye are aware of, for preaching and confirming the Goſpel of my Kingdom, by the Deſcent of the Holy Ghoſt on you; and hereupon ye ſhall go forth in my Name to atteſt my Reſurrection, and publiſh the Word of my Grace, with holy Liberty, Wiſdom, and Courage, and with miraculous Signs to confirm your Teſtimony; and this ſhall [illegible] with great Succeſs, * firſt in *Jeruſalem*, afterwards in [illegible] Land of *Judea*,

* Here our Lord ſpecifies the Order, in which his Commiſſion was to be executed, as well as the Extent of it; and the following Parts of this Hiſtory ſhew that accordingly, in Fact, the Apoſtles preached the Goſpel firſt at *Jeruſalem*, (*ch.* ii—vii.) then in various Parts of *Paleſtine*, and among the *Samaritans*, on Occaſion of the great Perſecution of the Church; (*ch.* viii. ix.) then to the *Gentile* Proſelytes of the Gate, (*ch.* x. xi. xii.) and laſt of all to the idolatrous *Gentiles* (*ch.* xiii. to the End of the Book).

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and among your Neighbours and Kindred, the *Samaritans*, with whom this Nation has been ſo long at Variance, and to whom I formerly forbad your preaching; and then among the religious Proſelytes of the Nations round about you; and laſt of all among the idolatrous *Gentiles* far and wide, even to the moſt diſtant Parts of the World.

9 *And when he had ſpoken theſe Things, while they beheld, he was taken up, and a Cloud received him out of their ſight.*

9. Then, whilſt he was ſpeaking in this authoritative, gracious, and affectionate Manner to them, and pronouncing a Bleſſing upon them, (*Luke* xxiv. 51.) to ſatisfy them that his Heart was full of Love at his parting with them, and that he would ever afterwards be mindful of them, he gradually mounted up in the Air in their Sight, as *Elijah* did in the View of *Eliſha*, they continuing to look at him with the utmoſt Care and Attention, till their Eyes could no longer diſcern him by Reaſon of a Cloud of Glory, which incloſed him, and intercepted the Ken of their Eyes.

10 *And while they looked ſtedfaſtly toward Heaven, as he went up, behold, two Men ſtood by them in white Apparel:*

10. * And while they were thus eagerly looking up after him, and obſerving his Aſcent towards Heaven, with Conſternation and intermingled Grief and Joy, with Fear of loſing him, and Hope and Deſire of his returning to them, and while Throngs of Angels attended him, as his Servants, to pay their Homage and due Honours to him, (*Pſ.* lxviii. 17.) Behold a very remarkable Circumſtance! Two of the celeſtial Hoſt appeared in the Form of Men, and deſcending came, and ſtood near to the Diſciples in Robes of illuſtrious Light, an Emblem of their Grandeur, Purity, and Joy.

11 *Which alſo ſaid, Ye Men of Galilee, why ſtand ye gazing up into Heaven? this ſame Jeſus which is taken up from you into Heaven, ſhall ſo come in like manner as ye have ſeen him go into Heaven.*

11. And they addreſſed them in a familiar, kind and encouraging Manner, ſaying, O ye *Galileans*, who are the Diſciples and Followers of Jeſus, be not diſmayed at his being thus taken from you; Why ſhould ye ſtill continue to ſtand looking ſo wiſhfully upwards to Heaven, as if ye were expecting him to return immediately to you from thence? This very Jeſus, who lately died for your Sins, and roſe again for your Juſtification, and is now gone before you to Heaven, to be enthroned in his Kingdom there, ſhall as truly, viſibly, and perſonally deſcend in a glorious Cloud, and with a like Retinue of Angels, to judge the World at the Laſt-Day, as ye have now ſeen him with your own Eyes aſcending into Heaven, to appear in the Preſence of God for you. (See and compare *Pſ.* lxviii. 17. 18. 1 *Theſſ.* iv. 16. 2 *Theſſ.* i. 7. and *Rev.* i. 7.)

12 *Then returned they unto Jeruſalem, from the Mount cal-*

12. Then the Diſciples, being ſatisfied with the Account the Angels had given them, went back from the Mount of *Olives* to *Jeruſalem*, in Obedience to their Lord's Inſtructions

* None of the Diſciples ſaw Chriſt riſe from the Dead, nor was there any Occaſion that they ſhould ſince their ſeeing him afterwards alive, and converſing with him, &c. were as undeniable Proofs of his Reſurrection, as if they had ſtood by when he came out of the Sepulchre. But he aſcended to Heaven in their Sight, that they might be equally aſſured of his being gone thither, which ſeems to have been, not by a ſwift Flight or Rapture, but in a leiſurely gradual Manner, that they might be in no Danger of being deceived, and might have the faireſt Opportunity of diſtinctly obſerving it.

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led Olivet, which is from Jeruſalem a Sabbath-Days Journey.

and Commands, (*ver.* 4.) that they might wait with Faith and Patience for the Deſcent of the Spirit upon them there, according to his Promiſe, * *Jeruſalem* being about a Mile's Diſtance from that Part of the Mountain, which lay within the Tract of Ground that belonged to *Bethany*, (as was related, *Luke* xxiv. 50.) and from which he went up into Heaven; and ſo at his taking leave of this World, as a triumphant Conqueror, his Feet ſtood upon the Mount of *Olives*, as was propheſied of him. (*Zech.* xiv. 4.)

13 *And when they were come in, they went up into an upper Room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the Son of Alpheus, and Simon Zelotes, and Judas the Brother of James.*

13. And upon the Diſciples Arrival at *Jeruſalem*, they daily attended the Worſhip of God in the Temple, (*Luke* xxiv. 53. ſee the Note there) and frequently met in an upper Apartment, † fit for their Purpoſe, to carry on religious Exerciſes together; and there they continued aſſembling, and waiting with Faith, Hope and Joy, for the Spirit, which Chriſt had told them ſhould ſoon be poured out upon them from on high; particularly there were the eleven Apoſtles, whom Jeſus had owned and favoured with his Viſits after his Reſurrection, and who were preſent at his Aſcenſion, viz. *Peter*, *James*, and *John*, who had likewiſe ſeen his Tranſfiguration in the Mount, and were Eye-witneſſes of his laſt Sufferings in the Garden; and together with them were *Andrew*, *Philip*, and *Thomas*, *Bartholomew*, and *Mathew*, *James* the Son of *Alpheus*, with *Simon Zelotes*, and *Judas* the Brother of *James* the Leſs. (See an Account of all theſe in the Paraphraſe and Note on *Mat.* x. 2, 3, 4.)

14 *Theſe all continued with one accord in Prayer and Supplication with the Women, and Mary the Mother of Jeſus, and with his Brethren.*

14. All theſe (*Judas* Iſcariot having before left them, and execrably betrayed his Lord, and laid violent Hands on himſelf) kept and joined together, as with one Heart and Soul, in humble, earneſt, perſevering and believing Petitions and Pleas, as well as Thankſgivings and Praiſes, (*Luke* xxiv. 53.) which were addreſſed to the Lord Jeſus, ‖ and to the Father in

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* A *Sabbath Day's Journey* was, according to ſome, two Thouſand Cubits, or a Thouſand Yards, and according to others, about 8 Furlongs, or one of our Miles. Thus far it was lawful for the *Jews* to travel on the Sabbath Day: Their Cities, together with their Suburbs, might be ſo long as to make it ſometimes neceſſary for them to go ſo far to the Synagogue; and as this is made a Deſcription of the Diſtance between *Jeruſalem* and that Part of Mount *Olivet*, from which our Lord aſcended, his aſcending from *Bethany* (*Luke* xxiv. 50 ſee the Note there) may be underſtood only of that Part of the Mount, which lay within the borders of *Bethany*; for that Town itſelf was fifteen Furlongs from *Jeruſalem*, *John* xi. 18.

† This *upper Room* is thought by ſome to have been one of the Oratories or Chambers of the Temple: But as theſe belonged to the Prieſts, or at leaſt were under their Direction, it can hardly be ſuppoſed that they would have permitted our Lord's Diſciples to Lodge there. I therefore take it to have been ſome upper Room in one of their Friends Houſes, where they aſſembled, as the *Jews* were wont to do in ſuch Places for religious Worſhip, and where they might meet with the greater Privacy. Some ſuppoſe it to have been that, in which Jeſus had celebrated the Paſſover with his Diſciples. See *Univerſal Hiſtory*, Vol. IV. p. 249.

‖ It is highly reaſonable to ſuppoſe, that they directed their Prayers to Chriſt, who had made them Promiſes of ſending the Spirit, when he ſhould go to the Father, (*John* xv. 26. and xvi. 7.) as well as that they prayed to the Father in Chriſt's Name, according to the Order he had given them, *John* xvi. 23, 26. (See the Note there) And it ſeems every way moſt natural to underſtand their

in his Name, for an Accompliſhment of the great Things they were looking for from him, to furniſh them for the important Services, which he had aſſigned to them; and with theſe many others cordially joined in this their religious Employment, as particularly the Holy Women, that followed Chriſt from *Galilee*, attended him to his Crucifixion, viſited his Sepulchre, and ſaw him after he was riſen from the Dead; and * *Mary* the Mother of our Lord, together with thoſe of his Kinſmen after the Fleſh who by this Time believed in him; and there were many others, as we ſhall preſently obſerve.

15 *And in thoſe Days Peter ſtood up in the midſt of the Diſciples, and ſaid, (the Number of the Names together were about an Hundred and twenty.)*

15. Now at one of theſe ſolemn Aſſemblies for Prayer, at which were Preſent about an Hundred and Twenty, or ſix-ſcore Perſons, all faithful and affectionate Diſciples of the Lord Jeſus, the Apoſtle *Peter* took occaſion to ſtand up among them, and addreſſed them (not as one having Authority over them, † but as one that was on a Level with them) in the following Manner.

16 *Men and Brethren, this Scripture muſt needs have been fulfilled, which the Holy Ghoſt by the Mouth of David ſpake before concerning Judas, which was Guide to them that took Jeſus.*

16. My dear Friends and Countrymen, whom I may alſo call my Fellow-Servants and Diſciples, and my Brethren in Chriſt; I have an Affair of vaſt Importance to propoſe to you: Ye all know what has befallen one of our Number, but it ought not to ſurprize or ſtumble you; for as *the Counſel of the Lord ſtands for ever*, (*Pſ.* xxxiii. 11.) and as this melancholy Circumſtance was foretold in Prophecy, and ſo became characteriſtick of the Meſſiah, it was eventually neceſſary, that the Prediction delivered by *David*, under the Inſpiration of the Holy Ghoſt, (*Pſ.* xli. 9.) ſhould be remarkably fulfilled in the perfidious Wickedneſs of *Judas*, of whom, as typified by *Achitophel*, it is there ſaid, *Mine own familiar Friend, in whom I truſted, which did eat of my Bread, has lift up his Heel againſt me*; (ſee the Paraphraſe on *John* xiii. 20.) and who accordingly directed the Counſels of the *Jews* againſt the Lord Jeſus, and conducted thoſe that apprehended him in the Garden, in order to their putting him to Death. (*Luke* xxii, 3, 4, 47.)

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their Prayer, *ver.* 24. as directed to the Lord Jeſus; for all the Apoſtles were at firſt immediately choſen by him, and were to be his Witneſſes, whom he appointed and ſent; and they had before believed in him, and ſpoke of him as their Lord, who knew the Hearts of all Men. *John* xvi. 29, 30. and xxi. 17.

* This is the laſt Time that we have any mention of our Lord's Mother in Scripture; and as to thoſe that are here called his Brethren, (ſee the Note on *Mat.* xii. 46.) they are now reckoned among his Diſciples, tho' formerly did not believe in him, as appears from, *John*, vii. 5.

† *Sitting*, in that Age a Sign of Authority in teaching, and was accordingly uſed by the Scribes and Phariſees, and ſometimes commonly by our Lord himſelf, in ſpeaking to the People. *Peter* therefore did not *ſit* like one claiming Authority over his Brethren; but *ſtood up*, as one that treated them with Reſpect, and only made a Motion to them, which, perhaps, was in Purſuance of ſome of thoſe Inſtructions, that Chriſt gave his Apoſtles, about the *Things pertaining to the Kingdom of God.* (*ver.* 3.) And as *Men and Brethren* was a familiar Appellation frequently uſed by Equals among the *Jews*, and by the Apoſtles in their Diſcourſes on various Occaſions: So *Peter* here addreſſed the Company in this Stile, without any Marks of Authority; and I don't find that our bleſſed Lord ever ſet himſelf ſo much on a Level with his Hearers, as once to uſe this Phraſe in any of his Speeches to them.

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17 *For he was numbered with us, and had obtained part of this Miniſtry.*

17. For this *Judas* was one of our Fellow-Diſciples and Aſſociates, one of Chriſt's Domeſticks, whom he kindly treated and highly favoured, like an intimate Friend, and one whom, of his meer good Pleaſure, he choſe and called to the Apoſtleſhip, and intruſted with the ſame important Miniſtry in his Kingdom, as he did the reſt of us, who have been honoured with that Office. (*Luke* vi. 13—16.)

18 *Now this Man purchaſed a Field with the Reward of Iniquity; and falling head-long, he burſt aſunder in the midſt, and all his Bowels guſhed out.*

18. But this baſe Wretch (ουτος) turned Traitor to his great and benevolent Lord, whom he ſold to the Chief-Prieſts at the Price of a Slave; (*Mat.* xxvi. 15. ſee the Paraphraſe there) and inſtead of getting any Advantage thereby to himſelf, he was ſo terrified in his Conſcience for the deteſtable Crime he had committed, that he returned the Money to them, (*Mat.* xxvii. 3, 4.) who * with theſe Wages of Unrighteouſneſs bought a Field to bury Strangers in; (*Mat.* xxvii. 7.) and he, in the Horror and Deſpair of his own Mind, went and hanged himſelf, and, ſomething giving way, tumbled headlong from that Place with ſuch Force, that his Belly burſt, and let out all his Entrails. (See the Note on *Mat.* xxvii. 5.)

19 *And it was known to all the dwellers at Jeruſalem; inſomuch as that Field is called in their proper Tongue, Aceldama, that is to ſay, the Field of Blood.*

19. And this tremendous Fact could not be concealed, but was univerſally known among all the Inhabitants of *Jeruſalem*; ſo that the Field purchaſed by this iniquitous Money, is commonly called, by way of Infamy, in the vulgar *Jewiſh* Dialect, *Aceldama*, which ſignifies a Field of Blood; intimating that it was bought with that Money, † which was the Price of innocent Blood; and this was a righteous Judgment of God upon him.

20 *For it is written in the Book of Pſalms, let his Habitation be deſolate, and let no Man dwell therein: And, his Biſhoprick let another take.*

20. For as he deſerved the ſevereſt and moſt exemplary Puniſhment; ſo he is the Perſon, to whom ſome other Expreſſions pointed, under the Type of *David* and his Enemies, in the Book of *Pſalms*, not by way of Execration, but of Prophecy, (*Pſ.* lxix. 25. and cix. 8.) *Let his Habitation be deſolate, and let none dwell in his Tents*; and as to the Apoſtolick Function, to which he was choſen together with us, *Let another take his Office.*

21 *Wherefore of theſe Men which have companied with us, all the Time that the Lord Jeſus went in and out among us,*

21. 22. This plainly leads us to the Duty that now lies immediately before us, for ſupplying the Vacancy made by his Villany, Puniſhment, and Death: Therefore as the Holy Ghoſt ordered before, that his Office ſhould be filled up by another, and our Lord himſelf originally deſigned the Number of Twelve to be his Witneſſes, it behoves us to pitch upon ſome proper Perſon for that Purpoſe, from among

* As *Judas*'s Money for which he ſold his Lord was laid out for this Purpoſe, he is ſaid to purchaſe a Field with the Reward of Iniquity, tho' he did not intend that Purchaſe; as Perſons are ſaid to *get to themſelves Shame*, and to *receive Damnation to themſelves*, (*Prov.* ix. 7. and *Rom.* xiii. 2.) tho' they don't deſign it.

† But Dr *Lightfoot* and ſome others have thought it was called the *Field of Blood*, becauſe *Judas* himſelf expired there; and ſo it was ſtained with his Blood that took the Price, as well as was bought with the Price of Blood.

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the ſeventy Diſciples, who have been our Companions in Attendances on the Lord Jeſus, all along from the very Time that he began to converſe with us, and to preach, and

22 *Beginning from the baptiſm of John, unto that ſame Day that he was taken up from us, muſt one be ordained to be a Witneſs with us of his Reſurrection.*

work his wonderful Miracles in our Preſence; * even from the Days when *John* baptized him at his Entrance on his publick Miniſtry, unto the Day when he was ſo lately removed from us by his viſible Aſcent to Glory; it is neceſſary that one of this Character, who has been thus intimately acquainted with Chriſt's Life, Doctrine, Tranſactions and Death, Reſurrection and Aſcenſion to Heaven, be appointed to this Office, that he may be capable of joining his Teſtimony upon perſonal Knowledge with ours, concerning all that we are to publiſh relating to our Lord, and particularly to his Reſurrection from the Dead, which is the grand Article, and Evidence of all the glorious Things, that we are to teſtify concerning him; and the Foundation of all our Hope in him.

23 *And they appointed two, Joſeph called Barſabas, who was ſurnamed Juſtus, and Matthias.*

23. And this Motion ſo thoroughly approved itſelf to the whole Aſſembly, to whom it was made, (*ver.* 15, 16.) that they immediately agreed to nominate two Perſons of the abovementioned Qualifications, that ſhould ſtand as Candidates for the Choice, or rather ſhould be preſented before the Lord for his Deſignation of one of them to that Office: † One was *Joſeph*, who was alſo called *Barſabas*, and was ſurnamed *Juſtus*, and the other *Matthias*.

24 *And they prayed, and ſaid, Thou Lord, which knoweſt the Hearts of all Men, ſhew whether of theſe two thou haſt choſen,*

24. And as all the reſt of the Apoſtles were choſen immediately by the Lord Jeſus himſelf, the whole Multitude joined in ſolemn Prayer to him, (ſee the Note on *ver.* 14.) ſaying, Thou, bleſſed Lord, who art the great Head and Ruler of the Church, and whoſe Prerogative it is to be intimately and infallibly acquainted with the moſt ſecret Temper, Principles and Views of all Mens Hearts, about which we may, but thou never canſt be deceived; we humbly beſeech thee to favour our Deſign of referring this important Affair to thee by Lot, that as *the whole Diſpoſing thereof is of the Lord*, (*Prov.* xvi. 33) ſo thou wouldſt in that Way point out to us, which of theſe two Servants of thine, thou thyſelf haſt choſen, and deſigned, to fill up the preſent Vacancy;

25 *That he may take Part of this Mi-*

25. That he, by the Determination of the Lot, may enter upon, and bear his Part in, the Labour and Honour of the

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* The *Baptiſm of John* may relate either to his Beginning to baptize, or to his baptizing our Lord; But rather take it, with *Grotius* and *Beaumond*, to mean *John*'s baptizing Chriſt, becauſe till then, Jeſus did not *go in* and *out* among the Diſciples to exerciſe his publick Office, as this Phraſe ſometimes ſignifies, (*Deut.* xxviii. 6 and 2 *Chron.* i. 10.) or to employ himſelf in his Work among them, as it ſignifies at other Times. (*Deut.* xxviii. 6 and *Pſ.* cxxi. 8.)

† It is uncertain who theſe two Men were; but ſome think that *Joſeph* was the ſame with that *Joſes* who is called *Juſtus*, *Col.* iv. 11. And others think it was *Joſes* the Brother of *James* the Leſs, *Mark* vi. 3. and xv. 40, and that for his Uprightneſs and Integrity he was ſurnamed by the *Romans*, *Juſtus*, or *the Juſt*, as *James* himſelf alſo was. And as *Matthias* and *Nathaniel* both ſignify the ſame Thing, namely, *the Gift of God*; it is not improbable but that this might be *Nathaniel*, of whom Chriſt ſaid, *Behold an Iſraelite indeed, in whom is no Guile*, *John* i. 47.

2 *And ſuddenly there came a Sound from Heaven, as of a ruſhing mighty Wind, and it filled all the Houſe where they were ſitting.*

2. And as they were united together in Faith, Worſhip and Love, and were waiting, looking and longing for the promiſed Gift of the Holy Ghoſt; there came all of a ſudden a mighty Noiſe from Heaven, like the Sound of an exceeding ſtrong Wind ruſhing forcibly into the Room, to awaken their Attention, and to intimate the powerful Operation of the Spirit, which uſually, like the ſtrong Wind that paſſed before *Elijah*, (1 *King* xix. 11) begins with Terror; and the divine Gale filled the whole Houſe where they were ſitting, as an Emblem that the Goſpel, attended with the Spirit, ſhould ſcatter the Miſts and Clouds of Ignorance, Sin and Error, ſhould bear down all before it, and ſhould fill the whole Earth.

3 *And there appeared unto them cloven Tongues, like as of Fire, and it ſat upon each of them:*

3. And immediately after this, there was a viſible Appearance of ſuch bright Rays of Glory in the Place, as formed themſelves into the ſhape of pointed Flames, reſembling Tongues of Fire, (ωσει πυρος, ſee the Note on *Mat.* iii. 16) that were cleft toward the Tip; and the Spirit of God abode, in this ſurprizing Form, for ſome Time on the Head * of every one of them. By all which it was ſignified, that they ſhould be miraculouſly enabled to preach the Goſpel, with Light and Fervor, in divers Tongues among *Gentiles*, as well as *Jews*; that the Obſtructions to the true Knowledge of God, occaſioned by the Confuſion of Languages at *Babel* (*Gen.* xi. 9.) ſhould be removed; that the Apoſtles Gifts for propagating the Goſpel ſhould be permanent and various; that all their Diverſities were One, in their Deſign of proclaiming the Doctrine of Chriſt, and were from one Original, as proceeding from the ſame Spirit; and that his

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as in 1 *Cor.* xi. 20. and xiv. 23. and here: However, it is not certain whether this were in the upper Room, where they aſſembled before, (*Chap.* i. 13.) or in the Temple, where they met to celebrate the Feſtival; but conſidering that the great Multitude, which ſoon after came together, were more than their Room can be thought to have held, it ſeems to have been in the Temple, where we find them afterwards, *ver.* 46. and the Multitude *ſaw* the Appearance of cloven Tongues reſting upon them, as well as *heard* them ſpeak different Languages. (*ver.* 33.)

* It is highly probable that this Appearance of cloven Tongues reſted on the Heads, not only of the Apoſtles, but of all the Hundred and Twenty; for it was on their Heads, of whom it was ſaid, (*ver.* 1.) that they *were all with one Accord in one Place*, which exactly anſwers to what was ſaid of the whole Company, incluſive of *Mary*, and the other Women; (*Chap.* i. 14, 15.) and *Peter* afterwards in this Chapter, *ver.* 16, 17, 18, expreſsly ſpeaks of this as an Accompliſhment of *Joel*'s Prophecy, about God's pouring out his Spirit on his *Sons and Daughters*, and on *his Servants and Hand-Maidens*: And as thoſe that were afterwards recommended by the Apoſtles, to be choſen to the Office of Deacons, are deſcribed as Men *full of the Holy* [illegible] (*chap.* vi. 3, 5, 10) it ſeems that the ſeventy Diſciples, and others of this Company, who were afterwards Evangeliſts, Paſtors, and Teachers, were at this Time filled with Gifts, in their Meaſure and Proportion proper for their Work, as the Apoſtles were for theirs; ſince furniſhing out Gifts for all theſe Offices, is ſpoken of as the immediate Fruit of Chriſt's Aſcenſion to Heaven. (*Eph.* iv. 8, 11.) And that this was the Opinion of the Antients, appears from *Jerom*, *Chryſoſtom*, and *Oecumenius*. (See *Whitby* on the Place.) But if, as Dr *Leland* obſerves, the *all* that were with one Accord in one Place, *ver.* 1. may refer only to the Apoſtles that had been mentioned, juſt before, (*Chap.* i. 26.) there is no Neceſſity of ſuppoſing that the Holy Ghoſt fell in this miraculous Manner, at this Time, on any more than the Twelve Apoſtles. See his *Divine Author. of the Old and New Teſtament*, Vol. II. p. 323.

Operation,

Operation in them, and by their Means, ſhould enlighten and ſoften, melt and purify the Heart, and kindle it into a ſacred Flame of Love, Zeal and holy Joy.

4 And they were all filled with the Holy Ghoſt, and began to ſpeak with other Tongues, as the Spirit gave them utterance.

4. Hereupon, anſwerable to the Meaning of theſe figurative Repreſentations, all this Company, tho' illiterate Perſons, were in an extraordinary manner filled with the Gifts, as well as Graces of the Spirit, who is Holineſs itſelf, and the Author of all Holineſs in us; and under his powerful Influence they began (αποφθεγγεσθαι) to ſpeak the great Things of God, with ſurprizing Fluency and Propriety in foreign Languages, which they were before entirely unacquainted with, as the all-knowing Spirit enabled them, by ſuggeſting Matter, Words and Pronunciation to them.

5 And there were dwelling at Jeruſalem, Jews, devout Men, out of every Nation under Heaven.

5. And this was a proper Time, choſen by the Wiſdom of God, for notifying and proving the Truth of this ſurprizing Miracle, and making it ſubſervient to the immediate ſpreading of the Goſpel; for as the Feaſt of Pentecoſt, ſo the general Expectation of the Meſſiah in thoſe Days, had brought vaſt multitudes of *Jews* by Birth, and by Proſelytiſm, (*ver.* 10) to take up their Reſidence for a longer or ſhorter Time at *Jeruſalem*, religious Men that feared God, (ευλαβεις) who came from all Nations, where the *Jews* were ſcattered abroad, thro' the known Parts of the World.

6 Now when this was noiſed abroad, the Multitude came together, and were confounded, becauſe that every Man heard them ſpeak in his own Language.

6 Accordingly as ſoon as this wonderful Effuſion of the Spirit, in it's ſenſible Tokens and Effects upon the Diſciples, alarmed the Neighbourhood by * it's Noiſe, and by the Rumour that they heard of it, a great Company of Strangers from ſeveral Countries crouded about the Place, and, upon coming thither, were exceedingly ſurprized, and at a Loſs what to think; for every one of them heard ſome or other of the Apoſtles ſpeaking the various Languages of their own reſpective Countries, not by their Ears being ſtruck with different Sounds of the ſame Words, which would have been a Miracle in the hearing, and not in the ſpeaking; but by the ſame, or different Perſons ſpeaking, firſt to ſome in one Language, and then to others in another, according to Chriſt's Promiſe, (*Mark* xvi 17) that *they ſhould ſpeak with new Tongues*, as they now did. (*ver.* 4.)

7 And they were all amazed, and marvelled, ſaying one to another, Behold, are not all theſe which ſpeak Galileans?

7. And all theſe Foreigners, that underſtood one or other of the ſeveral Languages they heard, (εξιστανto) were exceſſively aſtoniſhed, wondring how this could be, whence it was, and what might be it's Tendency, Deſign and Iſſue; ſaid one to another, What an amazing Thing is this! Are not all theſe Speakers illiterate and unpoliſhed *Galileans*, who never learned any other than their own Mother Tongue?

* Γενομενης της φωνης ταυτης, *this Voice*, or *Noiſe being made*, may poſſibly refer to the Noiſe, that was made by the ruſhing of the mighty Wind; (*ver* 2) and ſo may relate to the Alarm which was given by that, as well as to the Reports which were immediately ſpread abroad.

8. How

8 *And how hear we every Man in our own Tongue, wherein we were born?*

8. How ſurprizing is it then, that every one of us hears them talking with all Readineſs, and Propriety of Words and Accent, in the various Languages, and Dialects of our own Countries, (τη ιδια διαλεκτω) as if they themſelves had been born and bred there!

9 *Parthians and Medes, and Elamites, and the dwellers in Meſopotamia, and in Judea, and Cappadocia, in Pontus, and Aſia,*

10 *Phrygia and Pamphylia, in Egypt, and in the Parts of Libya about Cyrene, and Strangers of Rome, Jews and Proſelytes,*

11 *Cretes and Arabians, we do hear them ſpeak in our Tongues the wonderful Works of God.*

9. 10. 11. Here are amongſt us, Perſons of no leſs than Fifteen different Languages that are ſpoke, ſome in *Europe*, others in *Aſia*, and others in *Africa*, viz. *Parthians*, *Medes*, and *Perſians* or *Elamites*, and Inhabitants (κατοικουντες) of *Meſopotamia*, and of *Judea*, who ſpeak a different Dialect from the *Galileans*, and of *Cappadocia*, as alſo of *Pontus*, and of a particular Diſtrict * belonging to *Aſia* the Leſs; of *Phrygia*, and *Pamphylia*, of *Egypt*, and of thoſe Quarters of *Libya*, that lie near *Cyrene*; and together with theſe, here are ſojourning with us (επιδημουντες) both native *Jews*, and religious Proſelytes, that ordinarily reſide at *Rome*; as likewiſe Perſons of the Iſland of *Crete*, and the Country of *Arabia*; and tho' our Languages are ſo very different from another, we all, in our Turns, hear theſe illiterate *Galileans* ſpeaking them ſeverally, as intelligibly, and diſtinctly, as if they were thorough Maſters of them all, and uttering in them the Praiſes of God, and the ſtupendiouſly † great and glorious Things, which he has done. (μεγαλεια του Θεου)

12 *And they were all amazed, and were in Doubt, ſaying one to another, What meaneth this?*

12. And conſidering all theſe Circumſtances together, the Generality of them were in the utmoſt Aſtoniſhment, as apprehending that the Hand of God muſt be in this Event; and that ſome very extraordinary State of Things was uſhering in among them: And as their Notions were all confuſed, and they could not imagine what it ſhould be, they talked one to another in a way of Enquiry and Surprize, ſaying, What is God about to do amongſt us? Is he introducing the Meſſiah's Kingdom, which we have been looking for, by theſe wonderful Men? And if ſo, What Sort of Kingdom is it likely to be?

13 *Others mocking, ſaid, Theſe Men are full of new Wine.*

13. At the ſame Time there were others, ‖ who were Natives of *Judea*, that turned this ſolemn Appearance into Ridicule and Banter; they themſelves being Enemies to Jeſus and his Followers, and not underſtanding any of theſe Languages beſides their own, gave out to the People, more maliciouſly than ignorantly, that theſe were only a

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* As ſeveral of theſe Places were in the leſſer *Aſia*, it muſt be that Part of it, which was called the Proconſolar, or proper *Aſia*, that is here diſtinguiſhed from them.

† Theſe *wonderful Things* were probably what related to the Miracl[illegible] Death, Reſurrection and Aſcenſion of Chriſt, together with the Effuſion of the Spirit, as a Fu[illegible]t of his Promiſes, and the glorious Diſpenſations of Goſpel-Grace; and we may well ſuppo[illegible]hat the Apoſtles diſcourſed of theſe Things with Abundance of Joy and Praiſe.

‖ Theſe appear to have been ſome of the Natives of *Judea* and Inhabitants of *Jeruſalem*, who underſtood only the Dialect of that Country, by the Apoſtles directing his Speech immediately to them in the next Verſe; and it is highly probable, that the Scribes and Phariſees, who had maliciouſly charged our Lord, as caſting out Devils by *Beelzebub*, the Prince of Devils, (*Mat.* xii. 24.) ſtirred up the People to charge this wonderful Operation of the Spi[illegible], as the Babbling and Rodomontado of drunken Men.

Parcel

Parcel of drunken Sots, who fancied themſelves to be inſpired, and ſo talked an unintelligible, nonſenſical Gibberiſh, without any Meaning, they having intoxicated themſelves with the ſweet Wine, (γλευκες μεμεθυσμενοι) which they had drank too freely, at that Feſtival Time.

14 *But Peter ſtanding up with the eleven, lift up his Voice, and ſaid unto them, Ye Men of Judea, and all ye that dwell at Jeruſalem, be this known unto you, and hearken to my Words:*

14. But as this was ſuch an invidious Reproach on the Apoſtles, and on the Spirit of God in them, *Peter* got up, to ſhew that he was not drunk, as did the other eleven Apoſtles for the ſame Purpoſe, as alſo to teſtify their Concurrence with him, and in their Turns to confute this Calumny *; and he, as their Mouth, ſpake aloud, and with great Earneſtneſs, eſpecially to thoſe Scoffers, ſaying, (ανδρες Ιουδαιοι) Ye *Jewiſh* Men, and all ye Inhabitants of *Jeruſalem*, I am going to declare a Matter of the utmoſt Conſequence to you, and beg that you would carefully obſerve my Words of Truth and Soberneſs.

15 *For theſe are not drunken, as ye ſuppoſe, ſeeing it is but the third Hour of the Day.*

15. For neither I nor any of theſe my Companions and Brethren are overcome, or any way diſordered with Liquor, according to the injurious Conſtruction, that ye have ſcoffingly put upon our Conduct; and it is extreamly irrational, as well as uncharitable and prophane, to ſuggeſt or imagine any ſuch Thing concerning us: For it is now but Nine a Clock, the Hour appointed for the Morning Sacrifice, till which Time ye very well know, that the *Jews* don't uſe to eat or drink any thing, eſpecially on Sabbaths and ſolemn Feſtivals †; and therefore it can't be thought that ſuch a great Number of us ſhould, with one Conſent, debauch ourſelves ſo early, and come in ſo ſhameful a Manner to the Worſhip of God.

16 *But this is that which was ſpoken by the Prophet Joel.*

16. But what ye have ſeen and heard is far from being the Frolicks and ſenſeleſs Jargon of Drunkards, as all theſe Strangers can teſtify, who heard and underſtood us as ſpeaking, with Propriety and good Connection, the wonderful Things of God, in their own Languages: (*ver.* 11.) It, on the contrary, (to tell you the plain Truth of the Caſe) is a direct and glorious Specimen of the Accompliſhment of *Joel*'s Prophecy. (*Chap.* ii. 28—32.)

17 *And it ſhall come to paſs in the laſt Days, (ſaith God) I will pour out of my Spirit upon all Fleſh: and your Sons and your Daughters ſhall propheſy, and your young Men ſhall ſee*

17. 18. Where God ſays in a way of abſolute Promiſe, to engage our Faith and Expectation of a Performance; In the laſt Diſpenſation of Grace, in the Meſſiah's Days, which will be a little before the final Diſſolution of the *Jewiſh* State, Temple and Nation, I will aſſuredly pour out the Gifts and Graces of my Spirit, in a more plentiful and extraordinary Manner than ever before, not merely upon People of ſuperior Character, nor only in the Land of *Iſrael*, but with extenſive and abundant Light and Influence upon Perſons ‖ of all Ranks, Ages,

* See *Lightfoot* on the Place. † See *Whitby* and *Lightfoot* on the Place.

‖ It is manifeſt that *all Fleſh* muſt be here taken in a very limited Senſe, as ſignifying only ſome of Mankind in all Nations; or, more directly and immediately, ſome of all Sorts and Degrees of Perſons, as they are ſpecified in this and the following Verſe, and were, in Fact, Partakers of this remarkable Effuſion

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Visions, and your old Men shall dream Dreams:

Ages, and Sexes, and of all Nations, for the Advancement of his Kingdom and Glory in the Salvation of many Souls; insomuch that without Distinction of Sex, your Sons and Daughters shall, under immediate Inspiration, foretel Things to come, and *speak unto Men for Edification, and Exhortation, and Comfort:* (1 *Cor.* xiv. 3.) Without Distinction of Ages, your young Men shall have Visions, and your old Men Dreams, one as well as the other receiving Divine Revelations, as immediately and evidently from God, as he formerly used to convey them in those Ways: And without Distinction of outward Circumstances and Stations in the World, I will shed forth this Abundance of the Spirit, in these happy Days, on such of my People, as are Male and Female, Servants of the lowest Rank, as well as on Men and Women of higher Degree and Station; and they shall, under a divine Afflatus, predict some Things, and explain others.

18 *And on my Servants, and on my Handmaidens, I will pour out in those Days of my Spirit, and they shall prophesy:*

19 20. And for the utter Confusion of my obstinate Enemies, that will not be convinced by the plainest Manifestations of the Spirit to attest the Messiah's Authority and Glory, I will cause the most astonishing Prodigies in the Air above, and terrible Presages on the Earth below, such as a vast Effusion of Blood by the Slaughter, that shall be made upon the *Jews* in domestick and foreign Wars, and Conflagrations of Towns and Cities, set on fire by invading Enemies; and such thick Clouds of Smoke ascending from thence, as will obscure the Light of the Sun, and give a dusky red Cast to the Moon, like the Colour of Blood * With all these, and many other frightful Appearances, will I introduce that great and signal Day of the Messiah's Glory, (επιφανη) and of his terrible Vengeance on the unbelieving *Jews*, which shall compleat the Destruction of their City, Temple and Nation, and entirely dissolve their Civil and Ecclesiastical Government, and will be the most awful Type and Emblem, that ever was known, of that Day of the Lord Jesus; which will be still more terrible to all the wicked and ungodly, at his final appearing to judge the World.

19 *And I will shew Wonders in Heaven above, and Signs in the Earth beneath; Blood, and Fire, and Vapour of Smoke.*

20 *The Sun shall be turned into Darkness, and the Moon into Blood, before that great and notable Day of the Lord come.*

21 *And*

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sion of the Spirit, as a Pledge of further Communications to Persons of all the same Characters under the Gospel-State, in Opposition to the *Jewish* Notion, which restrained the Spirit of Prophecy to the *Israelites*, to them that dwelt in *Judea*, and to the Wise, Valiant, and Rich, &c. (See *Pocock* on *Joel* ii. 28.) But whatsoever View it had to *Gentiles*, as well as *Jews*, it is plain from *Acts* x, xi Chap. that *Peter* did not understand it in that Sense, till many Years afterwards; and he speaks of what was now done, as an Accomplishment of this Prophecy, though there were *Gentiles* among them, on whom the Spirit was poured down.

* These Expressions may be considered in a metaphorical Sense, to signify not only the Destruction of Cities and Towns, but also of Rulers and People, and of the Civil and Ecclesiastical State of the *Jews*: But besides the Account that *Josephus* gives of the dreadful Havock made upon the *Jews* by Fire and Sword, he tells us of many other stupendous Prodigies in the Air, and on the Earth: In the Air, he says, a Star hung over the City like a Sword, and a Comet appeared for the Space of a Year; and when the People were assembled together at the Passover, a Light shone for half an Hour round about the Altar and the Temple, at the ninth Hour of the Night, as if it had been Noon-day; and soon after that Festival, Chariots of War appeared aloft in the Air, and armed Troops made swift Marches along the Clouds all over the Country,

21 *And it come to pass, that whoever shall call on the Name of the Lord, shall be saved.*

21. But amidst all these Terrors and Dangers, whoever, despairing of Help elsewhere, shall religiously own and cleave to the Lord Jesus, as the only Saviour, and with Faith, Humility and Fervour, shall pray to him †, and to the Father through him, for all needful Guidance, Protection and Favour, shall be delivered from the dreadful Calamities, that will fall on all the impenitent and unbelieving, at the Destruction of *Jerusalem* here, and at the Day of Judgment hereafter; and shall be Partakers of that Salvation, which is in Christ Jesus, with eternal Glory.

22 *Ye Men of Israel, hear these Words; Jesus of Nazareth, a Man approved of God among you, by Miracles and Wonders and Signs, which God did by him in the midst of you, as ye yourselves also know:*

22. And now, O ye *Israelites*, to whom pertain the Adoption, and the Glory, and the Covenants, (*Rom.* ix. 4.) I beseech you attend seriously to the surprizing and important Things, that I have further to say to you, under the Inspiration of this Spirit, which is now so visibly and remarkably shed down upon us: Ye have heard much of that famous Man whom, though commonly called by way of Reproach Jesus of *Nazareth*, we glory in; and who was signalized among you, and evidently shewn to be from God, (απο του Θεου αποδεδειγμενον) and in high Favour with him *, by the mighty Works, Wonders and Signs, all contrary to the Course, and above the Power of Nature, which God the Father, concurring with him, performed by him, in the midst of yourselves, in your own Cities, Towns, and publick Assemblies, and before your own Eyes, as ye all very well know to be Matter of Fact, and cannot justly deny.

23 *Him being delivered by the determinate Counsel and Foreknowledge of God, ye have taken, and by wicked Hands have crucified and slain:*

23. This great and glorious Person being by the eternal Decree, or settled Counsel, and unerring Foreknowledge of the infinitely wise and holy God, judicially devoted to Death, and providentially put into your Hands, that he might fall a Sacrifice to the Honour and Satisfaction of divine Justice, and make way for Mercy and Grace to be extended to the sinful Sons of Men; so perverse were your Hearts, which

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Country, and seemed to draw Lines of Circumvallation round about Cities. On the Earth, he says, at the forementioned Passover a Cow, as a Priest was leading it to be sacrificed, brought forth a Lamb in the midst of the Temple; and the eastern Gate of the inner Temple, which was of Brass, and of so immense a Weight, that twenty Men could hardly shut it, seemed of it's own accord to open about the sixth Hour; and at the Feast of *Pentecost*, when the Priests, according to Custom, went to minister in the Temple, they first heard a Motion and Noise, and then a Voice, as it were of a great Multitude, saying, *Let us go hence*. And one *Jesus*, the Son of *Ananus*, a mean Countryman, went about all the City, Night and Day, crying, Wo to *Jerusalem*, and Wo to the Temple, &c. and could not be restrained by scourging, and other cruel Usage, but finished his Warnings at last, saying, Wo to me also; at which he was smote by a Stone from a Sling, and immediately died. *Vid.* Hudf Joseph de Bell. Jud. l. vi. cap 5. p. 128, &c.

† *Calling upon the Name of the Lord*, is often used with a Reference to Christ, and is characteristick of true Christians; See *Chap.* ix. 14, 21. and xxii. 16. *Rom.* x. 12. and 1 *Cor.* i. 2. and as, in the preceding Verse, the great and notable Day of the Lord is plainly meant of the Day of Christ's appearing for the most glorious and awful Purposes, the Connection leads us to understand this Verse, as directing us to call upon *his* Name, and so shews that he is the great Jehovah spoken of in the Prophecy, which is here applied to him.

* Miracles, Wonders and Signs, are Terms of like Import, and are heaped together to signify the Greatness of Christ's Miracles, and to raise our Admiration at them, and carry our Thoughts beyond them, as they were Signs of the divine Power and Goodness, and of Christ's being approved of God as the very Person he professed to be in his working them. (See the Note on *Matt* xii 28.)

God foreknew they would be, and d[illegible]ined to leave to themſelves without Reſtraint, that ye w[illegible] horrible Malice, Rage and Envy, and with ſtupid Blindneſs and Fool-[illegible]dineſs, ſeized, and cried out as with one Voice againſt him; and condemned and bound him like a Criminal, by a national Act in your General Council; and, by a monſtrouſly wicked Management, procured his being crucified, and put to the moſt painful and ignominious Death, by the Hands of *Gentile* Sinners (*δια χειρων ανομων*).

24 *Whom God hath raiſed up, having looſed the Pains of Death: becauſe it was not poſſible that he ſhould be holden of it.*

24. This very Perſon, for promoting the moſt glorious Purpoſes, contrary to all your Expectations and Deſigns, God has ſtill further owned, and honoured, by raiſing him from the dead; he having judicially releaſed him from all the Pains and Sorrows of Death, that were penally inflicted upon him, and thereby taken away it's Sting from all that believe in him: He has thus *taken him from Priſon and from Judgment*; (*Iſa.* liii. 8.) becauſe it was utterly inconſiſtent with the infinite Dignity of his Perſon, the [illegible]ion of his Atonement, the Juſtice of God, and the Truth of antient Prophecies, and abſolutely impoſſible, in the Nature of Things, that he ſhould remain, either by Right or Force, under the Power and Penalty of Death; or ſhould be held in Priſon, and not riſe a triumphant Conqueror over that laſt Enemy, and over him who had the Power of Death, that is, the Devil: (*Heb.* ii. 14.)

25 *For David ſpeaketh concerning him, I foreſaw the Lord always before my Face, for he is on my right Hand, that I ſhould not be moved.*

25. For the royal and inſpired *Pſalmiſt* perſonating Chriſt, who he foreſaw would deſcend from him according to the Fleſh, and would be exalted on a ſpiritual and heavenly Throne, which was prefigured by his own temporal Throne in *Iſrael*, expreſſed himſelf in the following Manner, (*Pſalm* xvi. 8, 11.) I have ever had the Lord in my View, thinking and acting as in his Sight and Preſence, and having his Glory at Heart as my higheſt End; for he is ever near me; and my utmoſt Confidence is in his Wiſdom, Power, Faithfulneſs and Goodneſs, that he will ſtand by me, and never ſuffer me to be confounded; (*Iſa.* l. 7, 8.) and that I ſhall never be diſcouraged in, or beat off from my great Undertaking for his Praiſe, and the Salvation of his People.

26 *Therefore did my Heart rejoice, and my Tongue was glad: moreover alſo, my Fleſh ſhall reſt in Hope.*

26. 27. Therefore I rejoiced in Spirit, and my Tongue, which is the Glory of a Man, eſpecially when employed in the Praiſes of the Lord, could not forbear expreſſing the Gladneſs of my Heart: (*Luke* x. 21.) Yea, in the Day of my greateſt Diſtreſs, and in the very Article of Death itſelf, I ſhall ſtill maintain an entire Satisfaction, that my Body (*κατασκηνωσει*) ſhall be houſed in the Grave with Safety and Peace, and that I ſhall lay it down with ſweet Compoſure, as being fully aſſured, that (*οτι*) Thou, O my heavenly Father, wilt not leave my * Soul, like other Men, to continue (*εις αδη*)

27 *Becauſe thou wilt not leave my Soul*

* If, as ſome Criticks contend, the Words *ψυχη* and *αδης* were here to be rendered *Life*, and the *Grave*, the Beauty of the Antitheſis between Chriſt's *Soul* and his *Fleſh* or Body would be loſt; and to me it is ſcarce good Senſe to ſay, *Thou wilt not leave my Life in the Grave.*

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in Hell, neither thou ſuffer thine O[illegible] to ſee Corruption.

in the inviſible State of Separation from the Body; nor wilt thou permit the Body itſelf of thy Son, whoſe Nature is holy, and who is ſet apart and conſecrated by his own Blood to the Work of Redemption, to be ſo long deprived of Life, and of it's dear Companion, the Soul, as to begin to turn to Rottenneſs and Corruption; but that as thoſe Parts of any Sacrifice, which were to be eaten, were not to be kept till the third Day, leſt they ſhould begin to putrify †, *Lev.* vii. 15—17. ſo I ſhall riſe again on the third Day, as one that *offered himſelf a Sacrifice of a ſweet ſmelling Savour to God.* (*Eph.* v. 2.)

28 *Thou haſt made known to me the Ways of Life; thou ſhalt make me full of Joy with thy Countenance.*

28. I have an abſolute Dependence upon thee for this; for thou haſt thoroughly acquainted me, as the Head of the Church, with the Way in which I, and they in their Order, through Faith in me, ſhall arrive at a glorious Immortality, and in which thou wilt bring me and them to it, even by raiſing me from the dead, *as the firſt Fruits of them that ſleep* [illegible] Graves: (1 *Cor.* xv. 20.) And as thou wilt ſmile upon the whole of my Undertaking and Performances; ſo, when I am riſen, thou wilt *give me Glory, that their Faith and Hope may be in thee*; (1 *Pet.* i. 21.) and wilt receive me, and them after me, to all unutterable Delights in thy immediate Preſence, where is Fulneſs of Joy, and at thy right Hand, where are Pleaſures for evermore.

29 *Men* and *Brethren, let me freely ſpeak unto you of the Patriarch David, that he is both dead and buried, and his Sepulchre is with us unto this Day:*

29. Now ye Men of *Iſrael*, my Countrymen and Kinſmen after the Fleſh, permit me to diſcourſe a little, with Openneſs and Freedom, upon this prophetick Paſſage of Scripture; conſider it calmly as reaſonable Creatures; and don't be prejudiced againſt what I am going to ſay about it, with all the Good-will and Friendſhip of a Brother to you: Ye all know that the renowned and pious *David*, who may well be called a *Patriarch*, as he was the Head of the Royal Family, died and was buried above a thouſand Years ago; and, by Conſequence, his Soul has been all this Time in a ſeparate State, and his Body has long ſince corrupted and turned to Duſt in the Tomb, which, in Honour to his Memory, has been kept up, and continues amongſt us, to this very Day.

30 *Therefore being a Prophet, and knowing that God had ſworn with an Oath to him, that of the Fruit of his Loins, according to the Fleſh, he would raiſe up Chriſt to ſit on his Throne:*

30. The Fact therefore ſhews that he could not ſay theſe Things concerning himſelf; but being an inſpired Prophet, and knowing that God had given him a gracious Promiſe, and confirmed it irrevocably with an Oath, that, when he himſelf ſhould ſleep with his Fathers in the Duſt, he would ſet up his Seed after him, which ſhould proceed out of his Bowels, (See the Note on *John* i. 14.) and would eſtabliſh the Throne of his Kingdom for ever; (2 *Sam.* vii. 12, 13. and *Pſalm* cxxxii. 11.) and knowing, by the Spirit of Prophecy, that this related to, and would have it's full Accompliſhment in the Meſſiah, who ſhould deſcend from him in his human

† *To ſee Corruption*, is an *Hebraiſm* for corrupting. See *Ainſw.* on *Lev.* vii. 17.

Nature, and in a high and glorious Sen[illegible]ould inherit his Throne in Iſrael.

31 He ſeeing this before, ſpake of the Reſurrection of Chriſt, that his Soul was not left in Hell, neither his Fleſh did ſee Corruption.

31. *David*, I ſay, foreſeeing this, ſpake, in the Plac[illegible]ut now mentioned, concerning the Reſurrection of the Meſſiah after he ſhould be put to Death; and perſonating him ſaid, that his Soul was not left for any Length of Time in a ſeparate State, nor did his Fleſh continue ſo long in the Grave, as to be in any Degree putrified; God taking Care, by his ſpecial Providence, to preſerve it from corrupting, that it might the more evidently appear to be the ſame Body which was crucified, and that nothing like the common Corruption, which came upon the human Body, by Means of the Fall, might be found in him.

32 This Jeſus hath God raiſed up, whereof we all are Witneſſes.

32. Accordingly this Jeſus of *Nazareth*, whom ye lately crucified, is the very Perſon, of whom *David* ſpoke, as of his Royal Deſcendent; and whom God, in Accompliſhment of that Prophecy, has raiſed again fro[illegible] the Dead on the third Day, before his embalm'd Body had T[illegible]ce corrupted: And of this Reſurrection every one of us, on whom the Spirit has now ſo viſibly deſcended to confirm our Teſtimony, were Eye-Witneſſes; we all having been well acquainted with him before his Death, and having ſeen him and converſed with him, and ſeveral of us having eat and drank with him at various Times, for forty Days together after his Reſurrection, till in our Sight he aſcended up to Heaven. (*Chap.* i. 3—9. and x. 41.)

33 Therefore being by the right Hand of God exalted, and having received of the Father the Promiſe of the holy Ghoſt, he hath ſhed forth this which ye now ſee and hear.

33. So that this very Perſon is now exalted to his Throne, by a glorious Operation and Diſplay of the Divine Power, and to a State of the higheſt Dignity and Authority in the Father's immediate Preſence, as Head over all Things to the Church; and he having now, as Mediator, received a full Commiſſion from his Father to communicate the Holy Ghoſt, which there were Promiſes of before-hand by the Father, as well as by himſelf. (See the Paraphraſe on *Chap.* i. 4.) He has now, in Performance of this grand comprehenſive Promiſe of the New Teſtament, ſhed down the Spirit abundantly upon us, for producing thoſe wonderful Effects, which ye at this very Time are Eye and Ear-Witneſſes of, and are ſo much ſurprized at, and at a Loſs about. (*Ver.* 7, 8.)

34 For David is not aſcended into the Heavens: but he ſaith himſelf, The Lord ſaid unto my Lord, Sit thou on my right Hand,

34. 35. And even this was likewiſe foretold by *David*, under the Spirit of Prophecy, in Words that could not perſonally relate to himſelf: For that great and excellent Prince, how eminent and holy ſoever he were, is not corporally aſcended or gone up to Heaven; his Body being ſtill in the Grave, as has been obſerved: (*ver.* 29.) But he himſelf, in a Prophecy of the Meſſiah, brought in God the Father as ſpeaking in this Manner to his Son, (*Pſ.* cx. 1.) The Lord Jehovah ſaid unto the Meſſiah, who in his Divine Nature and Office-Capacity is my Lord and King, Be thou exalted in the higheſt Majeſty and Dominion in Heaven, for the Adminiſtration of all the Affairs of the Kingdom of Providence

and

35 *Until I make thy Foes thy Footſtool.*

and Grace; and continue reigning in all thy Power and Glory there, till I ſhall have given thee, as my King, whom I have ſet on my holy Hill of Zion, a compleat Triumph over Sin and Satan, the World and Death, and ſhall have brought all thine Enemies into an abſolute Subjection to thee; that thoſe of them, who are not made willing in the Day of thy Power, (*Pſ.* cx. 3.) may be broken to Pieces, as with a Rod of Iron, (*Pſ.* ii. 9.) and trampled under thy Feet*: Such an abſolute and univerſal Dominion and Conqueſt, as this, is no way applicable to *David* himſelf; but is, in the fulleſt Senſe, true of the Meſſiah, whom here he called his Lord.

36 *Therefore let all the Houſe of Iſrael know aſſuredly, that God hath made that ſame Jeſus whom ye have crucified, both Lord and Chriſt.*

36. Therefore, to conclude the Whole with an Application to yourſelves, Since Jeſus has wrought ſuch wonderful Works, has roſe again from the Dead, is aſcended up to Heaven, and has poured down the promiſed Spirit, and all this in Accompliſhment of ſo many antient Prophecies: every *Iſraelite* among you, upon this concurring Evidence, may, nay, ought to be thoroughly convinced of this important and concerning Truth, and we have now full Authority to declare it, *viz.* that God the Father has actually glorified that very Jeſus of *Nazareth*, whom ye ſhamefully crucified a few Weeks ago, and has veſted him with all Power in Heaven and Earth, as *Meſſiah the Prince*, (*Dan.* ix. 25.) or as the Lord and King, and anointed Saviour of the Church.

37 *Now when they heard* this, *they were pricked in their Heart, and ſaid unto Peter, and to the reſt of the Apoſtles, Men and Brethren, what ſhall we do?*

37. Upon *Peter*'s delivering this ſcriptural, cloſe and moving Diſcourſe, the Holy Spirit ſet it home with ſuch Power upon the Hearts of many of the *Jews*, who heard it, and had been concerned in crucifying the Lord of Glory, that they were exceedingly ſtruck, pierced and wounded in their Conſciences, under an affecting Senſe of the Greatneſs of their Sin, and of the Danger they had expoſed themſelves to thereby; and cried out with much Earneſtneſs and Diſtreſs of Soul, ſome to *Peter*, and others to the reſt of the Apoſtles; Since you have been pleaſed to call us Men and Brethren, we beſeech you, by all the Humanity and Kindneſs of ſuch friendly Appellations, tell us what is to be done in our deplorable Caſe; What will become of us? Is there any hope of Mercy for ſuch provoking Wretches, and horrid Murderers as we are? If ſo, What Courſe muſt we take for the Remiſſion of our Sins, and eſcaping their dreadful and deſerved Conſequences?

38 *Then Peter ſaid unto them, Repent, and be baptized every*

38. *Peter*, being the moſt forward Speaker of all the Apoſtles, replied, Your Caſe is far from being deſperate, tho' very dangerous: As our great Lord commanded you to repent, upon

* Here are two Alluſions to antient Cuſtoms; One to the higheſt Honour that uſed to be ſhewn to Perſons, by placing them on the right Hand, as *Solomon* did his Mother *Bathſheba*, when ſitting on his Throne. (1 *Kings* ii. 19.) And the other, to the Cuſtom of Conquerors, who uſed to tread on the Necks of their vanquiſhed Enemies, as a Token of their entire Victory and Triumph over them. See *Joſh.* x. 24, 25. 2 *Sam.* xxii. 39—43. *Pſ.* xviii. 37—42. and *Ezek.* xxi. 29.

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one of you in the Name of Jeſus Chriſt, for the Remiſſion of Sins, and ye ſhall receive the Gift of the Holy Ghoſt.

the Encouragements of Goſpel-Grace; (S[illegible] Note on *Mat.* iii. 2.) ſo our Commiſſion is to preach R[illegible]ntance and Remiſſion of Sins, even to you at *Jeruſalem*, in his Na[illegible] (*Luke* xxiv. 47.) Let every one of you therefore be deeply humbled for, and heartily renounce this, and all your other Iniquities, with the utmoſt Abhorrence of yourſelves; and as a Token thereof, and of your ſincere and profeſſed Subjection to Chriſt's Authority and Grace, and of your accepting him in all his Offices, as the only true Meſſiah, Be ye baptized * in his Name, that ye may receive the Pardon of all your Sins, thro' Faith in his atoning Blood, which ye ſo lately ſhed; and ye, together with that Bleſſing, ſhall be Partakers of the ſaving Influences; and, many of you, of ſome miraculous Powers of the Holy Ghoſt. †

39 *For the Promiſe is unto you; and to your Children, and to all that are afar off, even as many as the Lord our God ſhall call.*

39. In this Way, ye may warrantably hope for this Bleſſing, and ought to put in for it, as ever ye would be concerned for your own, and your dear Offſprings Happineſs: For the Promiſe of God [illegible]venant, (*Gen.* xvii. 7.) of which Baptiſm is now to be the Sign and Seal, as Circumciſion has been heretofore, and particularly the Promiſe of the Spirit (*Iſa.* xliv. 3. and lix. 21.) runs to you and your Children: And as the Bleſſing of *Abraham* is, under this new Diſpenſation, not to be confined, as formerly, to the *Jews*, but is to come on the *Gentiles* alſo, who are at preſent far from God, and from his Covenant, (*Eph.* ii. 12, 13.) even on as many of them as the Lord, our Co[illegible]

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* As the *Jews* already believed in God the Father, and in the Holy Ghoſt, as ſpeaking in and by the Prophets, ſome ſuppoſe that they were to be baptized in the Name of Jeſus, in Teſtimony of their believing him to be a Divine Perſon, and the true Meſſiah, which was the grand Point to be gained upon them; but that, as the great Queſtion among the *Gentiles* was about the true God, *they* were to be baptized in the Name of the Father, and of the Son, and of the Holy Ghoſt, as the one true God, in Oppoſion to all Idols, according to Chriſt's Commiſſion relating to the *Gentiles*. (*Mat.* xxviii. 19.) — But as this Ordinance was adminiſtred by the Authority and Command of Chriſt, and on the Foot of Faith in him, and Obedience to him, as a Divine Perſon, and the only true Meſſiah; it is uſually expreſſed by baptizing *Gentiles*, as well as *Jews*, in *the Name of Chriſt*, and *into him*; and this, ſuppoſes that it was adminiſtred according to his expreſs Inſtitution, which was, that it ſhould be not in his own Name only, but in the Name of the Father, and the Holy Ghoſt, together with his own: And therefore I take baptizing in the Name of the Lord Jeſus, to be expreſſive, not of the Form of Baptiſm, but of the ſpecial Regard that was had to Chriſt in it; and as *Irenæus* obſerves, in the Name of *Chriſt* is underſtood, the Father, who anointed him, and the Son, who was anointed, and the Spirit, who was the Unction with which he was anointed. *Iren.* adverſ. Hæreſ. Lib. 3. cap. 20. The Scholiaſts on this Paſſage, alſo tell us, that *Ambroſe* (de Spir. Sanct. Lib. 1. cap. 3.) ſays the ſame Thing, almoſt in the ſame Words.

† It don't appear to me, that, as ſome have contended, all that believed and were baptized, had one or other of the extraordinary Gifts of the Holy Ghoſt, or any Thing farther than what was neceſſary to their own Salvation, and Edification, or than Chriſtians now-a-days may warrantably hope for. And therefore I take the Meaning of this Paſſage to be, not that every Individual of them ſhould receive miraculous Gifts, but that many of them ſhould, and that all of them ſhould have the Spirit, at leaſt in his ordinary Operations; for there is no Notice taken of any viſible Deſcent, or miraculous Effect of the Spirit, on the five Thouſand that were at this Time converted: And tho' probably many of theſe were preſent at a following Aſſembly, when they were all filled with the Holy Ghoſt in an extraordinary Manner; (*Chap.* iv. 31.) yet as the Apoſtles afterwards ſpoke to the Church, (*Chap.* vi. 3.) of chooſing ſuch Men for Deacons from among themſelves, as were full of the Holy Ghoſt and Wiſdom, they thereby intimated that *all* the Diſciples were not ſo.

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/enant-God, ſhall graciouſly call to the Faith and Fellowſhip of his Son Jeſus Chriſt, by the Goſpel*; the ſame Promiſe is to them and their Children, to be fulfilled in it's proper Seaſon; they being thereby to be made the Children of *Abraham*, and to be bleſſed with him, and ſo become the Children of Promiſe, even as *Iſaac* was. (*Gal.* iii. 7, 9, 16, 17, 27, 28, 29. and iv. 28.)

40 *And with many other Words did he teſtifie and exhort, ſaying, Save yourſelves from this untoward Generation.*

40. The Apoſtle enlarged upon theſe Things, adding many other Particulars of like Tendency, by which he bore Witneſs to Chriſt's Reſurrection and Exaltation, and exhorted them to embrace him as the true Meſſiah, ſaying, Let ſuch Conſiderations as theſe, move you to renounce the Obſtinacy and Infidelity of this perverſe Generation of Men, eſpecially of the Scribes and Phariſees, thoſe inveterate Enemies to our bleſſed Lord, and to come out from among them, that ye neither be Partakers of their Sins, nor of their Plagues, in the dreadful Vengeance, that is coming upon this City and Nation, and in the more terrible Wrath, that ſhall be poured out upon all the Impenitent and Unbelieving at the laſt Day.

41 *Then they that*

41. Then, the Spirit of God working with this Diſcourſe†,

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* It ſeems too narrow to confine the Promiſe here mentioned, to that in *Joel* ii. which *Peter* had referred to, *ver.* 16, 17, 18. For he there ſpeaks of that Promiſe, as then accompliſhed in the Effuſion of the Spirit only on *Jews*; and tho' he there leads our Thoughts to the Tenour of God's Covenant, relating to his Peoples Seed, together with themſelves, as his Spirit ſhould be poured out on their *Sons and Daughters*, under the Goſpel Diſpenſation, in which there is neither Male nor Female, but they are all one in Chriſt Jeſus; (*Gal.* iii. 28.) yet the Promiſe here ſeems to look ſtill further, to the grand Promiſe that God made to *Abraham*, and his Seed in their ſeveral Generations, and afterwards renewed, thro' the Old Teſtament Diſpenſation, to *Iſrael* and their Seed; and ſo intimates, that the Goſpel-Diſpenſation would be ſo far from repealing this Promiſe, that it ſhould be eſtabliſhed, and take Effect even among believing *Gentiles*, as well as *Jews*: And it is moſt natural to underſtand this Promiſe, as belonging in both it's Branches to believing *Gentiles*: For the ſame Promiſe is ſaid to be to them, as was to the *Jews*; and it can ſcarcely be thought, that when *Gentiles* came to be converted and incorporated into the ſame Chriſtian Body, and particular Churches, as many of them were with the *Jews*, the *Jewiſh* Members ſhould have a Right to the Promiſe for their Children, and the *Gentile* Members ſhould have none for theirs; nor can it eaſily be reconciled to that Community of Privileges between them, which the Apoſtle ſpeaks of, *Rom.* xi. 16, 17. I therefore take the Senſe given in the Paraphraſe, to be deſigned by the Holy Ghoſt, under whoſe Inſpiration *Peter* ſpoke, tho' *Peter* himſelf, like ſome of the antient Prophets, (1 *Pet.* i. 10, 11.) did not underſtand the full Meaning of what he himſelf delivered, ſince he, as yet, had no diſtinct Notion of the calling of the *Gentiles*, as is obſerved in the Note on *ver.* 17.

† It is evident by this happy Effect, that the Effuſion of the Spirit, on this memorable Day, was for gracious, as well as miraculous Operations: For it wrought in this great, and before-hardened Multitude, unto their Conviction of Sin, and receiving the Word with Faith, Repentance and Joy; thus the Goſpel coming to the *Theſſalonians* in Power, and in the Holy Ghoſt, wrought in them; (1 *Theſ.* i. 5—10.) and the Apoſtle *Paul* ſpeaks of Regeneration, or the Renewing of the Holy Ghoſt, as the Effect of the Effuſion of the Spirit, through Jeſus Chriſt our Saviour. (*Tit* iii. 5, 6.) And to ſuppoſe that the pouring out of the Spirit, in this and other Places, is to be reſtrained to his miraculous Gifts and Operations, is to repreſent all thoſe Paſſages, as of very little Uſe to ſucceeding Generations any further than as they are Atteſtations to the Truth of the Goſpel; and is to take off all the Encouragement we have from them to expect ſuch Influences of the Spirit, as are neceſſary to vital Religion, or to Converſion and Edification in the ſettled State of the Church: But ſurely it is ſtill as true as ever, that if *any Man have not the Spirit of Chriſt, he is none of his*, &c. *Rom.* viii. 9, 10, 11. And as to his enlightning, ſanctifying, comforting and ſaving Fruits and Aſſiſtances, that theſe are equally neceſſary in all Ages, See among other Places, *Rom.* viii. 13—16, 26. *Gal.* v. 22, &c. *Eph.* i. 17—20. and ii. 18. and iii. 16.

thoſe

gladly received his Word, were baptized; and the ſame Day there were added unto them *about three Thouſand Souls.*

thoſe among them, whoſe Hearts were [illegible]ed to attend to, and joyfully embrace the glad Tidings of Mercy, thro' a crucified and riſen Saviour, were, upon their Profeſſion of Faith and Repentance, baptized in the Name of the Lord Jeſus, under thoſe Conſiderations* of him: And ſo great was the Number of them that, notwithſtanding the ſtrong Prejudices which before had filled their Hearts, about three Thouſand of them were that very Day wrought upon, and added to the Church of Chriſt then erected at *Jeruſalem.*

42 *And they continued ſteadfaſtly in the Apoſtles Doctrine and Fellowſhip, and in breaking of Bread, and in Prayers.*

42. And ſo effectual was the Grace of God in them, that they, from that Time forward, not only attended with all Diligence and Conſtancy on the Apoſtles Preaching, but ſtedfaſtly perſevered in the Faith and Profeſſion of the Doctrine of Chriſt, which they preached, and in Chriſtian Communion with the Church, in all Offices of Brotherly Love; and they often joined together* in celebrating the Lord's Supper, as the Memorial [illegible]nd Death, and in ſolemn Supplication and Prayer for further Effuſions of the Spirit upon themſelves and others, that the Word of the Lord might run and be glorified.

43 *And Fear came upon every Soul: And many Wonders and Signs were done by the Apoſtles.*

43. And ſo much of God appeared among them, that People of every Rank, who had Opportunities of obſerving it, were ſtruck with a ſolemn Awe; ſo that none, as yet, dared to oppoſe them: And their Souls were the more impreſſed with a Reverence for them, and with Fear of what might be the ſad Conſequence of their having crucified Chriſt, when they ſaw many other amazing Miracles wrought by the Apoſtles, to confirm their Teſtimony, beſides that of their ſo readily ſpeaking various Languages, which they had never learned by Education, or Art. (See the Note on *ver.* 22)

44 *And all that believed were together, and had all Things common.*

44. And ſuch a ſincere, diſintereſted Spirit of Love and Beneficence; ſuch holy Contempt of this World, and lively Hopes of a better; and ſuch a zealous Concern for ſupporting the Intereſt of Chriſt, in it's infant and expoſed State, prevailed amongſt all theſe Believers, that they met together as much, and as many of them, as poſſible, in various Companies with one Deſign, for Chriſtian Converſation, and Acts of ſocial Worſhip; (ſee the Note on *ver.* 1.) and, the urgent Circumſtances of Things calling for it, they made a common Stock of their worldly Poſſeſſions, that

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* Tho' *breaking of Bread* was uſed to expreſs a common, or a miraculous Meal, as well as the Lord's Supper; yet as it is here brought in between other Exerciſes of Devotion, it ſeems to be meant of the *Lord's Supper*, and to be a different Thing from their *breaking of Bread from Houſe to Houſe*, mentioned *ver.* 46. which I think may be beſt underſtood of their brotherly [illegible]iliarity and Friendſhip at their common Meals; for it would otherwiſe appear too much like a needleſs Tautology, in ſuch a ſhort and general Account of their Chriſtian Temper and Behaviour; and it is brought in, after the Hiſtorian had ſpoke of their having all Things common amoug them, *ver.* 44, 45.

the

the Poor might be comfortably provided for, as well as the Rich.

45 *And ſold their Poſſeſſions and Goods, and parted them to all Men, as every Man had Need.*

45. And the more effectually to anſwer this charitable End, many of the more wealthy of them cheerfully ſold their real and perſonal Eſtates, and diſtributed the Produce of the whole, as Occaſions required, to all that were neceſſitous among them *.

46 *And they continuing daily with one Accord in the Temple, and breaking Bread from Houſe to Houſe, did eat their Meat with Gladneſs and Singleneſs of Heart,*

46. They likewiſe continued, as with one Heart and Soul, to reſort to the Temple at the Hours of Prayer every Day, to join with others in publick Worſhip; and they tabled together as Opportunities and Conveniencies offered, ſometimes at one Houſe, and ſometimes at another †; and all this was attended with ſuch a joyful Senſe of God's Love, and ſuch Conſciouſneſs of undiſſembled Sincerity, and hearty, glowing Affection one to another, as ſanctified and ſweetned every Meal.

47 *Praiſing God, and having Favour with all the People. And the Lord added to the Church daily ſuch as ſhould be ſaved.*

47. So they went on admiring, adoring and bleſſing God in Jeſus Chriſt, and for the Riches of his Grace manifeſted to them through him, in the Forgiveneſs of their great and aggravated Sins, in the Renewings and Conſolations of the Holy Ghoſt, in the holy Communion they had with God, and with one another, and in their aſſured Hopes of Glory: And ſo many Tokens of the Divine Favour and Image appeared upon them, that they were in high Eſteem with the Generality of the People: Yea, the Lord Jeſus ſo eminently owned and bleſſed their Goſpel-Miniſtrations, together with their exemplary Temper and Behaviour, that by theſe Means he continually made ſtill many more Converts, and added them to this firſt New Teſtament Church, even ſuch as were brought into a ſaved State, (τυς σωζομενυς) and ſhould be effectually ſecured, and carried on to eternal Salvation, as well as delivered from the Deſtruction that was coming on *Jeruſalem*, and on the Body of the obſtinate, unbelieving *Jews*.

RECOLLECTIONS.

How impoſſible was it that the Divine Saviour, who had ſatisfied the Law and Juſtice, ſhould be detained as a Priſoner in the Grave! And how glorious are the Fruits of his Reſurrection, Aſcenſion, and Exaltation at the Father's right Hand, in the miraculous Effuſions of his Spirit on his firſt Diſciples, and in his gracious and effectual Operations for the Converſion of three thouſand Souls on one Day! All this was done to demonſtrate that Jeſus, whom the Jews

* *All Men* and *every Man* here muſt be reſtrained to ſuch Members of this Chriſtian Society, as believed, and had Need of Relief. Their *having all Things common*, mentioned in the foregoing Verſe, muſt likewiſe be reſtrained to the particular Effects, which had belonged to ſome of them; and this gives us a lively View of the Chriſtian Spirit, that ought to govern every true Believer, though this Manner and Degree of it's Exerciſe was peculiar to the Circumſtances of thoſe Days, and was not deſigned for the Imitation of all after Ages.

† Or *from Houſe to Houſe* (κατ' οικον) may ſignify *at the Houſe*, meaning where they had met in an upper Room, *Chap.* i. 13. But ſee the Note on *ver.* 42. of this Chapter.

Jews had crucified, is the true Meſſiah; to fulfil antient Prophecies in hi[illegible]d to confirm and propagate the Goſpel, that the *Magnalia Dei*, the great Things of God, [illegible]ght be ſpoken and underſtood in every Language: And as theſe vaſt Importances were to be dependent upon, [illegible]l in Conſequence of, Chriſt's being put to Death by wicked Hands, What adoring Thoughts ſhould we have of the infinite Wiſdom and Holineſs of God, in permitting and over-ruling the Wickedneſs of Men, according to his eternal Purpoſe, and leaving the Sinner utterly inexcuſable, who freely commits the moſt abominable Iniquity of his own Accord, and from the Malignity of his own Heart, without any Knowledge of, or Deſign to fulfil, a Divine Decree! And how concerned ſhould we be to forſake the Company and Practices of Men of corrupt Minds, that we may not be involved in their Sin and Ruin! But, alas! how perverſe and obſtinate are our Hearts in oppoſing, ridiculing and reviling, even the plaineſt, and moſt glorious Manifeſtations of God's Power and Goodneſs, till his Spirit begins to work upon them! Then ſome are ſtruck with Awe and Wonder, and laid under Reſtraint; and others are deeply convinced and humbled, like Perſons pricked at their Hearts; are put upon earneſt Enquiries after Salvation; and are brought to Repentance toward God, and Faith towards our Lord Jeſus Chriſt, and to a profeſſed Subjection to Chriſt and his Goſpel, by being baptized in his Name, joining in Church-Fellowſhip, and obſerving all his Commands: And, O how wonderful is the Grace that pardons the greateſt of Sins; and the Change that is made upon the worſt, even upon *Jeruſalem* Sinners! What Bleſſing and Praiſing of God, Zeal for his Glory, and Communion with him and his People; what ſtedfaſt Adherence to the Apoſtles Doctrine, what Solemnity in religious Acts of Worſhip, Heavenly-mindedneſs, Contempt of the World, and Benevolence to Men; and what Chriſtian Compaſſion, and Affection to the Brethren, does this Change produce!—Bleſſed be God, that our Children are brought into the Pale of the Covenant with ourſelves under the Goſpel Diſpenſation; and that he will ever own his People, will give them Favour in the Eyes of others, that behold their good Converſation in Chriſt, and will be continually adding to his Church ſaved ones. O may the Bleſſed Spirit come upon us as a mighty ruſhing Wind, and a penetrating, purifying Fire, to fill our Aſſemblies and our Souls with Light and Power, and efficacious Influence! And may we be found among them that call upon the Name of the Lord, and ſhall be ſaved!

CHAP. III.

Peter *and* John *cure a Cripple that lay at the Gate of the Temple*, 1—11. Peter *declares to the People, that this was done not by their own Power or Holineſs, but by Faith in the Name of Chriſt, whom they had crucified*, 12—18. *And exhorts them to Repentance, and to believe in him for the Remiſſion of Sin*, 19—26.

TEXT.

1 NOW *Peter and John went up together into*

PARAPHRASE.

1. NOW, to inſtance in one ſignal Miracle wrought by the Apoſtles Hands, when vaſt Multitudes were gathered together, (*ver.* 9—11. and *Chap.* iv. 4.) * *Peter*, the great

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* Whether this were on the ſame Day of *Pentecoſt*, mentioned in the foregoing Chapter, or ſome following Day of that ſolemn Feaſt, or ſome Time afterward, is uncertain: But it ſeems to have been at one of the *Jewiſh* Feſtivals; becauſe, more commonly at other Times, few uſed to attend the Temple-Worſhip beſides the Prieſts and the ſtationary Men, who repreſented the whole Congregation of *Iſrael*; and as the Apoſtles did not yet underſtand the Abolition of the Ceremonial Part of Temple-Service, they, as Opportunities offered, attended theſe, together with the Moral Parts of Worſhip there; but they eſpecially took the Advantage of publick Seaſons to go thither, that they might preach to the People. And as there were three ſtated Times, or Hours, of daily Prayer among the *Jews*, one at nine a Clock in the Morning, the ſecond at Noon, and the laſt at three in the Afternoon, all which were obſerved by *David*

the Temple at the Hour of Prayer, being the ninth Hour.

great Apoſtle of the Circumciſion, and *John*, the beloved Diſciple of our Lord, went up together to the Temple to worſhip, and to take an Opportunity of preaching Chriſt unto the People, at three a Clock in the Afternoon, which was one of the *Jews* ſtated Hours of Prayer.

2 *And a certain Man lame from his Mothers Womb was carried; whom they laid daily at the Gate of the Temple which is called Beautiful, to ask Alms of them that entred into the Temple.*

2. And a certain poor Man, who was forty Years old, (*Chap.* iv. 22) and had been a Cripple from his very Birth, and, being unable to walk, was wont to be carried by others, and laid, Day after Day, as a miſerable Object of Charity, at the Eaſt-Gate of the Temple, which, for it's extraordinary Splendor, and fine Architecture, bore the Name † of the Beautiful Gate: Thither he was brought, that, being uncapable of getting his Livelihood by Labour, he might aſk Relief of the Religious and well diſpoſed, as they went to and from the Worſhip of God at that ſacred Houſe.

3 *Who ſeeing Peter and John about to go into the Temple, asked an Alms.*

3. This indigent, lame Man ſeeing the Apoſtles, *Peter* and *John*, as they were entring into the Temple, begged of them to give him ſome ſmall Matter for his Suſtenance.

4 *And Peter faſtening his Eyes upon him, with John, ſaid, Look on us.*

4. Upon which, both of theſe compaſſionate and holy Men, inſtead of turning their Eyes another Way, as mercileſs People do from the miſerable, looked wiſtly at him, and deſigning ſomething better for him than a common Alms, ſaid, Attend to us, and obſerve what we have to ſay and do to you.

5 *And he gave heed unto them, expecting to receive ſomething of them.*

5. He, encouraged by this their kind Way of accoſting him, looked earneſtly at them, and liſtened to their Words, in full Expectation that their Eyes being fixed on him, and his on them, would move their Hearts, and that they would generouſly beſtow ſomething upon him, to relieve his Neceſſities.

6 *Then Peter ſaid, Silver and Gold have I none; but ſuch as I have give I thee: in the Name of Jeſus Chriſt of Nazareth, riſe up and walk.*

6. Then *Peter*, as the moſt forward Spokeſman, ſaid to him, You, no doubt, expect Money of us; and, were we able, our Compaſſion is ſo great for you, that we could willingly give you both Silver and Gold; but, alas! we ourſelves are poor Men, that have none of that Sort of Treaſure to ſpare; however ſuch Benefit as my great Lord has freely enabled, and ordered me to communicate, and is much more valuable than the moſt liberal Alms that you look for, I freely beſtow upon you; and that you may know by whoſe Warrant I do it, and may believe in him for this, and for ſtill much better

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vid and *Daniel.* (*Pſal.* lv. 17. and *Dan.* vi. 10, 13.) The firſt and laſt were at the Time of the Morning and Evening Sacrifices, (*Exod* xxix. 38, 39. and *Numb.* xxviii. 3, 4.) the ſecond is taken Notice of as the Time when *Peter* was at Prayer on the Houſe-Top, *Acts* x. 9. and the laſt is referred to *Pſ.* cxli. 2. *Dan.* ix. 21. and *Acts* x. 3.

† *Lightfoot* tells us from *Joſephus*, that this was the Eaſt Gate at the Front of the Wall that encompaſſed the Court, which went by the Name of the Inner Temple, in Oppoſition to the Space without the Wall, which was called the Outward Temple; and as this Gate was of *Corinthian* Braſs, it was called the *Corinthian* Gate, and far exceeded in Glory thoſe of Gold or Silver. See *Temple Service*, ch. 18. p. 1091. Vol. firſt of his Works.

Bleſſings, I ſay unto you in the Name * [illegible]by the ſole Authority and Power of that very Perſon, who has been commonly known and deſpiſed under the Character of Jesus Chriſt of *Nazareth*, Get up immediately, and walk before all this Company, that they may be Witneſſes of his Power in healing you.

7 *And he took him by the right Hand, and lift* him *up; and immediately his Feet and Ancle-Bones received Strength.*

7. At ſpeaking theſe Words, the Apoſtle *Peter*, laying hold on the Cripple's right Hand, raiſed him up; and the once crucified but now exalted Saviour ſo wonderfully owned Faith's reſting on him for the Cure, that the poor Man's Feet and Ancles, which had been enfeebled and lamed from his very Infancy, were inſtantly reſtored to their full Strength and Soundneſs.

8 *And he leaping up, ſtood, and walked, and entred with them into the Temple, walking, and leaping, and praiſing God.*

8. So that he nimbly ſprang up, and had ſuch a perfect Uſe of his Legs, that he ſtood firmly upon them, and then readily walked about (περιεπατει) before all the Company, and went into the inner Court of the Temple with the Apoſtles, walking and leaping there, with [illegible]wh[illegible]ld, ty and Vigour, like a Hart, as was propheſied, (*Iſa.* xxxv. 6) in an Extaſy of Admiration and Joy, and publickly bleſſing God, in Adorations, Thankſgivings and Praiſes, for ſo great and unexpected a Mercy, which nothing ſhort of the Divine Power and Goodneſs could have conferred upon him.

9 *And all the People ſaw him walking and praiſing God.*

9. This was not done in a Corner; but the whole Multitude ſaw him walking and leaping about, all in Rapture, and heard him aſcribing Glory to God, and publiſhing his Praiſe.

10 *And they knew that it was he which ſat for Alms at the Beautiful Gate of the Temple: and they were filled with Wonder and Amazement at that which had happened unto him.*

10. And being fully ſatisfied, that this was the very Man, whom they knew to have been born a Cripple, and had for a conſiderable Time paſt ſeen daily ſitting to aſk the Charity of the People, as they went in and out at the Beautiful Gate of the Temple, they were exceedingly ſtruck with awful Aſtoniſhment, and joyful Extaſy, (θαμβος και εκστασεως) at ſuch a remarkable Manifeſtation of Power and Goodneſs, and at ſuch a ſudden, miraculous and happy Change, that was wrought upon both the Body and Mind of the Man, who had been lame, and uſed to ſpend his Time and Voice in begging.

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* How different was the Behaviour of the Apoſtles from that of our Bleſſed Lord in working Miracles! Though on proper Occaſions, for aſſerting and vindicating his Office-Character, as the Meſſiah in human Nature, he ſpoke of himſelf as coming, and doing his Works, in his Father's Name; *John* v. 43. and x. 25. yet even at thoſe very Times, he, to ſecure the Honour of his ſuperior Character as God, ſpoke of himſelf as the Son, who acts in full Concurrence with his Father, in all that the Father himſelf doth; and has Life in himſelf, and quickens whom he will; and ſaid, I and my Father are one, *John* v. 19—26. and x. 30. And his uſual Way of performing his Miracles themſelves, was with the Sovereignty and Authority of a God, without taking any manner of Notice of his Father therein. (See the Note on *John* xi. 41.) But the Apoſtles commonly wrought their Miracles in *Chriſt's Name*, and with an expreſs Reference to him, as their Principal, and as the Fund of all the Power by which they were wrought; and abſolutely diſclaimed every Thing in themſelves as contributing toward them any further than as their Faith was the appointed Means of his conveying the Virtue that produced them; (*ver.* 12, 16) and ſo theſe Works were wrought by his Power when he was corporally abſent from our World, as well as when he was preſent in it; and ſhew it to be ſuch as can be found in none but the Omnipreſent, Omniſcient and Omnipotent God: And that the Apoſtles believed him to be ſo, is apparent from their taking no Notice of his Father, but only of Chriſt himſelf, as the Divine Author of theſe Cures. See Mr *Hughes*'s Eſſay toward ſome further Evidence of our Saviour's Divinity, Part ii. p. 10, &c.

11. And

11 *And as the Man which was healed held Peter and John, all the People ran together unto them in the Porch that is called Solomons, greatly wondring.*

11. And whilſt he, in Tranſports of Love and Joy, of Praiſe to God, and Gratitude to the Inſtruments of his great Deliverance, was clinging about the two Apoſtles, *Peter* and *John*, as unwilling to let them go, and deſirous of hearing them preach ſtill more of Chriſt to him, vaſt Numbers of People crowded together about them in the ſpacious Porch, which ſtood in the Court of the *Gentiles*, on the ſame Spot of Ground, where *Solomon* had erected one of great Magnificence in the firſt Temple, being full of Amazement at what the Apoſtles had done, and at the Behaviour of this Man, who ſeemed to idolize them.

12 *And when Peter ſaw* it, *he anſwered unto the People, Ye Men of Iſrael, why marvel ye at this? or why look ye ſo earneſtly on us, as though by our own Power or Holineſs we had made this Man to walk?*

12. Then *Peter*, obſerving the Conſternation and Crowding of the People, and being afraid of robbing Chriſt of his Glory, or taking any Honour to himſelf, ſaid to them, O ye *Iſraelites, to whom pertain the Covenants, and the giving of the Law, the Service of God, and the Promiſes*, (*Rom.* ix. 4) and who are acquainted with the ſacred Oracles, and have ſeen ſo many Miracles performed of late among you, by our great Lord and Maſter; Why ſhould ye be ſo aſtoniſhed at this, which has now been wrought, as if it were entirely a new Thing? Or why ſhould ye be ſo ſtupid, as to fix your Eyes with ſuch Earneſtneſs upon us his Apoſtles, or once to imagine, that by any human Art, or religious Excellencies, or by any Sort of Ability or Worthineſs in ourſelves, we had reſtored this Man, all on a ſudden, to the perfect Uſe of his Limbs? (See the Note on *ver.* 6.)

13 *The God of Abraham, and of Iſaac, and of Jacob, the God of our Fathers hath glorified his Son Jeſus; whom ye delivered up, and denied him in the Preſence of Pilate, when he was determined to let* him *go.*

13. No, no, It was not from any Virtue in us, or in our Words; but the true State of the Caſe is this; God, who entred into Covenant with *Abraham*, *Iſaac*, and *Jacob*, and their Seed, even the God of thoſe eminent Patriarchs, who were our Fathers; he, according to antient Predictions and Promiſes, has not only brought his own Son into this World, even Jeſus, to be our Saviour; but has now exalted him in human Nature, as the great Meſſiah, on his Throne of Glory in the higheſt Heavens, to exerciſe all Power there and on Earth, which he has given him under that Character: This great and glorious Perſon is he, whom ye lately, like ſo many Traitors, delivered up, as by a common Suffrage, firſt to the Great Council, and afterwards, by them, as your Repreſentatives, to the *Roman* Governor; and when he was arraigned at *Pilate*'s Bar, ye, with one Conſent and Voice, diſowned him for your King, and cried out, *Crucify him, crucify him*; and that, in Oppoſition to the Arguments and Entreaties of the Governor, who, apprehenſive of your Envy, and of Chriſt's Innocence, was deſirous, and had reſolved in himſelf, if poſſible, to move your Compaſſion toward him by ſcourging him, and then prevail with you to let him be diſcharged.

14 *But ye denied the holy One, and the juſt, and deſired a*

14. But, inſtead of being melted and ſoftned by theſe Methods, ye grew more and more enraged, and perſiſted in refuſing and rejecting him, and in denying yourſelves to have any

Murderer to be granted unto you,

any Intereſt in, Regard, or Value for [redacted] whoſe Nature and Works, Cauſe and Conduct, were in Reality, and evidently appeared to be, all pure and ſpotleſs, righteous and unblameable; and ſo deſperately malignant were ye againſt him, that when *Barabbas* and he were propoſed to your Choice, for the Releaſe of one of them, ye preferred that infamous Robber (*John* xviii. 40.) and Murderer; and inſiſted on that Favour's being ſhewn to him, rather than to the Bleſſed Jeſus, whom ye ſpoke of with the utmoſt Contempt.

15 *And killed the Prince of Life, whom God hath raiſed from the dead; whereof we are Witneſſes.*

15. And in this Manner ye perſecuted this Captain of Salvation, till ye procured his Death, who has Life in himſelf, and can't die for ever; and who is ſo far from being a Murderer, that he is the Author, Revealer, Purchaſer and Giver of ſpiritual Life to Sinners that believe in him, and is their great Leader (ο αρχηγος) in the Way, and to the Poſſeſſion of eternal Life, to which he will raiſe them at the laſt Day: But God, his Father, whom he [redacted]rified in his Life and Death, put a Glory upon him, [redacted] him again, and receiving him up to Heaven, and thereby confirming what he had ſaid concerning himſelf, and taking away the Reproach of his Sufferings; of all which we were Eye-Witneſſes: And we are now authorized to declare it, having ourſelves ſeen and converſed with him ſeveral Times after his Reſurrection, and been preſent when he aſcended up to Glory.

16 *And his Name through Faith in his Name hath made this Man ſtrong, whom ye ſee and know: Yea, the Faith which is by him, hath given him this perfect Soundneſs in the Preſence of you all.*

16. Now it is by his Authority and Command, Pow[redacted] and Merit, through Faith in him, as thus exalted after his Crucifixion, that this Man is all at once healed, whom, though a Stranger to us, (θεωρειτε και οιδατε) ye now ſee to be ſo ſtrong as to leap and walk about, and whom ye have formerly known to have been lame from his Birth; I ſay, the Faith, (δι' αυτου) which is wrought in us by him, and for his Sake, has not of itſelf, but by his Power, on whom we believe, miraculouſly and perfectly recovered this poor Creature from all Weakneſs and Pain; and that not in a clandeſtine Method, or by Way of Charm, but in an open and religious Manner, in the Preſence of you all, that Chriſt might be glorified among you, and that ye might examine the Miracle, and be convinced of it, and might be brought to believe in him for Deliverance from all ſpiritual, as well as temporal Maladies, the Fruit of Sin.

17 *And now, Brethren, I wot that through Ignorance ye did* it, *as* did *alſo your Rulers.*

17. And though ye have been exceeding criminal in murdering this great and glorious Perſon, and there is no Cloak for your Sin; (*John* xv. 22.) yet, that ye may not deſpair of finding Mercy, let me tell you, Brethren, that the endearing Saviour himſelf pleaded for you in the Greatneſs of his Compaſſion, even whilſt he hung upon the Croſs, ſaying, *Father, forgive them; for they know not what they do:* (*Luke* xxiii. 34.) And I am well ſatisfied that, through the Strength of ſinful Paſſions and Prejudices againſt him, on Account of the Meanneſs of his Parentage and Appearance, and the Greatneſs of his Sufferings, which were directly contrary to your carnal

carnal Expectations of a triumphant and reigning Meſſiah, the Generality of you were ſo blinded, that neither ye of the common People, nor your chief Prieſts and Elders of the great Council, did really know him to be the true Meſſiah; otherwiſe ye would not have dared to crucify the Lord of Glory. (*1 Cor.* ii. 8.)

18 *But thoſe Things which God before had ſhewed by the Mouth of all his Prophets, that Chriſt ſhould ſuffer, he hath ſo fulfilled.*

18 But, ſtill further to encourage your Hopes of obtaining the Forgiveneſs of this great Sin, let me add * that tho' ye were ignorant of, and had no Thought about fulfilling God's Deſign in what ye did, which leaves you without Excuſe; yet he has wiſely and graciouſly over-ruled it, for accompliſhing the great Work of Redemption by the Meſſiah's Sufferings unto Death, which he had not only determined in his own Mind, but had likewiſe plainly foretold by many of the inſpired Prophets, as our Saviour himſelf in Perſon aſſured ſome of us, who are his Witneſſes. (*Luke* xxiv. 25, 26, 44—48.)

19 *Repent ye therefore, and be converted, that your Sins may be blotted out, when the Times of Refreſhing ſhall come from the Preſence of the Lord.*

19 Since therefore there is Room for Mercy, and Propitiation is made for the Remiſſion of Sins, by that very Crucifixion of Jeſus, which ye were ſo ignorantly, tho' wickedly, concerned in; ſee to it, that now at length, under the preſent Diſpenſation of the Spirit, by his Aſſiſtance, and under a Senſe of the rich Mercy and Grace of God in Chriſt, ye be convinced of, and deeply humbled for your horrible Iniquity, particularly in murdering him; and that ye turn from your Prejudices and Oppoſition againſt him, to Faith in him, and from all your Tranſgreſſions, to God thro' him, that your multiplied and aggravated Sins, which ſeparate between you and your God, (*Iſa.* lix. 2.) may be *blotted out*, or chaſed away *as a thick Cloud*, by the Beams of the Son of Righteouſneſs, (*Iſa.* xliv. 22.) and ſo may be removed as far from you, *as the Eaſt is from the Weſt*, which can never meet together; (*Pſ.* ciii. 12.) and that, as they are recorded and written as *with a Pen of Iron* in God's Book, (*Jer.* xvii. 1.) they may be as effectually remitted, as a Debt is when the Book is croſſed, or the Bond is cancelled; and ſo when *they ſhall be ſought for*, to be brought in Judgment againſt you, *they may not be found*; (*Jer.* l. 20.) but † may be pub-

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* *Ye did it thro' Ignorance*, may relate both to their Ignorance of Chriſt, and of God's fulfilling the Scripture in their crucifying him; and therefore I have taken both Senſes into the Paraphraſe

† *The Times of Refreſhing*, are thought by ſome to relate to the Times of the Goſpel; and by others to the Time of *Jeruſalem*'s Deſtruction; both of which were indeed refreſhing Times to real Chriſtians: But as the Time here referred to, is explained in the two next Verſes, of the Time when Chriſt ſhall be ſent from Heaven, where he is to continue till the Reſtitution of all Things; I think it muſt principally, at leaſt, be referred to the Time of Chriſt's coming to Judgment; and as the Paraphraſe on this Verſe is already full long, I have given it only in that Light. And tho' God ſpeaks of his having already blotted out the Sins of his People; (*Iſa.* xliv. 22.) and every Believer is already *forgiven all Treſpaſſes*, and *juſtified from all Things*; ſo that *there is now no Condemnation to him*, nor *ſhall he come into Condemnation*; (*Col.* ii. 13. *Acts* xiii. 39. *Rom.* viii. 1. and *John* viii. 24.) yet as at the Day of Judgment, all this will be publickly owned, and pronounced in a judicial Form, by the Lord Jeſus, and all it's bleſſed Effects will be perfectly known and enjoyed then, and not before, the Sins of Believers may be properly enough ſaid to be blotted out then.

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lickly manifeſted and declared to be forgiven in open Court, before Angels and Men; and all the bleſſed Fruits and Effects of that Forgiveneſs may be compleatly enjoyed at the final Judgment, when Chriſt *ſhall come to be glorified in his Saints, and to be admired in all them that believe*; (2 *Theſ.* i. 10.) and when they ſhall have Days and Years of perfect Reſt and Conſolation without End, from his Perſon and immediate Preſence, (προσωπου) which ſhall be like a cooling Breeze and refreſhing Shade to them, that have borne the Heat and Burden of the Day; and like the moſt delightful and reviving Cordial to them, that have been ſorely exerciſed with Sins and Sorrows, Doubts and Fears, Pains and Labours, Temptations and Troubles of every Kind.

20 *And he ſhall ſend Jeſus Chriſt, which before was preached unto you:*

20. And for this Purpoſe, God the Father will ſend his Son Jeſus Chriſt the ſecond Time for your Salvation, who by Faith, Deſire and Hope, look and long for him, (*Heb.* ix. 28.) even that very Jeſus ſo ſignified was fore-appointed to it, * and has been preached in Him ſayings of the antient Prophets, and by his own perſonal Miniſtry, and the Miniſtry of his Diſciples before his Death, and by us, his Apoſtles, ſince he roſe again and aſcended to Heaven.

21 *Whom the Heaven muſt receive, until the Times of Reſtitution of all Things which God hath ſpoken by the Mouth of all his Holy Prophets, ſince the World began.*

21. There he is already received in his human Nature †; and there he muſt abide in Poſſeſſion of Heaven, and enthroned in all his Glory and Dominion, till the Conſummation of all Things that belong to the Goſpel-Kingdom, which ſhall iſſue in a glorious Reſtoration of it's Subjects, under his Influence and Government, as Head and King of the Church, to a State of perfect Holineſs and Happineſs, and in ſuch remarkable Alterations of the Frame of Nature, as may be called *New Heavens and a New Earth, wherein dwelleth Righteouſneſs*; (2 *Pet.* iii. 10—13.) which Things, relating to his Kingdom, will be an Accompliſhment of what God foretold by all the inſpired Prophets that ſpake concerning him, from Times as antient as *Enoch* the firſt Prophet, and ſo onwards ſince the Foundation of the World. (*Jude* ver. 14, 15.)

22 *For Moſes truly ſaid unto the Fathers, A Prophet ſhall the Lord your God raiſe up unto you of your Brethren, like unto me; him ſhall ye hear in*

22. For, to inſtance in the moſt famous of them all, *Moſes*, that celebrated Law-giver of *Iſrael*, and typical Mediator between God and his People, plainly propheſied of Chriſt, when he ſaid to our Anceſtors, (*Deut.* xviii. 15, 18, 19.) Jehovah, your Covenant-God, will, in his Time, ſet up the greateſt of all Prophets in the Church, who, according to the Fleſh, ſhall be a Deſcendent from yourſelves, and

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* I have here taken in the Senſe of προκεκηρυγμενον *before preached*, as we have it in our Copies, and of προκεχειρισμενον *fore appointed*, as it is in *Stevens*'s. See *Mill.* in Loc.

† The Paraphraſe on this Verſe is formed to include two Conſtructions of the Phraſe δει ουρανον δεξασθαι which may be rendered either *whom the Heaven muſt receive*, or *who muſt receive Heaven*; and to include ſeveral Senſes of the Word (αποκαταστασεως) which may ſignify the *Conſummation*, or *Finiſhing*, and the *Accompliſhment*, as well as the *Reſtoration* or *Reſtitution*, of all Things. See *Lightf.* and *Whitby.*

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all Things whatſoever he ſhall ſay unto you.

be ſent in the firſt Place unto you of the *Iſraelitiſh* Nation, and whom he will raiſe up, (ως εμε) as he has me, and like unto me in every diſtinguiſhed Character of my Office, tho' infinitely my Superior in all Things, as particularly in his intimate Acquaintance with God and his Counſels, familiar Converſes with him, and peculiar Intereſt in his Love and Favour; in his immediate Miſſion from God; in the Clearneſs and divine Authority of that new Diſpenſation, which he will introduce and eſtabliſh; in the redeeming of his People from worſe than *Egyptian* Bondage; in the Deſtruction of his and their implacable Enemies; in his leading and conducting them, as their Prince and Ruler, thro' the Wilderneſs of this World; in his effectually mediating between God and them; in his building a Spiritual and living Tabernacle for God to dwell in; in his Faithfulneſs, not meerly as a Servant, but as a Son and Lord in his own Houſe; and in his confirming all this by ſuch ſurprizing Miracles of Power and Goodneſs, as none could work, unleſs God were with him to own and honour him *. This is by way of Eminence, the great Prophet, in whom all your Obedience is to centre; whom ye are to attend and ſubmit to with all Reverence, Faith and Love; and whoſe Inſtructions and Commands ye ought heartily and chearfully to embrace, without Exception or Reſerve, in every Thing that he ſhall deliver to you with his own Mouth, or by his Servants, whether it be agreeable to your own natural Notions and Inclination, and ſecular Intereſts, or not; and ſome of you ſhall be brought into a willing Subjection to him.

23 *And it ſhall come to paſs*, that *every Soul which will not hear that Prophet, ſhall be deſtroyed from among the People.*

23. And the Obligation to this is ſo indiſpenſible, ſolemn and awful, that every one who ſlights and neglects this moſt eminent Prophet, and will not receive him and his Doctrine, nor yield Obedience to the Voice of his Word, ſhall be called to a ſevere Account for it; and ſhall be excluded from all the Bleſſings of his Church on Earth, and from the eternal Salvation, which every true Believer ſhall enjoy in Heaven.

24 *Yea, and all the Prophets from Samuel, and thoſe that follow after, as many as have ſpoken, have likewiſe foretold of theſe Days.*

24. Yea, not only *Moſes*, but ſeveral other Prophets that ſucceeded *Samuel*, who was the firſt of them that aroſe with eminent Dignity, and that wrote after *Moſes*, and in whoſe Days the Spirit of Prophecy revived, (1 *Sam.* iii. 1.) † and the Schools of the Prophets were erected; (1 *Sam.* xix. 20. 2 *Kings* ii. 2. and vi. 1.) as many as after his Time wrote concerning the Meſſiah, have likewiſe foretold the Things, that are now come to paſs, and are ſtill hereafter to be fulfilled in his Kingdom.

* Vi[illegible]*uet.* Demonſt. Evangel. Prop. 7. p. 279. and Biſhop *Kidder*'s Demonſtration of the Meſſiah, Part I. p. 30, 31. for a Vindication of this Prophecy, as relating to the Meſſiah; and for a Reſemblance between *Moſes* and Chriſt.

† See for an Account of the Schools of the Prophets, *Univerſal Hiſtory*, from the earlieſt Account of Time, to the Preſent. Vol. I. Part 2. p. 731.

25 *Ye are the Children of the Prophets, and of the Covenant which God made with our Fathers, saying unto Abraham, And in thy Seed shall all the Kindreds of the Earth be blessed.*

25. It therefore nearly concerns you, and ye have the highest Encouragement, to receive the Lord Jesus, in Hope of finding Mercy thro' him, notwithstanding your heinous Provocations: For ye are the Disciples of these Prophets, that were your spiritual Fathers, and your own Ancestors, and spoke of him, and were sent of God to deliver Promises and Prophecies for your Benefit, among whom their Writings are read in the Synagogues every Sabbath-Day; (*Chap.* xiii. xxvii.) and ye, as the Children of Promise, are Heirs of the gracious Covenant, which God made with our Fathers and their Seed, in their several Generations, when he said to *Abraham*, (*Gen.* xxii. 18. and xxvi. 4.) In one great Person, who shall descend from thy Loins, according to the Flesh, shall many, both of thy natural Offspring, and of all other Nations of the World, be blessed with all spiritual and heavenly Blessings, by their becoming thy spiritual Seed, thro' Faith in him. (*Gal.* iii. 8, 9, 26—29.)

26 *Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his Iniquities.*

26. Accordingly that God remembers his Covenant, he having owned his Son Jesus to be the Messiah, by raising him from the Dead, who was also *Abraham*'s Seed according to the Flesh, has sent him in the Ministry of his inspired Apostles, who come by his Commission, and in his Name, that he might make the first Overtures of Mercy and Salvation to you *Jews*; and might render the Gospel of his Grace, effectual in delivering every one of you, that believe in him, from the Guilt and Power of your Sins, how great or many soever they be; and so might bless you with all the Blessings of eternal Life.

RECOLLECTIONS.

Tho', under the Gospel-State, we are not tied to any particular Hour, or Place for Prayer; yet who can think himself discharged from Obligations to observe stated Seasons for it, in the Morning and Evening of every Day! And when God draws near to us, in Intimations of his Mercy, we may expect better Blessings than Silver or Gold, which many, that are rich in Faith, may be destitute of. O how glorious is our exalted Saviour; and how securely may we depend on him, and on the Divine Authority of the Apostles Doctrine concerning him; which was preached, and was confirmed by Miracles, after he was gone to Heaven! In him antient Prophecies are fulfilled; through Faith in his Name, and by the Ministrations of his Servants, wonderful Works have been wrought; and he can as easily give Strength to them that were spiritually, as to them that were corporally impotent from their Birth, and enable them to walk with Vigour and Joy in his Ways: To him belongs the Glory of all that is done by his Servants; and they, that receive the Benefit, should shew forth the Praises of the Lord: O how wonderful is the Wisdom and Goodness of God, in over-ruling the Ignorance, and the Wickedness of Men, for bringing about the Designs of his own Glory, and the Salvation of his People! How extensive are the Pardons, brought in by the great Redeemer, to the vilest of Sinners, even to those that betrayed and denied him, and preferred a Murderer before him! And what an Encouragement is this to the greatest Offenders, especially to the Children of the Covenant, to repent of every Sin, and turn to God, in Hopes of Forgiveness, through Faith in the Lord Jesus, who is the Holy and just One, and the Prince of Life; and who, though he was put to Death, rose again, and is enthroned in Heaven, to exercise all Dominion and Power, till the whole Scheme of his mediatorial Kingdom shall be finished at the last Day! As ever

ever we hope to ſhare in his Bleſſings, let us look to him, to turn us from all our Iniquities, according to the gracious Deſign of God in ſending him into the World, to ſave his People from their Sins, and from the Wrath to come.

CHAP. IV.

Peter *and* John *are impriſoned by the* Jewiſh *Rulers, and five Thouſand are converted,* 1—4. *The Apoſtles are brought before the Sanhedrim,* 5—7. Peter *makes his Defence, and preaches Chriſt to them,* 8—12. *They diſmiſs him and* John, *commanding them to preach no more in Chriſt's Name,* 13—22. *The Apoſtles and their Company betake themſelves to Prayer,* 23—30. *And God honouring them with a freſh Effuſion of his Spirit, they were knit together in Love, and Chriſt was glorified,* 31—37.

TEXT.

1 *AND as they ſpake unto the People, the Prieſts, and the Captain of the Temple, and the Sadducees came upon*

PARAPHRASE.

THE Apoſtles having wrought the forementioned Miracle on the lame Man, and preached the Goſpel to a vaſtly numerous Auditory with great Succeſs; while they were going on with their Diſcourſe to the People, for their further Inſtruction and Eſtabliſhment, the Prieſts, who were moſtly *Phariſees*, and bitter Enemies to Chriſt and his Apoſtles; and the * chief Captain, who had the Charge of the Temple, and was under their Influence; and the *Sadducees*, who denied the Reſurrection, (See the Note on *Chap.* v. 17. and *Mat.* iii. 7.) were enraged at them, and came with Violence to ſeize them.

2 *Being grieved that they taught the People, and preached through Jeſus the Reſurrection from the Dead.*

2. For the Prieſts were vexed at their aſſuming an Authority of preaching ſo publickly and boldly, and at their doing it ſo acceptably to the People; and particularly at their declaring, that the great Article of their own Faith about the Reſurrection, was verified in Jeſus, (εν τω Ιησυ) whom they had crucified; and that by his Power and Efficacy, all Mankind ſhould be raiſed from the Dead at the laſt Day, ſome to everlaſting Life, and others to Shame and everlaſting Contempt: And the *Sadducees* were diſturbed at their propagating the Doctrine of the Reſurrection itſelf, with ſuch ſtrong Evidence, directly contrary to all the Notions of their Sect about it.

* It has been moſt commonly thought, that this *Captain of the Temple* was the Commander of the *Roman* Soldiers, that kept Guard in the Tower of *Antonia*, to preſerve the Peace, eſpecially in Times of general Concourſe; and that his Fear of a Riot, was the Cauſe of his Uneaſineſs on this Occaſion. But as nothing of this appears from the Reaſons mentioned, *ver.* 2, 3, for apprehending the Apoſtles, and as this Officer is here called (ο στρατηγος του ιερου) the Captain of the Temple, and *Roman* Commander is uſually ſtiled (χιλιαρχος) the chief Captain over a Thouſand Soldiers; I rather incline to think, that this might be the chief Captain of the ſeveral Watches, which the Prieſts kept in the Temple, whom they could eaſily influence to ſerve their Turn. (See the Note on *Luke* xxii. 52. and Dr *Lightfoot*, Vol. II. p. 471.)

3 And they laid Hands on them, and put them in Hold unto the next Day: for it was now Even-tide.

3. Accordingly, inſtead of rejoicing and glorifying God on Account of the illuſtrious Miracle of Power and Goodneſs, that had been wrought by the Apoſtles Hands, they ordered them to be apprehended, and clapped into Priſon, and ſo to be diſgraced, and ſecured till the Morrow; it being too late to examine them, and proceed further againſt them juſt then; for it was already Evening.

4 Howbeit, many of them which heard the Word, believed; and the Number of the Men was about five thouſand.

4. But, notwithſtanding all this Contempt and Outrage, the Spirit of God wrought ſo effectually on great Multitudes of the Hearers, to the Number of about Five Thouſand ‖ Men, that they believed the Apoſtles Doctrine, and received Chriſt by Faith for the Remiſſion of their Sins.

5 And it came to paſs on the Morrow, that their Rulers, and Elders, and Scribes.

5. 6. When the next Day came on, the great Council of the Nation was, without Loſs of Time, called together at *Jeruſalem*, to take this Matter into Conſideration; there were the *Jewiſh* Rulers, conſiſting of the chief Prieſts, who were the Heads of the Twenty-four Courſes; him and the Elders of the People, who were the Heads of the other Tribes; and the Doctors of the Law, who were moſtly of the Tribe of *Levi*; and at their Head were *Annas*, the Preſident of the Sanhedrim, who had likewiſe bore the High Prieſt's Office *, and *Caiaphas* his Son-in-Law, the preſent High Prieſt, both of which were concerned in putting Chriſt to death; (*Luk.* iii. 2) and together with theſe were many other noted Perſons, as named † *John*, and the other *Alexander*, and ſeveral of Figure, that were a-kin to the High Prieſt.

6 And Annas the High Prieſt, and Caiaphas, and John, and Alexander, and as many as were of the Kindred of the High Prieſt, were gathered together at Jeruſalem.

7 And when they had ſet them in the Midſt, they asked, By what Power, or by what Name have ye done this?

7. And when the Council, who uſed to ſit in a ſemi-circular Form, had ordered the Apoſtles to be placed in the middle before them, they, with a threatning and magiſterial Air, deſigning to intimidate, enſnare and confound the Apoſtles, demanded of them, ſaying, Since *we* only have a Right of authorizing publick Preachers, and ye have had no Authority from us; By whoſe Power and Commiſſion do ye pretend to preach, and to have cured a Cripple, to gain Credit to your Doctrine? ‖ And whoſe Name did ye make mention of, for obtaining Virtue to do it?

8. Then

‖ The *Men* only that believed are ſaid to be about 5000; and beſides theſe, many Women were alſo probably converted at this Time: And I take this 5000 not to be incluſive of the 3000 mentioned *Chap.* ii 41, but to be entirely new Converts; for all along in the third Chapter, and in this Verſe, the People that ſaw the Miracle on the Cripple, and heard the Apoſtles diſcourſe on that Occaſion, are the only Perſons mentioned; and their believing is ſpoken of as brought about by thoſe Means. So mightily grew the Word of God, and prevailed, when the Spirit was poured out from on high!

* See the Note on *Luke* iii. 2. In a good Agreement with which, we may add Mr *Biſcoe*'s Thought, who ſays, and backs it with very probable Evidence from *Joſephus*, "The Truth of the Caſe is this; "*Caiaphas* had the Name of High Prieſt, but *Annas* had the Authority: *Caiaphas* was named by the "*Roman* Governor, and was the Man then in Office; but he was wholly under the Influence of his "Father-in-Law *Annas*, who had the chief Power and Credit with the People." See his Notion at large in *Boyle*'s Lecture, Vol. ii. p. 650, *&c.*

† This *John* is generally ſuppoſed to have been the Son of *Annas*; and *Alexander*, a Man of conſiderable Rank in thoſe Days, the ſame that *Joſephus* ſpeaks of.

‖ Some have thought that they herein referred to the Cuſtom of *Jewiſh* Exorciſts, ſome of which invoked or mentioned *Solomon*, as others afterward did the Name *Jeſus*, (*Chap.* xix. 13.) for working miraculous

8 *Then Peter filled with the Holy Ghoſt, ſaid unto them, Ye Rulers of the People, and Elders of Iſrael,*

8. Then *Peter*, being under the immediate Guidance and extraordinary Influence of the Spirit, according to Chriſt's Promiſe, (*Mark* xiii. 11.) ſaid to them, (*John* alſo concurring) with a reſpectful Freedom and undaunted Courage; Being called upon to anſwer for ourſelves by your auguſt and venerable Body, O ye Chief Prieſts and Elders of God's People *Iſrael*, we are cheerfully willing to give you all deſirable Satisfaction.

9 *If we this Day be examined of the good Deed done to the impotent Man, by what Means he is made whole;*

9. Since we are now brought before you to be examined, as tho' we were Criminals, about the Cure of the poor Cripple, the Nature of the Caſe ſpeaks for itſelf, that it was ſo far from being culpable, as to be really an Act of the greateſt Mercy and Goodneſs: And ſince ye farther enquire, by what Power he is now healed;

10 *Be it known unto you all, and to all the People of Iſrael, that by the Name of Jeſus Chriſt of Nazareth, whom ye crucified, whom God raiſed from the Dead, even by him doth this Man ſtand here before you whole.*

10. We readily declare and ſolemnly avow to this whole Aſſembly, and make no Scruple of publiſhing it to all the *Jews*, earneſtly deſiring both you and them to take particular Notice of it, as a Matter of the utmoſt Conſequence, in which every one, from the higheſt to the loweſt, is nearly concerned; and God will make it known, whether ye believe it or not, that, as we before declared to the People, (*Chap.* iii. 16) It is by the Authority and Power of the Great Anointed Saviour, whom ye, by Way of Contempt, called Jeſus of *Nazareth*; and whom ye, not long ſince, crucified; but whom God owned, as his righteous and dear Son, and as the King of *Iſrael*, by raiſing him from the Dead; it is, we roundly aver and ſtand to it, by him, and him only, not by uſing his Name as a Charm, but by Faith in him, and by Virtue derived from him, that this before-impotent Man is now reſtored to the full Strength and Uſe of his Limbs, and is here ſtanding in your Preſence, that ye may behold the Cure which is wrought upon him, and may aſk him what Queſtions ye pleaſe, to ſatisfy yourſelves about it.

11 *This is the Stone which was ſet at Nought of you Builders, which is become the Head of the Corner.*

11. This Jeſus, as he himſelf alſo intimated, (*Matt.* xxi. 42.) is he, who was ſpoken of in a Prophecy of the Meſſiah, (*Pſal.* cxviii. 23.) under the Figure of the Stone, which was deſpiſed and rejected by you the Chief Prieſts and Rulers, who, by Station and Office, ought to be, and who profeſs to be, the Builders of God's Living Temple, the Church; and he is now, by his Reſurrection from the Dead, placed as it's Foundation, and chief Corner-Stone, for knitting and ſupporting all the Parts of the Spiritual Houſe, which reſts entirely upon him.

12 *Neither is there Salvation in any o-*

12. Nor is the ſpiritual and * eternal Salvation, to which his being the Head of the Corner principally refers, to be found

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racul[illegible]res; and that the Meaning of their Queſtion was, By mentioning of what Name have ye cured this Man; as if they had done it by a Sort of Charm.

* *Peter*'s mentioning Chriſt as the *Head of the Corner*, naturally led to the Thought of a ſpiritual and eternal Salvation, which it was Chriſt's principal Deſign to bring in, and with Relation to which alone, this,

ther: for there is none other Name under Heaven given among Men whereby we must be saved.

found in any one whatsoever besides himself: For there is no other Person of sufficient Dignity, Merit and Power, whose Name can be pleaded, or depended upon, for Salvation; for whom God has graciously appointed and granted to the Sons of this lower World, by whom (δει) it is fit, or meet, and worthy of God, that any of us should be saved; or by whom we ought to expect, or ever can have, Deliverance from Sin and Misery, from the Curse of the Law, and the Wrath to come.

13 *Now when they saw the Boldness of Peter and John, and perceived that they were unlearned and ignorant Men, they marvelled, and they took Knowledge of them, that they had been with Jesus.*

13. Now when the Council observed (την παρρησιαν) the Liberty of Spirit, and undaunted Courage, and the Freedom and Fluency of Expression, with which the two Apostles, *Peter* and *John*, spoke to the supreme Court of the *Jewish* Nation, before which they were arraigned as Malefactors, that could expect no Favour from them; and when they understood that they were Persons of no polite Education in the Schools, or at the Feet of any of their Doctors, but were private obscure Fishermen, even Idiots, (ιδιωται) as to human Science, compared with themselves; they were wonderfully amazed, and knew not how to account for the Wisdom, Spirit and Firmness of Mind, that appeared in them, till they recollected that they had been formerly seen in Company with Jesus, as his Followers and Disciples, and had been brought up under him, in whose Name they had preached, and wrought the Cure.

14 *And beholding the Man which was healed standing with them, they could say nothing against it.*

14. And the Council, at the same Time, seeing the Man stand before them perfectly sound and whole, who they knew had continued so lame, for Forty Years together, as not to be able to do any thing like it before; they could say nothing against the Miracle, either to depreciate, or confute it.

15 *But when they had commanded them*

15. 16. However, being stung in their Consciences, and filled with Envy, they, instead of seeking after Salvation by

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this, and it's kindred Phrase, the *chief Corner-Stone*, is always used by our Lord and his Apostles: (See *Luke* xx. 17. *Eph* ii 21, 22. and 1 *Pet* ii 6, 7.) And this spiritual Benefit is called *Salvation* about forty Times in the New Testament; whereas I don't find, that it once uses the Noun (σωτηρια) *Salvation* for miraculous Cures, no nor for any merely temporal Deliverance at all, unless in *Acts* vii. 25. where *Stephen* says, that *Moses supposed his Brethren would have understood how that God by his Hand would deliver them*; or, as it is in the *Greek*, (διδωσιν αυτοις σωτηριαν) *would give Salvation to them:* And even that Deliverance might be called by this Name, because it was typical of the more glorious one by Jesus Christ; and the Apostle *Peter* here speaks of a Salvation which every one needs, including himself and all *Israel:* But surely it could not be said of himself and the whole Council, and of all the People of *Israel*, (*ver.* 10.) that they needed miraculous Cures in the Name of Christ, by which, in that Respect, they must be saved: (εν ω δει σωθηναι ημας) I therefore can by no Means think that this strong and lively Passage is to be sunk and restrained, as some contend that it should, to the Case of working Miracles. On the other Hand, there seems to me to be a great Beauty in the Occasion that the Apostle took, and in the Gradation that he made, from the temporal Deliverance, which had been wrought in healing the poor Cripple by the Power of Christ, to that of a much nobler and more important Kind, which is brought in by Christ to impotent and sinful Souls; he therein following the admirable Custom of his great Lord and Master, who often took Occasion from earthly to speak of spiritual Things; as particularly when, upon his having mentioned the Miracle of the Loaves, he discoursed at large concerning himself as the Bread of Life. (*John* vi. 26—58.) But if miraculous Cures were likewise included in the Apostle's Design, it plainly shews, as Dr *Whitby* observes, that no true Miracles have been ever done since Christ's Ascension, by an Invocation of the Names of Saints, as is pretended by the Church of *Rome:* For there is *no other Name*, by which they can be wrought.

Jesus

to go aside out of the Council, they conferred among themselves,

Jesus Christ, according to the Apostles Doctrine, resolved to put what Stop they could to their Preaching; and, ordering them to withdraw from the Court, they entred into a close Consultation about them, saying, What Course shall we take with these Men? Or, what can we do to them, who are like to give us as much Trouble, as ever we met with from Jesus himself? For that they really have performed a very famous Miracle, in the Name of Jesus, is publickly known to all the Inhabitants of this great Metropolis, so that we can't hush it up; and the Fact is so plain and evident, in all the Circumstances of it, that it is to no manner of Purpose for us to go about to deny it, and to punish them for it; it would be only exposing our own Character, and enraging the People against us, to attempt any thing of this Kind.

16 *Saying, What shall we do to these Men? For that indeed a notable Miracle hath been done by them,* is *manifest to all them that dwell in Jerusalem, and we cannot deny* it.

17 *But that it spread no further among the People, let us straitly threaten them, that they speak henceforth to no Man in this Name.*

17. But that they may not propagate the Story, and their own Notions with it, to gain Proselytes, and make People think highly of Jesus, and with Indignation of us, as though we had murdered the best of Men, if not one that was more than a Man; let us send for them in, and severely charge them, upon Pain of our utmost Displeasure, never to publish their Doctrine concerning him again; no, nor so much as speak of it in private to any Man whatsoever; nor to pretend that they have his Commission for it, or have Power from him to work Miracles.

18 *And they called them, and commanded them not to speak at all, nor teach in the Name of Jesus.*

18. Accordingly, they ordered them to be called into Court, and then strictly enjoined them, at their Peril, never to open their Lips again, or preach any more, either publickly or privately, about Jesus, under Pretence of Authority from him to spread the Glory of his Name.

19 *But Peter and John answered and said unto them, Whether it be right in the Sight of God, to hearken unto you more than unto God, judge ye.*

19. But both *Peter* and *John*, in Reply, said to them, with a noble and undaunted Fortitude of Spirit, and with the most pointed Reasoning, Though we would pay you all becoming Deference; yet whether we can acquit ourselves to our own Consciences, and do Justice to Truth and to Mankind, or whether it be lawful and right in the Sight of the infinitely wise and holy Creator and Governor, and impartial Judge of the whole World, to whom we must be accountable; whether, we say, it be any Way justifiable for us to comply with your Orders, rather than pay Obedience to his express Commands, whose Authority is undoubtedly superior to all human Injunctions whatsoever, and who we are absolutely sure has charged us to preach the very Doctrine, which ye forbid us to mention; we appeal to your own Consciences to determine, and leave it with yourselves to judge, as ever ye will answer it at the great Day of Account.

20 *For we cannot but speak the Things which we have seen and heard.*

20. For, as to ourselves, we think this Point admits of no Debate; and we neither dare, nor can, submit to a Decree, so utterly inconsistent with our Allegiance unto God himself; nor refrain publishing the great and important Things, pertaining to the Salvation of lost Sinners, which we ourselves have been Eye-Witnesses of, and have heard from the Mouth

of our Lord Jesus, and have experienced the Power and Goodness of in our own Souls.

21 *So when they had further threatned them, they let them go, finding nothing how they might punish them, because of the People: for all Men glorified God for that which was done.*

21. The *Sanhedrim* finding that there was no d[illegible] with these Men in a Way of Argument, Christ having *given them a Mouth and Wisdom, which all their Adversaries were not able to gainsay or resist*, according to his Promise, (*Luke* xxi. 15.) they repeated their former Threatnings, and so dismissed them, as not knowing what to do more, than endeavouring to fright them as much as they could; because they were afraid of incensing the People, and raising a Tumult, if they should proceed to any farther Punishment: For the Multitude in general, were so affected with the Miracle which had been wrought, that they could not but admire it, as an Act of wonderful Power and Mercy, and express their Praises of God for it.

22 *For the Man was above forty Years old, on whom this Miracle of healing was shewed.*

22. And that which magnified this miraculous Cure, in their Account, was, that the Man [illegible] whom it was wrought, was about forty Years old, and [illegible] able to give them such a Relation of his Lameness from his Childhood up, to the Day of his Healing, as shewed his Disease to have been an inveterate one, and no way likely to be ever removed by any human Remedies whatsoever.

23 *And being let go, they went to their own Company, and reported all that the chief Priests and Elders had said to them.*

23. The Apostles being thus set at Liberty, by the gracious over-ruling Providence of God, which appeared in their Favour; they immediately returned * to their [illegible] loved Company, on whom the Holy Ghost had fa[illegible] gether with themselves, and to whom they were related, Brethren in Christ, of the same Church and Family, Spirit and Temper, Partakers of the same Gospel-Privileges and Fellowship, Faith and Joy, and whom they chose for their Companions on Earth, and hoped to live with for ever in Heaven; and they gave them a full Account of all the severe and unrighteous Things, that the Council had said to them, and of the Reply which they were enabled to make by the Spirit of Christ that was in them, and of the Manner of their Discharge.

24 *And when they heard that, they lift up their Voice to God with one Accord, and said, Lord, thou* art *God which hast made Heaven and Earth, and the Sea, and all that in them is.*

24. And as soon as their Fellow-Christians had heard the affecting Narrative, they all, in Raptures of Wonder and Joy, made their solemn and fervent Addresses to the Throne of Grace, as with one Mouth and one Soul, (ομοθυμαδον) saying, Lord, thou art the only living and true God, who, by thine Almighty Power, gavest Being to Heaven and Earth, and the Sea, and to all Ranks, Orders and Individuals of Creatures that are in them, and hast all Hearts and all Event under thy Government and Controul.

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* By *their own Company* seems to be meant the 120, who were said to have *compa[illegible]tle with the Apostles, all the Time that the Lord Jesus went in and out among them*, and were afterward *filled with the Holy Ghost*; (*Chap.* i. 21, and ii. 24.) and they were probably met together at this Time, to join in Prayer for the two Apostles, in their perilous Circumstances, as the Church afterwards did for *Peter*, when he was in Prison, *Chap.* xii. 5, 12.

25. Wh[illegible]

25 *Who by the Mouth of thy Servant David hast said, Why did the Heathen rage, and the People imagine vain Things?*

25. Who alſo, knowing the End from the Beginning, haſt plainly foretold what has lately come to paſs, by the Words of an inſpired Prophet, even of thy Servant *David**, ſaying, (*Pſ.* ii. 1, 2.) Upon what Principles, Reaſons or Motives, or to what Manner of Purpoſe, have the *Gentiles* (εφρυαξαν) inwardly fretted, and then foamed out their Rage, and the People of *Iſrael* (εμελετησαν κενα) induſtriouſly meditated, contrived and attempted empty, fooliſh and fruitleſs Things?

26 *The Kings of the Earth ſtood up, and the Rulers were gathered together againſt the Lord, and againſt his Chriſt.*

26. The Princes of this World, whom Providence had laid the higheſt Obligations upon, by exalting them to regal Dignity in the Land of *Iſrael*, raiſed themſelves up in a Way of unworthy Oppoſition; and the *Jewiſh* Rulers, Scribes, Phariſees and Elders, Men of the greateſt Note for Learning and Authority in Eccleſiaſtical Affairs, who ought to have eſpouſed the Cauſe of Religion and Righteouſneſs, aſſembled in their grand Council, to concert injurious Meaſures againſt God himſelf, and againſt the only true Meſſiah, whom he anointed.

27 *For of a Truth againſt thy holy Child Jeſus, whom thou haſt anointed, both Herod and Pontius Pilate, with the Gentiles, and the People of Iſrael were gathered together,*

27. For it is an unqueſtionable Matter of Fact, that both *Herod* the King of *Galilee*, and *Pontius Pilate* the Governor of *Judea*, together with the *Roman* Officers and Soldiers, and all Ranks and Orders of the *Jewiſh* Nation, (*Luke* xxiii. 1—25.) aſſembled themſelves, and became joint Conſpirators againſt the Life of thy Holy Son Jeſus, who was (παιδα σου) born thy immaculate Child in Fleſh, (*Luke* i. 35, and ii. 27, 43.) and came to be thy righteous Servant; (*Iſa.* xlii. 1, and xlix. 6, and liii. 11.) and whom thou hadſt appointed, ſet apart and authorized, called and furniſhed, by an unmeaſurable Unction of the Spirit, to execute his great Office in his incarnate State upon Earth.

28 *For to do whatſoever thy Hand and thy Council determined before to be done.*

28. In all this, how vile and malicious ſoever their Deſigns and Management were, thou didſt over-rule the Event, for the accompliſhing of thoſe Things againſt him, (*Chap.* ii. 23.) and by him, through his violent and atoning Death, which in the eternal Settlement † and Diſpoſals of thy Will and Wiſdom, in the Counſels of Peace, thou hadſt foreordained ſhould come to paſs, for thine own Glory, the Redeemer's Exaltation, and the Salvation of thy choſen People.

29 *And now, Lord,*

29. And now, Lord ‖, we humbly beſeech thee, that as

* This, as ſeveral Commentators have obſerved, intimates not only that *David* was inſpired by the Spirit of God, in Writing his *Pſalms*; but as this, ſo all other *Pſalms*, in the Title of which no Notice is taken of the Penman, are to be reckoned to him.

† The *Hand of God* ſeems ſometimes in Scripture, to ſignify his all-governing and diſpoſing Will; (*Job* ii. 8, 10. *Job* ii. 10. *Pſ.* xcv. 4. and *Eccleſ.* ii 24 and ix. 1.) and this I take to be the Meaning here, becauſe it relates to what God did in antient Counſels beforehand rather than in his Execution of them afterwards.

‖ Though I have given the Paraphraſe on this and the following Verſe, according to the uſual Senſe of Commentators; yet it is humbly ſubmitted to the Reader's Judgment, whether, as ſome have

behold their Threatnings: And grant unto thy Servants, that with all Boldneſs they may ſpeak thy Word,

as thou haſt thus far ſhewn thy infinite Wiſdom and mighty Power, thou wouldſt take Notice of their unrighteous Threatnings, to reſtrain and defeat them, or to turn them to thy Praiſe; and that, notwithſtanding theſe and all other Terrors, thou wouldſt graciouſly aſſiſt, and enable every one of us, thy Servants, to publiſh thy Goſpel with all Freedom and holy Confidence, Preſence of Mind, and Liberty of Speech.

30 *By ſtretching forth thine Hand to heal: And that Signs and Wonders may be done by the Name of thy holy Child Jeſus.*

30. That we may be emboldened, confirmed and owned herein, by ſtill further Diſplays of thy glorious Power, in a ſupernatural Way, for curing all Manner of ſpiritual, as well as corporal Maladies; and by granting, that wonderful Miracles may be wrought of every Kind, as there may be Occaſion, (See the Note on *Chap.* ii. 22.) by Authority and Virtue derived from, and to the Glory of thy Holy One, even Jeſus, who is not only thy eternal Son in his original Nature; but alſo (τυ αγιυ παιδος συ) thy holy Child, by fleſhly Birth, and thy conſecrated Servant in Office, by thine own Appointment.

31 *And when they had prayed, the Place was ſhaken where they were aſſembled together; and they were all filled with the Holy Ghoſt, and they ſpake the Word of God with Boldneſs,*

31. And *while they were yet ſpeaking, God heard them*; (*Iſa.* lxv. 24.) for no ſooner had they finiſhed this religious Exerciſe, than the Room, in which they were met together, was miraculouſly ſhaken, as by a ruſhing mighty Wind, like what they had felt in a former Aſſembly (*Chap.* ii. 2.) as a Signal of his extraordinary Preſence with them: And, in immediate Anſwer to their Prayer, the whole Company were again under a freſh Effuſion of the Holy Ghoſt, (See the Note on *Chap.* ii. 3.) who filled their Souls with holy Joy and Courage; ſo that they, from that Time forward, preached the Goſpel with a noble Liberty of Spirit, and without Fear of the Faces of the greateſt Men whatſoever.

32 *And the Multitude of them that believed, were of one Heart, and of one Soul, neither ſaid any* of them, *that ought of the Things which he poſſeſſed, was his own, but they had all Things common.*

32. As to the whole Body of Believers, which by this Time were a great Company, the laſt mentioned five Thouſand Converts, (*ver.* 4.) after the Example of the firſt three Thouſand, (*Chap.* ii. 41—46.) were ſo united in Faith and Love, that how various ſoever their natural Tempers were, and how much ſoever they had been Strangers to one another, and of different Sects and Parties before, they were now as entirely harmonious, and heartily affectionate to their fellow Chriſtians without Diſtinction, as if they had all been animated with one Soul: And as an Effect and Evidence of

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have apprehended, the *Lord*, to whom this Prayer was moſt immediately directed, were not the Perſon of the Holy Ghoſt, becauſe all the Things here aſcribed to God, were performed immediately by him. He was the immediate Divine Agent in the Creation of the World, (*Gen.* i. 2.) he ſpoke immediately by the *Mouth of David*, (*2 Pet.* i. 2.) and immediately formed the human Nature of *the Child Jeſus*, who, on that Account, was ſaid to be *that holy Thing, which was born* of the Virgin, and was called the Son of God; (*Luke* i. 35.) and it was he that immediately anointed Jeſus, as God's Servant in human Nature. (*Luke* iv. 18.) It was likewiſe by his Hand, or his Power and Conduct, that Chriſt offered himſelf to God; (*Heb.* ix. 14.) and it was by him that the Apoſtles preached the Goſpel with all Boldneſs, and wrought Miracles, (*ver.* 31. and 1 *Cor.* xii. 3—11.) See *The True Script. Doct. of the Holy Trin. Appendix*, No. I. p. 97, 98.

this

this, and as a Means of further promoting it, none of them, no not of the richeſt among them, reſerved any of his worldly Goods, for his own private and peculiar Uſe, but freely gave up all for the Service of the Chriſtian-Community.

33 *And with great Power gave the Apoſtles witneſs of the Reſurrection of the Lord Jeſus: And great Grace was upon them all.*

33. The twelve Apoſtles alſo went on bravely withtheir Work, inſiſting on the great Doctrines of the Goſpel, and particularly on the Reſurrection of Chriſt from the Dead, with Abundance of Fervor, Strength and Clearneſs, and with attending Miracles, and efficacious Influences of the Spirit; and at the ſame Time, ſuch rich Meaſures of Divine Grace were diffuſed among all the Diſciples, as were an evident Token of their being highly in Favour with God, and produced the greateſt Contempt of this World, and Benevolence toward Men.

34 *Neither was there any among them that lacked: For as many as were Poſſeſſors of Lands, or Houſes, ſold them, and brought the Prices of the Things that were ſold,*

35 *And laid them down at the Apoſtles Feet: And Diſtribution was made unto every Man according as he had need.*

34. 35. Nor was there any one of this Houſhold of Faith, though ever ſo poor, that was in want of the Neceſſaries of Life: For as many of this New Teſtament Church, as had any Eſtate in Lands or Houſes, whether in *Paleſtine*, or other Countries, ſold them; and, bringing the Money raiſed by the Sale, they laid it at the Apoſtles Feet, in Token of their great Indifference to Riches, and of their freely ſurrendring them up to their Management, for the Honour of Chriſt, and the Benefit of the Church: And the Apoſtles, like wiſe and faithful Stewards, ordered proper Diſtributions to be made with the utmoſt Prudence, Frugality and Impartiality, to every one, in Proportion to his Exigence.

36 *And Joſes, who by the Apoſtles was ſurnamed Barnabas (which is, being interpreted, the Son of Conſolation) a Levite, and of the Country of Cyprus.*

37 *Having Land, ſold it, and brought the Money, and laid it at the Apoſtles Feet.*

36. 37. Particularly, among the reſt, there was one *Joſes*, whom for his great Liberality and excellent Talents, whereby he became eminently uſeful, both in temporal and ſpiritual Concerns, the Apoſtles ſurnamed *Barnabas*, which in the *Syriack* Language, properly ſignifies the *Son of a Prophet*, and by juſt Conſtruction, *the Son* (υιος παρακλησεως) *of Comfort*, or of *Exhortation*: This Man was by Deſcent of the Tribe of *Levi*, and by Country a Native of the fertile Iſland called *Cyprus*; and, being poſſeſſed of an Eſtate in Land there, * he readily ſold it; and, like one that had done with this World, committed the Price, which he received for it, to the Care of the Apoſtles, to diſpoſe of it in a Way of religious Charity, for the Support of the poor Members of Chriſt.

* It being ſaid of *Joſes*, when his *Land* was ſpoken of, that he was of the Country of *Cyprus*, intimates that it lay there; and this being a foreign Country, he, though a *Levite*, might undoubtedly have Land there, in full Conſiſtence with the original Law, about dividing the Land of *Canaan*; (*Num.* xviii. 20. and *Deut.* x. 9.) for notwithſtanding that Law, *Prieſts* and *Levites*, ſometimes had Land even in *Judea* itſelf, by Purchaſe, Gift, or Inheritance, as appears from *Phinehas*, (*Joſh.* xxiv. 33.) and from *Zuph*, (1 *Sam.* i. and ver. 5. compared with 1 *Chron.* vi. 35, 43. 1.) much more might he have Land in a foreign Country.

RECOLLECTIONS.

How often do the greateſt Enemies one to another unite, like the *Scribes* and *Saducees*, in their unreaſonable and violent Oppoſition to Chriſt and his Goſpel, and in the moſt indefenſible Perſecutions of his Servants for his ſake! And yet how wonderfully will the Word of the Lord, attended with the Power of his Spirit, prevail in the Face of all Oppoſition, to the Converſion of Thouſands, that were before moſt inveterately ſet againſt him! And what a noble Spirit of Wiſdom, Reſolution and Courage, can he inſpire his once moſt cowardly Servants with, to aſſert his Cauſe, and make a brave and free Confeſſion of a crucified and riſen Saviour, and to withſtand and confound the moſt potent and learned of their Adverſaries, and carry Conviction to their Conſciences, that there is a ſurprizing Advantage in having been with Jeſus! He can eaſily reſtrain the Wrath of Man, and make the Remainder of it praiſe him; and how much ſoever he may be ſet at nought, by Men of Figure and Authority, he is nevertheleſs the chief corner Stone of the Church, that can never be ſhaken; neither is there Salvation in any other. And O what inconteſtible Evidence is there in that Eternal Truth, that, even in Times of the greateſt Danger, it is better to obey God than Man! He is the Lord God Almighty, the Maker and Governor of all Things; nothing can come to paſs without his Permiſſion, or Order; and all is but a Fulfilling of the Scriptures, and of his own antient Decrees, which are entirely hid from us, till unfolded in Events, that, whatever be the Means of producing them, are over-ruled by a holy Providence, to the Glory of God, and the Good of his People. How worthy therefore is he to be prayed to; and how eminently does he honour his diſtinguiſhing Character, as a God hearing Prayer, in that, he ſometimes anſwers while we are yet ſpeaking! And as he has promiſed his Spirit to them that aſk him; ſo when he herein performs his good Word to us, What a heavenly Commotion will there be in our Souls, what holy Confidence and Joy ſhall we have in him; and how ſhall we deſpiſe the Rage and the Threatnings of his and our Enemies! What a Glory does he put upon his Miniſters, ſome of whom he makes to be Sons of Conſolation indeed; and upon his Church and People, whom he knits together by the ſweeteſt Bands of Love, fills with all Goodneſs to others, and with ſuch Experiences of his Grace and Favour to themſelves, as give them a holy Contempt of this World, and engage them to ſequeſter themſelves from it, in the beſt Manner, and according to the Calls of his Providence!

CHAP. V.

The Sin and Puniſhment of Ananias *and* Sapphira, 1—11. *The Apoſtles work many Miracles, to the Increaſe of the Church,* 12—16. *They are again impriſoned, and an Angel delivers them, ordering them to go on in preaching, which they did, to the great Vexation of their Enemies,* 17—25. *They are brought again before the Sanhedrim and examined, and make their Defence,* 26—33. Gamaliel's *prudent Advice, upon which they are diſmiſſed with ſcourging,* 34—40. *They depart rejoicing, and proceed in their Work,* 41, 42.

TEXT.

1 *BUT a certain Man named Ananias, with Sapphira his Wife, ſold a Poſſeſſion.*

PARAPHRASE.

1. BUT as the beſt Churches upon Earth have their Imperfections, ſo there were two notorious Hypocrites even in this, which tarniſhed it's Glory; and awful Judgments were executed in Righteouſneſs on them, which damped it's Joy. A certain Man and his Wife, *Ananias* and

and *Sapphira* by Name, made a Profeſſion of Chriſtianity; and being ambitious of the Reputation of having as much Zeal and Charity, as *Barnabas* himſelf, they ſold an Eſtate, pretending to devote the Price of it to God.

2 *And kept back* Part *of the Price, his Wife alſo being privy* to it, *and brought a certain Part, and laid* it *at the Apoſtles Feet.*

2. And when they had got the Money, they being only almoſt Chriſtians, ſtill under the Prevalence of Unbelief and Covetouſneſs, their Hearts failed them; and ſo they contrived together to make a private Reſerve of one Part of it for their own Uſe, and to deliver up the reſt to the Apoſtles, in ſuch a Manner, as might impoſe upon them, and induce them to believe that it was the whole; and might entitle themſelves to a Maintenance out of the common Fund, as if they had nothing left of their own.

3 *But Peter ſaid, Ananias, why hath Satan filled thine Heart to lie to the Holy Ghoſt, and to keep back* Part *of the Price of the Land?*

3. But *Peter*, having the Gift of diſcerning Spirits, well knew, and ſoon detected the vile Fraud, ſaying to the Huſband, who came alone to bring a Part of the Money, under Pretence of it's being the whole, *Ananias*, what a horrible and ſhocking Impiety is this? How durſt you thus yield yourſelf up to Satan's Power, and act under his Influence to do his Work, in belying the Spirit, that holy One, who abhors all Iniquity, (ψευσασθαι σε το πνευμα το αγιον) by falſely pretending to act as generous and zealous a Part as any other, by his Suggeſtion to, and Influence upon you; or in attempting to deceive him, as reſiding and acting in us, the Apoſtles of the Lord Jeſus, by hypocritically promiſing to offer to us the whole Price of the Land you have ſold, and at the ſame Time deliberately and conſultedly with-holding a Part of it for your own private Uſe?

4 *While it remained, was it not thine own? and after it was ſold, was it not in thine own Power? Why haſt thou conceived this Thing in thine Heart? Thou haſt not lied unto Men, but unto God.*

4. While you had the Eſtate in your own Poſſeſſion, was it not a Property that you might have kept, if you would? And after you had thought fit to ſell it, was not the Money at your own Diſpoſal? You was under no Neceſſity either of ſelling it at all; or afterwards, if you were minded to add any Thing to the common Stock, for the Uſe of the Church, you was at full Liberty to put in either a Part, or the Whole of the Price, juſt as you pleaſed: Why then have you thus freely conſented to Satan's Temptation, who could not have forced you to it, by uſing and contriving this fraudulent Management in your own wicked Heart, as being drawn away, and enticed to it, by your own Luſts of Covetouſneſs and Ambition? You have herein been guilty of a moſt abominable and aggravated Lye, not to Man only, but to the Holy Spirit himſelf, who, you know, eminently dwells and works in us, and who is truly and properly the Heart-ſearching God, and will not be mocked; but will ſeverely avenge the Affront, in Jealouſy for his own Glory, and to deter others from any ſuch further Inſults upon him, to the corrupting of the Church.

5 *And Ananias hearing theſe Words, fell down and gave up*

5. And as God, at the Beginning of the *Moſaical* Diſpenſation, made fearful Examples of *Nadab* and *Abihu*, for offering ſtrange Fire, and of *Corah* and his Company, for rebel-

ling

the Ghoſt; and great Fear came on all them that heard theſe Things.

ling againſt *Moſes* and *Aaron*, by immediately ſtriking them dead; (*Numb.* iii. 4. and xvi. 1—35.) ſo, to vindicate the Honour and Authority of the Goſpel-Diſpenſation, [illegible] was newly ſet up, as ſoon as *Ananias* heard *Peter*'s awful Rebuke, the Spirit of the Lord, to whom he had lied, ſtruck him with ſuch mighty Vengeance, that he inſtantly fell down, and died upon the Spot; and this tremendous Judgment had it's deſirable good Effect upon all that heard of it, ſo as to fill them with exceeding great Awe and Dread of ever attempting to act ſuch an impious, hypocritical Part afterwards.

6 *And the young Men aroſe, wound him up, and carried* him *out, and buried* him.

6. And as ſoon as *Ananias* expired, ſeveral young Men, there preſent, got up, and, according to the uſual Manner of burying, wrapped the Corps about with proper Grave-Cloaths, and, carrying it out of the Company, gave it a decent Interment.

7 *And it was about the Space of three Hours after, when his Wife, not knowing what was done, came in.*

7. About three Hours after he was dead, *Sapphira* his Wife, being ignorant [illegible] as Providence would have it) of what had befallen him, came into the Room where the Apoſtles and the other Diſciples were, expecting her Share of Thanks and Applauſe for conſenting to the Sale of the Land, and to the Surrender of the Money for the Uſe of the Church.

8 *And Peter anſwered unto her, Tell me whether ye ſold the Land for ſo much? And ſhe ſaid, Yea, for ſo much.*

8. And *Peter* ſaid unto her, Tell me honeſtly and truly, whether your huſband ſold the Eſtate only for ſo much Money, as he brought to the charitable Fund: And ſhe thinking to conceal the Fraud, as ſhe ſuppoſed her Huſband before, boldly anſwered, Yes, it was juſt for that Sum and no more.

9 *Then Peter ſaid unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the Feet of them which have buried thy Husband* are *at the Door, and ſhall carry thee out.*

9. Then *Peter*, knowing the utter Falſhood of what ſhe had ſaid, replied, How monſtrouſly wicked and ſurprizing is it, that both your Huſband and you, who profeſſed to be ſincere Converts, ſhould thus conſult together to try whether the Spirit of God, who reſides in us, could ſee through, and bring to Light, your groſs Hypocriſy and Lye! And how durſt ye run the deſperate Riſk of trying whether he knew it or not, and of provoking him at this Rate? Behold his ſevere Vengeance on ſuch bold Tranſgreſſors! As your Huſband has been ſtruck dead for this heinous Sin, the ſame Perſons that carried him to his Burial, are juſt now returning, and are at the very Door of this Houſe; and they, in like Manner, ſhall immediately be the Bearers of your Body to the Grave.

10 *Then fell ſhe down ſtraightway at his Feet, and yielded up the Ghoſt: and the young Men came in and found her dead, and carrying* her *forth, buried* her *by her Huſband.*

10. Whereupon ſhe alſo, being ſuddenly ſtruck, as with a Dart from Heaven, fell down at the Apoſtles Feet, where the whole of the Money ought to have been laid, and inſtantly expired: And the young Men coming in, and finding her dead, bore her Corps to the Place of Interment, and buried her cloſe by her Huſband, where they both lie together as Monuments of vindictive Juſtice, for the notorious Lye they had told, and the Affront they had offered to the Holy Spirit.

11 *And great Fear*

11. And this was ſuch an evident and awful Appearance of

ame upon all the Church, and upon as many as heard these Things.

of divine Jealouſy, Holineſs and Reſentment, as filled the whole Church with ſolemn Reverence of the Spirit of Chriſt, as manifeſting himſelf in and by the Apoſtles, and with a religious Fear of offending him; and the Generality of others, that heard of theſe Things, were in great Conſternation and Dread, like the Men of *Bethſhemeſh*, (1 *Sam.* vi. 20.) as unable to ſtand before this holy Lord God, who had ſo tremendouſly vindicated his own, and the Apoſtles Honour, in the new Diſpenſation that was introduced among them.

12 *And by the Hands of the Apoſtles were many Signs and Wonders wrought among the People; (and they were all with one Accord in Solomons Porch.*

12. And ſtill further to confirm it's divine Authority, and, at the ſame Time, to ſoften it's Terrors, and ſhew it's gracious and direct Tendency and Deſign, Abundance of other Miracles were wrought, all of the merciful Strain, as Tokens of the Preſence of God's Goodneſs, as well as Power, with the Apoſtles, who performed thoſe wonderful Works upon, and in the Vic[illegible] of, great Multitudes: (See the Note on *Chap.* ii. 22.) And the Members of the Church were ſo far from murmuring againſt the Apoſtles, for the Judgment executed upon two of their Number, that they unanimouſly, affectionately and frequently aſſembled for publick Worſhip with them, in the grand Paſſage to the Temple, called *Solomon's* Porch. (See the Paraphraſe on *Chap.* iii. 11.)

And of the reſt no Man join'd them: but the People magnified them.

13. But (δε) the reſt of the People were ſo terrified at the ſudden Death of *Ananias* and *Sapphira*, *that none of them durſt join themſelves to the Church in a hypocritical Manner, under Pretence of being converted, while they were conſcious to themſelves that they really were not ſo: Nevertheleſs, the Bulk of the common People had a high Veneration, and ſpoke very reſpectfully of the Apoſtles, and of the Wonders of Mercy and Judgment, that the Spirit of the Lord had wrought by them.

14 *And Believers were the more added to the Lord, Multitudes both of Men and Women;*

14. And real Believers, who cordially embraced the Goſpel, were, by a divine Influence attending and bleſſing all theſe Means, more abundantly added to the viſible Church of Chriſt, to make a publick ſolemn Profeſſion of his Name, even vaſt Numbers of both Sexes, Male and Female, who *are all one in Chriſt Jeſus:* (*Gal.* iii. 28.)

15 *Inſomuch that they brought forth the Sick into the Streets, and laid* them *on Beds and Couches, that at the leaſt, the Shadow of Peter paſſing by, might overſhadow ſome of them.*

15. And ſo famous were the Miracles wrought by that divine Power, which was ſo conſpicuous in the Apoſtles; and ſo high did *Peter* eſpecially ſtand in the Opinion of the People, that they brought their ſick and weak Friends out of their Houſes into the Streets of *Jeruſalem*, and there laid them on Beds and Couches, as helpleſs, miſerable and moving Objects, that when this great Apoſtle of the Circumciſion ſhould go that Way, he might have Compaſſion upon them, or that, at leaſt, the Shadow [illegible] his Body might paſs over ſome of them, which they believed would be effectual for healing.

* I have here given what I take to be the moſt genuine Senſe of theſe Words; he that would ſee other Interpretations may conſult Dr *Lightfoot* on this Verſe.

16. Great

16 *There came also a Multitude* out *of the Cities round about unto Jerusalem, bringing sick Folks, and them which were vexed with unclean Spirits: and they were healed every one.*

16. Great Multitudes also, upon the Report they had heard, came, with the like Faith, out of the Cities and Country Towns, all round about *Jerusalem*, bringing along with them some People that were sick of various Distempers, and others that were possessed and tormented by evil Spirits: And all these, according to Expectation, were miraculously cured, as fast as they were brought, to the further Encrease of the Reputation of Christ's Servants.

17 *Then the High Priest rose up, and all they that were with him (which is the Sect of the Sadducees) and were filled with Indignation,*

17. On Occasion of People's thus flocking to the Apostles, and their doing such wonderful Works, the High-Priest was roused and alarmed, as were also all his Party, * which were of the *Sadduceean* Sect; and they were exceedingly provoked with Envy at them, and in Zeal for their own Principles, to think that the Apostles gained so much Ground upon the People, by preaching the Doctrine of Christ's Resurrection, and that they themselves had not taken more effectual Measures to put a Stop to them, who, in this Way of going on, were like to overturn the Power of the Priesthood, and their own Notions of a total and final Death with the Body.

18 *And laid their Hands on the Apostles, and put them in the common Prison.*

18. And so they ordered all the Apostles (*ver.* 29.) to be apprehended, as *Peter* and *John* had been before, (*Chap.* iv. 3.) and for the greater Terror and Disgrace, as well as Confinement, to be clapped up in the common Jail with the most infamous and notorious Criminals.

19 *But the Angel of the Lord by Night opened the Prison-Doors, and brought them forth, and said,*

19. But the Lord Christ, whose Cause they espoused, who will ever own them that appear for him, and trust in him, dispatched an Angel from Heaven the following Night, who burst the Locks, Bars and Bolts, struck the Keepers, that were set upon Watch and Ward, with a senseless Stupor, and opened the Prison-Door, and then conducted the Apostles safe out of the Jail, giving them at the same Time the following Charge, saying,

20 *Go, stand and speak in the Temple to the People, all the Words of this Life.*

20. Notwithstanding all the Fury, Prohibitions and Violence of your Enemies, and without fearing any Thing from them, go on with your Lord's Work; repair to the Temple, and there stand, and speak resolutely and boldly, in the Face of your most inveterate and powerful Adversaries: And as many of the common People, whose Souls are as precious as any others, will be brought to hear and receive your Testimony, preach to them every Thing that relates to the Doctrine of eternal Life, through a risen Saviour, which the *Sadducees* deny, but which is, of all others, worthy to be called by the Name of Life.

21 *And when they heard* that, *they en-*

21. And, upon hearing this from such a heavenly Messenger, they took Courage; and, embracing the very first Op-

* *Them that were with him*, seems to signify Persons of his Party, and intimate, that himself was a *Sadducee*, and that a great Part of the Sanhedrim now consisted of Persons of that Sect; though there was also a Mixture of *Pharisees* with them, as appears from *Chap.* xxiii. 6. And the *Sadducees* all along in this History appear to have been the most furious Adversaries to the Apostles, whose chief Business was to preach a risen Saviour, and the Doctrines that depend upon, and stand connected with, that great Article of the Christian Faith.

portunity,

into the Temple in the Morning, taught. But the Priest came, and they that were with him, and called the Council together, and all the Senate of the Children of Israel, and sent to the Prison to have them brought.

22 *But when the Officers came, and found them not in the Prison, they returned, and told,*

23 *Saying, The Prison truly found we shut with all Safety, and the Keepers standing without before the Doors: but when we had opened, we found Man within.*

Now when the ... Priest, and the ...n of the Temple, ...d the Chief Priests heard these Things, they doubted of them whereunto this would grow.

25 *Then came one and told them, saying, Behold, the Men whom ye put in Prison, are standing in the Temple, and teaching the People.*

portunity, went into the Temple early on the next Morning; and, in the most publick Manner, preached Salvation to eternal Life, through the lately crucified and risen Jesus. In the mean while, the High-Priest, and his Partisans, supposing that the Apostles were still in safe Custody, went and summoned together an extraordinary Council, calling in not only the Members of the Sanhedrim, but likewise (πασαν την γερουσιαν) all the Eldership of *Israel*, that used to meet as Judges* in other Courts at *Jerusalem*; and then sent some of their Officers to the Jail, ordering them to bring the Prisoners before them.

22. 23. But when the † Officers went, in Obedience to their Commands, and found, to their great Surprize, that all the Apostles were got out of Jail, they soon came back, and made their Report, saying, We have been at the Prison to execute your Orders; and truly, at our Arrival, we found all the Doors, and every Thing about it, fast, without the least Signs of a Breach in any Part whatsoever; and we saw the Guards in their proper Posts standing without Side, and watching the Doors, with all imaginable Care and Diligence: But, to our own and their great Astonishment, when we unlocked the Doors, and went in, we could not find so much as one of the Prisoners, that we were sent to fetch.

24. When the High-Priest, and the Captain of the Temple, and the Heads of the Twenty-four Courses of the Priests, (See the Note on *Matt.* ii. 4.) heard this Account, they were perfectly non-plust, being in the utmost Doubt and Perplexity of Mind to think, how this could possibly be, what it was like to come to in further Events, and what Measures they should take to prevent any bad Consequences of it to themselves and their Church.

25. And (δε) what added to their Consternation was, that in the Midst of all their Anxiety and Confusion of Thought, there came one into Court, and brought them strange Tidings, saying, How amazing is what I have to tell this venerable Body! The very Men, whom ye yesterday threw into the common Jail, and took so much Care to secure there, are this Instant standing openly and boldly in the Temple, and preaching to the People, in Contempt of your Authority, just as they used to do before they were taken up for it.

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* There were, says Dr *Lightfoot* on this Place, Judges, or Elders, of two other Judicatories in *Jerusalem*; one in the Outer Court-Gate, or in *Solomon*'s Porch; and the other in the Inner, or the Beautiful Gate of the Temple, consisting of Twenty-three Men a-piece; and so this busy High-Priest called together all the Three Courts, or Benches of Judges in *Jerusalem*; One Hundred and Seventeen in all, if there was a full Appearance, (the Lord so disposing it) that all his Apostles and all his chief Enemies might d... ether, &c.

† ...m to have been either Ecclesiastical or Civil Officers; for the Word (υπηρεται) by which they ... expressed, properly signifies *Ministers*; and I don't find that it is ever used for Military Officers: As these therefore were under the Command of the Captain of the Temple, (*ver.* 26.) we may rather conclude that this was the Captain of the several Watches, which the Priests kept in the Temple, than of the *Roman* Garrison, in the Tower of *Anthony*, according to the Note on *Chap.* iv. 1.

26 *Then went the Captain with the Officers, and brought them without Violence: For they feared the People, leſt they ſhould have been ſtoned.*

26. Upon this Information, the Captain of the Temple himſelf went with the Officers, (*ver.* 22.) and got the Apoſtles away, in as civil and reſpectful a Manner as poſſible, without offering to ſeize them with Violence, or to treat them with any Rudeneſs; they taking this Method, not from any Fear of God, or real Regard to thoſe holy Men, but for Fear of exaſperating, and being ſtoned by the common People, who had a great Eſteeem and Veneration for the Apoſtles, and were now again brought to favour Chriſt's righteous Cauſe as formerly, though when he came upon his Trial, they under the Influence of the Prieſts cried out, Crucify him, crucify him. (*Luke* xxiii. 21.)

27 *And when they had brought them, they ſet* them *before the Council: And the High-Prieſt asked them.*

28 *Saying, Did not we ſtraitly command you, that you ſhould not teach in this Name? And behold, ye have filled Jeruſalem with your Doctrine, and intend to bring this Mans Blood upon us.*

27. 28. And as ſoon as the Captain and his Officers had taken them from the Company, they brought them into Court; and the High-Prieſt, as Preſident of this extraordinary Council, ſeverely reprimanded and upbraided the Apoſtles, as though they had broke Priſon, as well as diſobeyed Orders; and imperiouſly demanded of them, Saying, Don't ye remember that we not long ſince, (*Chap.* iv. 18.) after having ſhewn much Lenity and Forbearance, ſtrictly charged two of the Chief among you in open Court, on Pain of our higheſt Diſpleaſure, never once to mention the Name of Jeſus more, or preſume to preach up his Reſurrection, and other Things, to his Honour, by a pretended Commiſſion from him? And yet behold your Inſolence and Contempt, the unpardonable Affront and Abuſe of our Goodneſs! Ye, in Defiance of all our Kindneſs, Authority and Power, have induſtriouſly, and in the moſt publick Manner, ſpread your new, deteſtable and pernicious Doctrine through all *Jeruſalem*, our great and holy City; and it plainly appears by your Behaviour, that ye Deſign, if poſſible, to bring the greateſt Guilt and Scandal upon us, and to incenſe the People againſt us, for having ſhed, what ye call the innocent Blood of this Man, whom we can't think of, but with the utmoſt Abhorence and Contempt; but of whom ye talk as highly, as if he were a Non-ſuch for Worth, Dignity and Power, and for Sanctity, and being in Favour with God.

29 *Then Peter and the* other *Apoſtles anſwered and ſaid, We ought to obey God rather then Men.*

29. Then *Peter* and the reſt of the Apoſtles, who concurred with him, and ſpake in their Turns for themſelves, courageouſly replied, ſaying, Human Laws are never to come into Competition with the Divine; and as thoſe of us, that were thus interdicted by your auguſt Body before, have intimated; (*Chap.* iv. 19.) ſo we all now ſtand to it, that it is our undoubted and indiſpenſible Duty to obey the Commands of God, rather than any Injunctions of the greateſt Men, or Councils on Earth, whenever they are inconſiſtent with, or contrary one to the other, which is the preſent caſe; and, whatſoever may be the Conſequence, we are neither afraid, nor aſhamed to preach Chriſt, even to you yourſelves, in Hope that he may bleſs it to ſome of you.

30. The

30 *The God of our Fathers raiſed up Jeſus, whom ye ſlew and hanged on a Tree.*

30. The Sum of our Doctrine is this; The God of our Fathers, whom ye, as well as we, own for your God, and who entered into a peculiar viſible Covenant-Relation with them and their Children, raiſed up Jeſus firſt among you as the greateſt of Prophets, to whom ye ought to have hearkned, according to God's own Prediction and Command by *Moſes*; (*Deut.* xviii. 15.) and afterwards, to teſtify his higheſt Approbation and Acceptance, he, as the *God of Peace*, reconciled to Sinners through the Blood of his atoning Sacrifice, which is *the Blood of the everlaſting Covenant, brought our Lord Jeſus again from the Dead*, (*Heb.* xiii. 20.) whom ye really murdered, though under the Form of a Law-Proceſs, and that in the moſt ignominious Manner, by hanging him on the accurſed Tree, as if he had been the vileſt of Malefactors.

31 *Him hath God exalted with his right Hand, to be a Prince and a Saviour, for to give Repentance to Iſrael, and Forgiveneſs of Sins.*

31. Even him has God not only raiſed to Life, but likewiſe, by a glorious Operation of his Almighty Power, has exalted to the greateſt Dignity, Honour, and univerſal Dominion in Heaven and Earth, that he may live and reign on High, with all Authority and Grace, as a Prince enthroned in all the Glory, Majeſty and Power of his Kingdom, and as the only All-ſufficient Saviour, able and willing to give to the whole *Iſrael* of God, inclusive of thoſe very *Jews* that crucified him, the moſt neceſſary and inestimable Bleſſings, even Repentance, by the effectual Working of his Spirit upon the Hearts of the moſt Obdurate and Impenitent; and the free and full Pardon of all the Treſpaſſes of the very worſt among them, through Faith in his Blood.

32 *And we are his Witneſſes of theſe Things; and ſo is alſo the Holy Ghoſt, whom God hath given to them that obey him.*

32. And theſe Things we ſpeak with the utmoſt Aſſurance; being appointed by Chriſt himſelf to teſtify them, and having been ourſelves Witneſſes, particularly of his Reſurrection, and Aſcenſion to Glory, and of the wonderful and endearing Fruits of his Exaltation: Yea, the Holy Ghoſt himſelf likewiſe bears Witneſs in the higheſt Manner to theſe important Doctrines, who, with convincing Light and powerful Energy, works in and by us, and has made many others, together with ourſelves, Partakers of their ſweet and happy Influence; and whom God has given, and will ſtill further give to all, that are brought to yield themſelves up to the Obedience of Faith, and to chooſe to obey him, rather than Man; all theſe have the Witneſs in themſelves, and are a Succeſſion of Witneſſes, upon Experience, of the ſame Things: And there is Virtue, Grace and Merit enough in this Lord of Glory, to melt even *your* Hearts into repenting Sorrows, and to extend free Forgiveneſs to you, that had ſo deep a Hand in his Crucifixion.

33 *When they heard that, were cut to the Heart, and took Counſel to ſlay them.*

33. When the Council heard this plain and touching Diſcourſe, inſtead of ſubmiting to it's Strength and Evidence, or relenting with godly Sorrow, like them that were pricked in their Heart; (*Chap.* ii. 37.) and inſtead of ſeeking Forgiveneſs of Sins from the exalted Saviour, they were cut through

through (διεπρίοντο) with Indignation, Rage and Envy; and immediately were for conſulting Meaſures about putting all the Apoſtles to Death, and ſo getting rid of them at once, and effectually preventing the further Progreſs of the Goſpel.

34 *Then ſtood there up one in the Council, a Phariſee, named Gamaliel, a Doctor of the Law, had in Reputation among all the People, and commanded to put the Apoſtles forth a little ſpace.*

34. But (δὲ) as ſoon as this unrighteous and barbarous Deſign began to diſcover itſelf, a Check was put upon it by a learned, grave and venerable Man of the Aſſembly, viz. *Gamaliel*, who was of the Sect of the *Phariſees*, a noted Scribe, or Teacher in their publick Schools, and a Man of conſiderable Influence, Character and Eſteem among the People for Wiſdom, Learning and Piety, the * ſame Perſon that was Tutor to *Saul* of *Tarſus*, who afterwards became the great Apoſtle of the *Gentiles*. (*Chap.* xxii. 3.) This famous *Rabbi* got up, and ordered all the Apoſtles to be taken for a little while out of Court, that there might be the greater Freedom of Debate.

35 *And ſaid unto them, Ye Men of Iſrael, take heed to yourſelves, what ye intend to do as touching theſe Men.*

35. And upon their withdrawing, he being an Enemy to the corrupt Notions of the *Sadducees*, and having favourable Thoughts of the Apoſtles, and a Regard to the common Principles of Humanity and Juſtice, and to the publick Peace, made the following prudent and pacifick Speech, Ye Rulers of God's People *Iſrael*, who ought to be governed by Reaſon and Religion, it greatly behoves you to be very cautious, and to take heed of doing any Thing raſhly in a Paſſion, and to conſider Matters thoroughly and calmly, as in the Sight and Preſence of God, before ye determine any Thing againſt theſe Men.

36 *For before theſe Days roſe up Theudas, boaſting himſelf to be ſome Body, to whom a Number of Men, about four hundred, joyned themſelves; who was ſlain, and all as many as obeyed him, were ſcattered and brought to nought.*

36. For ye all well know, that ſome Time ſince, one † *Theudas* ſet himſelf up as the Head of a Party, pretending to be a Man of great Authority and Power, and that he would do wonderful Feats; and he ſo far impoſed upon the People, that about four hundred Men joined him, in Hopes of great Preferment under him; and yet he was ſoon cut off, and his Cauſe died with him: For all his Party, that had followed him, immediately diſperſed and came to nothing, without any more ado; and ſo ſaved us, and the civil Government, all further Trouble about them.

37 *After this Man roſe up Judas of Ga-*

37. After that Impoſtor, there roſe up another, *viz.* one *Judas* of *Galilee*, who appeared in the Reign of *Cæſar Au-*

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* It is likewiſe probably ſuppoſed from what is found in Talmudical Writings, that this *Gamaliel* was the Son of good old *Simeon*, who took Chriſt up in his Arms, when he was preſented in the Temple, (*Luke* ii. 25, 28.) and was the Grandſon of the famous *Hillel*, one of the moſt eminent among the *Jewiſh* Doctors. See *Prid. Connect.* Vol. II. B. V. p. 528, 529.

† How far the Perſons and Facts referred to in this and the following Verſe agree or diſagree, to *Joſephus*'s Account of *Theudas*, and of *Judas* of *Galilee*, whom he alſo calls *Judas* of Gaſe*nites*, the curious Reader may inform himſelf, by conſulting Dr *Lightfoot* on this Place, and Dr *Lardner*'s, *Cred. of the Goſp. Hiſt.* Vol. II. p. 355, &c. and Mr *Biſcoe*'s *Sermons at* Boyle's *Lectures*, p. 662. By all which it appears, that the *Theudas* ſpoken of by *Joſephus*, was another of that Name, who roſe before the *Theudas* mentioned by our ſacred Hiſtorian.

guſtus,

...dus, in the Days of the Taxing; and drew a...Do much People after him: He also perished, and all, even as many as obeyed him, were dispersed.

gustus, when the Decree was issued out for a general Enrollment. (*Luke* ii. 1.) This Man also, setting up with high Pretences for Liberty, deluded the People to such a Degree, that Abundance of them ran after him, and had great Expectations from him: But he, in like Manner, soon came to an untimely Death, and all his Adherents were thereupon discomfited; and we heard no more of them.

38 *And now I say unto you, Refrain from these Men, and let them alone; for if this Counsel, or this Work be of Men, it will come to nought:*

38. And now, my Brethren, let us learn Wisdom and Temper in the present Crisis from these Examples, and not go into any hasty and violent Measures, to punish or restrain these Men by Force, that have been brought before us: For if the surprizing Story they tell about the Resurrection of Jesus, the Head of their Sect, who we are sure was actually crucified, and their celebrated Miracles, in his Name, be all the Whim and Work of silly, weak Enthusiasts; nay, if the whole of this Affair be the artful Contrivance and juggling Management of cunning Impostors, who, under a Pretence of Religion, are carrying on secular Views, we may reasonably conclude from what has been in the forementioned Instances, that their Cause will soon dye with their Master; Divine Providence, and the Course of Things, will undoubtedly in a little Time discover their Designs, and sufficiently expose the Men to universal Contempt; and so we need not risk our present Reputation with the People, by using desperate Methods to destroy what will fall of itself.

39 *But if it be of God, ye cannot overthrow it; lest haply ye be found even to Fight against God.*

39. But if what they say and do, with plausible Appearances of Truth, should prove to be the Effect of God's own Counsel and Operation; it would be vain, impious and dangerous for you to exert human Authority, or Force to suppress it; for *his Counsel will stand, and he will do all his Pleasure.* (*Isa.* xlvi. 10) Till therefore we see the Event, we ought to be very careful, that we attempt nothing of that Kind, lest we should happen to contract the dreadful Guilt of waging War against the great God himself: *Wo to him that striveth with his Maker.* (*Isa.* xlv. 9.) For my Part, I tremble at the Consequence of so doing.

40 *And to him they agreed; and when they had called the Apostles, and beaten* them, *they commanded that they should not speak in the Name of Jesus, and let them go.*

40. And this Speech was so rational and touching, that the Generality of the Council were so far softned in their Tempers, and influenced to fall in with the prudent Advice of this learned Senator, as to drop the Design of putting the Apostles to Death: And yet so great was their Rage against them, that when they had ordered them back into Court, and to be ignominiously, openly and severely scourged for a pretended Contempt of Authority, they, in a haughty and menacing Manner, strictly charged them never to make ... of the Name of Christ any more in their Preaching, ... Performances; and so dismissed them for the present.

...departed from the Presence of the Council,

41. They thereupon went away (απο προσωπου του συνεδριου) from the Face of that august Assembly, without reviling them, and so far were they from being discouraged, or asham...

rejoycing that they were counted worthy to ſuffer Shame for his Name.

or intimidiated by their Commands, or by the Indig[nities] which had been ſo injuriouſly put upon them; that the contrary, they rejoiced, not only amidſt their Su[ffer]ings, but in the Thought, that the Lord Jeſus ha[d] ſo highly honoured them, as to give them an Opportunity of bearing a publick and becoming Teſtimony to him, by undergoing the greateſt Reproach among Men, for the Sake of his glorious Name and Cauſe.

42 *And daily in the Temple, and in every Houſe, they ceaſed not to teach and preach Jeſus Chriſt.*

42. And ſo far were they from giving heed to, or being reſtrained by, the haughty Prohibitions and ill Uſage they had met with, that they went on with their Work, as vigorouſly and conſtantly, or more ſo than ever, both publickly in the Temple to all Sorts of People, and more privately in every Houſe, where they came, to their Friends and Fellow Chriſtians; labouring Night and Day, both in ſacred and in common Time, to explain the Goſpel of Salvation, and particularly to preach up Jeſus Chriſt as crucified, and riſen again from the Dead.

RECOLLECTIONS.

How eaſily do the Corruptions of Mens Hearts, and the Temptations of Ambition and Covetouſneſs draw them into a Lye! But how abominable is this Sin, eſpecially, when it turns into Hypocriſy towards God; and moſt of all when it proceeds from atheiſtical Conceits, as if the Divine Spirit, who is himſelf God, and manifeſtly acted as ſuch in the Apoſtles, does not know it, or can't bring it to light! And how ſhould Sinners tremble and Profeſſors of Chriſtianity be afraid, at the Thought of prevaricating with the God, who can ſtrike Liars and Hypocrites dead, and vindicate the Honour of his laſt and brighteſt Diſpenſation of Grace, by terrible Things in Righteouſneſs, on thoſe that would bring his Authority under Contempt! And yet with what blind and raſh Zeal have many, under a Pretence of Religion, ſet themſelves againſt the moſt eminent Miniſters of Chriſt, and therein fought againſt God! But his Counſel and Work ſhall ſtand, in Defiance, and to the Confuſion of all that oppoſe them; and he can raiſe up Advocates for his righteous Cauſe from amongſt it's moſt inveterate, learned and potent Enemies: And how remarkably has he owned and encouraged his faithful Servants, opened Priſon Doors for them, wrought wonderful Miracles of Mercy and Power by their Hands, reſtrained and over-ruled the Fury of Rulers, aw'd the Multitude, and increaſed the Church, in the Midſt of all human Attempts for ſuppreſſing it, to the Confirmation of the Goſpel and of our Faith! And how great ſoever the Terrors and Reproaches may be, that any of us endure for Chriſt's Name-ſake, we may deſpiſe them all, and count them our Glory; and chooſing to obey God, rather than Man, hold on our Way to own and honour him, and publiſh the Praiſes of a once crucified, and now riſen Redeemer, who is exalted as a Prince and Saviour, to give Repentance and Forgiveneſs of Sins, to the moſt hearden'd and guilty Criminals.

CHAP. VI.

The Inſtitution of the Office of Deacons for diſpoſing of the Church's Stock, with the Occaſion of it, and an Account of the Seven that were choſen, 1—7. Stephen, *one of the Seven, is diſputed againſt, and accuſed to the Sanhedrim,* 8—14. *And appears before them with an angelick Luſtre on his Countenance,* 15.

TEXT.

1 *AND in thoſe Days, when the Number of the Diſciples was multiplied, there aroſe a Murmuring of the Grecians againſt the Hebrews, becauſe their Widows were neglected in the daily Miniſtration.*

2 *Then the Twelve called the Multitude of the Diſciples unto them, and ſaid, It is not Reaſon that we ſhould leave the Word of God, and ſerve Tables.*

PARAPHRASE.

1. AFTER ſome Time, when Converts, chiefly from among the lower Ranks of People, were ſo exceedingly multiplied and added to the Church, that there were ſcarcely Benefactions enow for a comfortable Supply of all their Poor; their beautiful Harmony was ſo far broke in upon, that there aroſe Heart-Burnings and Complaints among thoſe Chriſtians, who were *Jews* by Birth, but uſed the *Greek* Language in their Synagogues, and common Converſation, (See the Note on *John* xii. 20.) againſt thoſe that continued to read the Old Teſtament, and to ſpeak, in the *Hebrew* Tongue; becauſe, in the Diſtribution of the publick Charity, which, to prevent Profuſeneſs and ill Huſbandry in the Poor, was made Day by Day, as Occaſions required, they ſuſpected at leaſt, that due Care was not taken of the *Grecian* Widows, and others of *their* Poor, while the greateſt Regard was ſhewn to thoſe of the *Hebrew* Denomination, as tho' theſe were to be deemed the moſt worthy, and to have the moſt liberal Allowances from the Fund, which had indeed been principally raiſed by Contributions from their *Hebrew* Friends.

2. Hereupon the twelve Apoſtles, though they had taken all poſſible Care to make impartial Diſtributions to every neceſſitous Object, and had attended this Service as far as their other more important Affairs admitted, prudently ſummoned the Church together, who had a Joint-Intereſt, Right and Concern in ſettling Things to their own Satisfaction: And as *Jethro* adviſed *Moſes* to call in Aſſiſtance for judging ſmall Cauſes, becauſe the whole of his former Work was too heavy for him; (*Exod.* xviii. 21, *&c.*) ſo they ſpoke to the whole Community, ſaying, As the Management of the Church's Stock now takes up a great deal of our Time, and occaſions Jealouſies, that may prejudice honeſt Souls againſt us and our Miniſtry, it is by no Means fit or proper, that we ſhould be diverted from our great Work of preaching the Goſpel, and ſpend our Time in daily ordering out of the common Fund ſuch Supplies, as are needful for ſupporting the Expence of ſacred Ordinances, and relieving all that are to be maintained by it *.

3. There-

* As all neceſſary Expences for carrying on the Worſhip of God; and as the Apoſtles themſelves, as well

3 *Wherefore, Brethren, look ye out among you Seven Men of honeſt Report, full of the Holy Ghoſt and Wiſdom, whom we may appoint over this Buſineſs.*

3. Therefore, Brethren, (for ſo we now, and from henceforth eſteem and call you, with the utmoſt Affection, as Members of Chriſt, and Heirs of the heavenly Inheritance together with us) carefully conſider this Matter, and fix upon Seven Men out of your own Number of Believers, which may be ſufficient for the preſent; Men that have an eſtabliſhed Reputation for Integrity, (μαρτυρουμενοι) and are plentifully endued with the extraordinary Gifts and ſpecial Graces of the Holy Spirit, to guide and aſſiſt them in the wiſe and faithful Diſcharge of their Duty; (See the Note on *Chap.* ii. 3.) and that are of approved Prudence to order Things to the beſt Advantage, whom we, purſuant to your Choice, and with your Conſent, may ſet apart for this very Uſe, (επι της χρειας ταυτης) namely, for performing the Office of Deacons in diſpoſing of the Church-Stock. (*ver.* 2.)

4 *But we will give ourſelves continually to Prayer, and to the Miniſtry of the Word.*

4. But as for us, the Apoſtles of our Lord, we, according to the original Deſign of our Office, will give ourſelves up entirely and uninterruptedly to the great Duties of ſolemn Prayer for all Aſſiſtance and Succeſs in the Work, to which we are called, and of miniſtring the Word of God's Grace; and ſo labour in the Service of Chriſt and Souls, with all Diligence and Perſeverance, and look up to him for a Bleſſing.

5 *And the Saying pleaſed the whole Multitude: and they chuſe Stephen, a Man full of Faith, and of the Holy Ghoſt, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a Proſelyte of Antioch.*

5. And the whole Chriſtian-Society were extremely taken with this Propoſal, as a happy Expedient for reſerving full Liberty to the Apoſtles to go on with their Teſtimony to the Lord Jeſus; and, at the ſame Time, for taking due Care of the temporal Affairs of the Church: Accordingly, upon ſerious Deliberation, they, with great Harmony and Joint-Concurrence, made Choice of the following Perſons for the Deacon's Office, *viz. Stephen*, a Man eminent for Faith and Faithfulneſs, and abundantly enriched with the Gifts and Graces of the Holy Ghoſt; and *Philip*, who afterwards went about preaching Chriſt. (*Chap.* viii.) To theſe two eminent Men, they joined *Prochorus*, and *Nicanor*, and *Timon*, and *Parmenas*, and * *Nicolas*, who, before his Converſion to the Faith

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well as the Poor, were doubtleſs to be ſupported out of the common Stock, I have given ſuch a Paraphraſe, as may take in the Lord's Table, and the Tables of the Apoſtles, and of the poor Members of the Church; though the direct and immediate Deſign of the Office was to take Care of the Poor: And 'tis natural to think, that though *Stephen* and *Philip*, and, perhaps, ſome others of theſe firſt Deacons, afterwards preached the Goſpel; yet, that they did this, not by Virtue of their Deaconſhip, but of ſome other Commiſſion given to them, as Evangeliſts, which, I apprehend, they received not before, but after they had been choſen to that Office: For though it was fit that they ſhould be capable of adminiſtring ſpiritual Counſel on all proper Occaſions, and have a Spirit of diſcerning in thoſe Days, as may be intimated in their being *full of the Holy Ghoſt*, it is not likely that they, who were already Evangeliſts, ſhould be ſo far diverted from their main ſuperior Work, as to ſerve Tables: And therefore it don't appear to me that, as ſome have thought, theſe were Part of the Seventy Diſciples, which were choſen and ordained by our Lord himſelf; (*Luke* x. 1.) though they were probably ſome of the Hundred and Twenty, mentioned *Chap.* i. [illegible] poſſibly when any of theſe commenced Evangeliſts, others were choſen into the Deacon's Office in their room.

* All theſe Deacons, having *Greek* Names, ſeem to have been of the *Grecian* or Helleniſtical [illegible] the Church, that *their* Poor might have no Room for further Complaints of being neglected in the diſtributions of the publick Money. *Stephen* and *Philip* are ſpoken of at large in this, and the two following Chapters; but the Scripture never mentions any of the reſt again; unleſs this *Nicolas* were the Man, from whom

Faith of Chriſt, had been a Proſelyte of Righteouſneſs; and ſo by Religion a *Jew*, though a Native of *Antioch* in *Syria*, and ſo a *Gentile* by Birth.

6 *Whom they ſet before the Apoſtles: and when they had prayed, they laid* their *Hands on them.*

6. Theſe, the Brethren (*ver.* 3.) preſented to the Apoſtles, as the Perſons whom they had choſen to this Office; and the Apoſtles thereupon recommended them to the Bleſſing of God by Prayer, and laid their Hands upon them, as a viſible Token that God would bleſs them, and beſtow ſtill further Gifts and Qualifications upon them, for a wiſe, faithful and uſeful Diſcharge of the Truſt, which was then committed to them.

7 *And the Word of God increaſed; and the Number of the Diſciples multiplied in Jeruſalem greatly; and a great Company of the Prieſts were obedient to the Faith.*

7. And as the Peace of the Church was now again reſtored, and the Apoſtles were diſincumbered from it's ſecular Concerns, and more at Liberty, than before, to purſue their main Work, they ſpread the Doctrines of Chriſt in their Miniſtrations with growing Succeſs; ſo that even in *Jeruſalem* itſelf, where Chriſt had been rejected and crucified, it took Root in many Hearts, and Converts daily increaſed more and more among them; yea, a great Number of the *Jewiſh* Prieſts, that uſed to be ſome of the moſt inveterate of our Lord's Enemies, were effectually wrought upon by his Spirit, and brought over to believe on him, according to the divine Command, and to yield all holy Obedience to God by Faith, (υπηκουον τη πιστει) as it's genuine Fruit and Effect.

8 *And Stephen full of Faith and Power, did great Wonders and Miracles among the People.*

8. And, for the ſtill greater Propagation of the Goſpel, *Stephen*, being a Man of Abundance of Faith, Zeal and Holy Courage, was ſpirited, authorized and enabled to preach it, and to confirm it by wonderful Miracles, which were (σημεια) Signs, publickly exhibited, of God's owning it, in the Sight of all the People.

9 *Then there aroſe certain of the Synagogue, which is called* the Synagogue *of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Aſia, diſputing with Stephen.*

9. But as there were various Synagogues for Helleniſt *Jews*, and for Proſelytes of different Nations, to aſſemble for Prayer, and Reading of the Law, and other religious Exerciſes; and they were generally the greateſt Zealots for *Judaiſm*, for the Sake of which they, of all others, were moſt expoſed to Contempt and Sufferings in their reſpective Countries: So there were ſome that belonged to the Synagogues of ſuch Freed-Men of *Rome*, or their Deſcendents, as had obtained this Privilege by Gift, or Purchaſe, the Firſt of which were called *Liberti*, and the Second *Libertini*, in Diſtinction from originally *Native Freemen*; and there were others that belonged to the ſeveral Synagogues of *Cyrene* and *Alexandria*, and of *Cilicia* and *Aſia*, who, thinking themſelves a Match for *Stephen*, whatſoever they might be for the Apoſtles, openly oppoſed him, and challenged him to a Diſpute * about the grand Points of Chriſtianity.

10 And

the abominable [illegible] of the *Nicolaitans*, ſpoken of *Rev.* ii. 6, 15. took their Name. If he adopted the impure Notions, which Antiquity ſaies they held, he muſt be ſadly degenerated from his [illegible]ith: But it ſeems from *Euſebius*, (*Eccleſ. Hiſt.* Lib. iii. Cap. 29.) that by injurious Miſconſtructions of his Words, they fathered their filthy Doctrines upon him.

* The Diſputants againſt *Stephen* were, probably, either the Tutor; or ſome other of the moſt learned

10 *And they were not able to reſiſt the Wiſdom and the Spirit by which he ſpake.*

10. And he, readily embracing that Opportunity to vindicate the great Doctrines of a riſen Saviour, ſpoke with ſuch Judgment and Courage, Clearneſs of Evidence, and Force of Reaſoning, by the immediate Aſſiſtance of the Holy Spirit, according to Chriſt's Promiſe, (*Luke* xxi. 15.) that they were fairly confuted, and perfectly confounded; being incapable of maintaining their own Arguments, or of making any tolerable Reply to his.

11 *Then they ſuborned Men which ſaid, We have heard him ſpeak blaſphemous Words againſt Moſes, and* againſt *God.*

11. But, inſtead of ſubmitting to Evidence, and rejoicing in the Tidings of a Saviour, they were the more enraged to find themſelves thus publickly baffled and expoſed; and therefore, when they could not ſupport their Cauſe by Reaſoning, they, as is too common in ſuch Caſes, betook themſelves to Violence and Falſhood, underhandedly inſtructing, perſuading and bribing certain Men, that had no Conſcience, to give out a Charge of this Import, We have heard this doughty Diſputant vent Blaſphemies in diſhonourable and reproachful Reflections on our famous Law-giver *Moſes*; yea, and on the great God himſelf.

12 *And they ſtirred up the People, and the Elders, and the Scribes, and came upon* him *and caught him, and brought* him *to the Council,*

12. And by this, and ſuch like Means, they raiſed the Prejudices, and inflamed the Paſſions of the People, and of the *Jewiſh* Elders and Rabbi's, Men of chief Authority, Learning and Influence againſt him; and thereupon they, in a tumultuous Manner, ruſhed upon him; and ſeizing him with Violence, immediately carried him before the Sanhedrim, † for them to take Cognizance of the Matter.

13. And

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and acute Men of the Schools, belonging to theſe Synagogues, where the foreign Youth were educated in *Jewiſh* Learning; and as *Saul* of *Tarſus* was a great Scholar, of ſmart Parts, and furious Zeal againſt Chriſtianity, it is very likely that he was concerned in theſe Debates, as well as in the ſtoning of *Stephen* to Death, *Chap.* vii. 57. and viii. 1.

† Of all the Ways that I have met with, for ſettling the Power of the *Jews* in criminal Caſes, none pleaſes me better, than what the elaborate Compilers of the *Univerſal Hiſtory* have given us, (Vol. iv. p. 256, 257.) where they fix the *final* Departure of the *Jewiſh* Sceptre, or Power, at the Converſion of *Cornelius*, the *Roman* Centurion, the Firſt Fruits of that of the *Gentile* World. In Support of which they obſerve, that, according to the juſt rendring of *Jacob*'s Prophecy, *Gen.* xlix. 10. which ought to be read, *The Scepter ſhall not depart*, &c. *till* Shiloh *come*; *and to him the Nations be gathered*; it could not be totally removed, till this promiſed Converſion of the *Gentiles* was in ſome Meaſure accompliſhed. It had indeed began to dwindle long before, but there were ſtill ſome Remains left; they were governed by their own Laws, their Sanhedrim had ſtill a great Power, even of Life and Death: But from this Time it was ſo curtailed and reduced, that no Footſtep was to be ſeen of it. And thoſe Gentlemen argue from the different Procedure of the Sanhedrim, who tried, condemned and executed *Stephen*, by their own Authority, about a Year after Chriſt; but, Twenty-ſix Years after, they endeavoured to do the ſame by *Paul*, and were prevented by *Lyſias*, the *Roman* Captain, (*Acts* xxi. 27, &c.) from doing it by their own Authority. They afterwards endeavoured to prevail firſt upon the Old, next upon the New Governor, to conſent to his being put to Death, and were refuſed by both, unleſs after a fair Trial and Conviction at the *Roman* Tribunal. And when, at length, they perſuaded the New Governor to recede in ſome Meaſure from his Prerogative, and let them try the pretended Criminal themſelves, the Apoſtle [illegible] againſt it, and appealed to *Cæſar*, as the only Tribunal where he could be impartially tried. This is further argued from the Judgment which *Feſtus*, *Agrippa*, and others made of him, that *he had done nothing worthy of Death, or of Bonds*; (*Chap.* xxvi. 31.) as alſo from the Reaſon, which *Feſtus* gave for not delivering him into their Hands, that *it was not the Manner of the* Romans *to deliver any Man to die, before*, &c. (*Chap.* xxv. 16.) and from the *Jews* laying in wait to kill him by Stratagem, ſince they could not get it done in a judicial Way. From all theſe and ſuch like Conſiderations, thoſe learned Writers

13 *And ſet up falſe Witneſſes, which ſaid, This Man ceaſeth not to ſpeak blaſphemous Words againſt this holy Place, and the Law.*

13. And having falſe Witneſſes ready prepared beforehand, fit for their Turn, they produced them in Court, who, looking at the Priſoner, and maliciouſly putting a ſtrained Conſtruction on ſome of his Words, and miſrepreſenting others, depoſed againſt him in the following Manner, This Man, who is juſtly brought as a Criminal to your Bar, has had the Impudence to utter, and to perſiſt in propagating, wherever he came, ſuch ſcandalous Doctrines, as amount to downright Blaſphemy againſt this ſacred Temple, in an Apartment of which ye are now ſitting, and againſt our divine Law, and conſequently againſt *Moſes*, our great Lawgiver, and againſt God himſelf.

14 *For we have heard him ſay, that this Jeſus of Nazareth ſhall deſtroy this Place, and ſhall change the Cuſtoms which Moſes delivered us.*

14. For we with our own Ears have heard him roundly aſſert, that this Jeſus, the contemptible *Nazarene*, who we all know was crucified, but whom he preaches up to the People, as his riſen God and Saviour, will utterly deſtroy this magnificent Temple, which is conſecrated to God, and will aboliſh the religious Rites and Ceremonies, which, by divine Appointment, *Moſes* delivered in the Law, to be obſerved by us.

15 *And all that ſat in the Council, looking ſtedfaſtly on him, ſaw his Face as it had been the Face of an Angel.*

15. But as all this, ſuppoſing it to be true, was far from any Thing like Blaſphemy, and as in Fact it afterwards came to paſs ‖, whether *Stephen* at that Time was ſo far inſpired, as fully to apprehend it, or not; ſo God viſibly owned and honoured him in like Manner, as he did *Moſes*, when he had been converſing with him, and receiving the Law from him the ſecond Time in the Mount: (*Exod.* xxxiv. 29, 30.) And whilſt he ſtood under this heavy Charge before the Council, all that were ſitting there looked intently and earneſtly at him, as though they would obſerve whether there were no Tokens of Guilt in his Aſpect; but ſo far were they from diſcovering any Thing like it, that, on the contrary, they ſaw a moſt amiable Innocence and Cheerfulneſs, and even an extraordinary miraculous Splendor and Majeſty in his Countenance, as if it had been the Face of an illuſtrious Angel appearing in human Form. (See *Matt.* xxviii. 3.)

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ters conclude, that between the Death of St *Stephen* and the Trial of St *Paul*, the *Jews* had loſt all their Power of trying criminal Cauſes; and ſince this Inſtance of the latter is the firſt we meet with of their being diveſted of that Power, about Twenty Years after the Converſion of *Cornelius*, it ſeems to follow, that the *Jewiſh* Scepter was not totally departed, till after the *Gentiles* had been gathered to *Shiloh*.— But the curious and inquiſitive Reader, that would throughly examine this intricate Argument, and ſee how far the *Jews* continued to have the Power of Life and Death, in Matters relating to their own Law, may conſult the learned and laboured Diſcourſes of Dr *Lardner*, to reſtrain it, in his *Credibility of the Goſpel Hiſtory*, and of Mr *Biſcoe*, to eſtabliſh it's full Extent, in his Sermons at *Boyle*'s Lecture.

‖ Though from our Lord's own Predictions, (*Luke* xxi. 5, 6. and *John* iv. 23, 24.) which, probably, *Stephen* referred to, he might know that the Temple ſhould be deſtroyed, and a more ſpiritual Sort of Worſhip introduced; yet ſince the Apoſtles themſelves did not for ſome Time after this know, that the Ceremonial Law ſhould be utterly aboliſhed, it may be a Queſtion whether *Stephen* ever ſpoke in ſuch Expreſſions, as were alledged by theſe Witneſſes againſt him, about the Change of the Cuſtoms delivered by *Moſes*'s Law; or if, by divine Suggeſtion, he ſpoke Words that admitted of ſuch a Conſtruction, whether he himſelf clearly underſtood their whole Meaning, any more than ſome of the antient Prophets did their own Prophecies. (1 *Pet.* i. 10, 11.)

RECOLLECTIONS.

How unhappy is it that Money-Matters ſhould occaſion Murmurings and Diſcord in Churches, which, on other Accounts, are of one Heart and Soul! How prudent is it to prevent ſuch Occaſions, by an impartial Application of their liberal Contributions to the religious and charitable Uſes, for which they were made! And how needful is the Office of Deacons for this Purpoſe; and that Men of reputable eſtabliſhed Characters, for good Œconomy and Fidelity, full of Faith and of the Holy Ghoſt, be appointed to it! But how tender ſhould we be of the Rights of Churches for chooſing their own Officers, relating to their ſecular, as well as ſpiritual Concerns! The Apoſtles themſelves would not invade theſe Rights; and yet their Directions ought to be followed in the Exerciſe of them. While Deacons are to ſerve Tables, the great Buſineſs of Goſpel-Miniſters is to give themſelves entirely to the Preaching of the Word and Prayer, that they may labour for the Service of Souls, in Hope that God may make it effectual; and when he is with them, we may well hope that Numbers of Converts, and even ſome from among the moſt unlikely, ſuch as the bigotted Prieſts of old, will be brought in to the Lord and his Church. But, O how deſperately are carnal Hearts ſet against the Goſpel of Chriſt; and how perverſely apt to charge his glorious and peculiar Doctrines with Blaſphemy! Yea, falſe Profeſſors of Religion are it's greateſt Enemies, though they can't gainſay the Spirit of Wiſdom and Power that appears in his Servants, and though Miracles themſelves were to be wrought by them, and God himſelf were to make their Faces ſhine like an Angel's. But wo unto thoſe, who, inſtead of Scripture, Reaſon and Argument, fly to Calumny and Violence; and either ſuborn, or ſuffer themſelves to be made, falſe Witneſſes againſt them, whom God owns and honours.

CHAP. VII.

Stephen's *Defence of himſelf before the Sanhedrim againſt the Blaſphemy laid to his Charge, on Account of what he had ſaid about the Change of Ceremonial Rites, and acceptably worſhipping God in one Place as well as another,* 1—19. *About* Moſes *and his Law,* 20—43. *And about the Deſtruction of the Temple,* 44—50. *He applies the Diſcourſe to the Council and his Proſecutors,* 51—53. *and is ſtoned to Death, while he was under an extraordinary Manifeſtation of Chriſt to him, and was praying for his Enemies,* 54—60.

TEXT.

1 *THEN ſaid the High Prieſt, Are theſe Things ſo?*

2 *And he ſaid, Men, Brethren, and Fathers hearken, The God of Glory appeared unto our Father Abra-*

PARAPHRASE.

1. THE High-Prieſt having heard the Charge of blaſphemous Words, that had been laid againſt *Stephen*, and not being ſufficiently awed by the wonderful Luſtre that appeared in his Countenance, (*Chap.* vi. 13, 14, 15.) went on, as Preſident of the Council, to put him upon his Trial, ſaying, Is there any Truth in the Things depoſed againſt you? What have you to ſay for yourſelf? Are you guilty or not guilty?

2. And *Stephen* made a noble Defence in the following and touching Manner, Men, Brethren and Fathers, [redacted] ought to be treated with Humanity, Kindneſs and [redacted] and whom I would addreſs with ſober Reaſoning and Scripture-Arguments, with affectionate Concern for your Happineſs, and with

ham, when he was in Meſopotamia, before he dwelt in Charran.

with all becoming Reſpect, I beg your Patience to hear what I have to offer, with ſerious Attention, and without giving me any Interruption. As to the Charge of Blaſphemy exhibited againſt me, (*Chap.* vi. 14.) on Account of what I have ſaid about the Change of Ceremonial Rites, and acceptably worſhipping God in every Place, provided it be in Spirit and Truth, (*John* iv. 21, 23, 24.) Suffer me to lay before you a ſhort Hiſtory of *Abraham* and the Patriarchs, our worthy Progenitors: To begin with *Abraham*, from whom we are all deſcended, and under whom we hold our Covenant-Privileges, When he lived in an idolatrous Country, *viz.* in *Ur* of the *Chaldees*, (*Gen.* xi. 31. *Joſh.* xxiv. 2, 3. and *Neh.* ix. 7.) which lay in *Meſopotamia*, even then, and there it was, that the Great and Bleſſed God, whom I adore, but who is exalted above all Bleſſing and Praiſe, and has no Need of the Homage of any of his Creatures, firſt manifeſted himſelf to him in a Cloud of Glory *, before he came to dwell in *Charran.*

3 *And ſaid unto him, Get thee out of thy Country, and from thy Kindred, and come into the Land which I ſhall ſhew thee.*

3. And there it was, that this only living and true God opened a Door of Hope to us, ſaying to him, (*Gen.* xii. 1.) Ariſe, and remove your Habitation from your native Country, and from among your idolatrous Relations, and go to ſettle in another Land, to which I ſhall direct you.

4 *Then came he out of the Land of the Chaldeans, and dwelt in Charran: and from thence, when his Father was dead, he removed him into this Land wherein ye now dwell.*

4. Hereupon he immediately, without conſulting his ſecular Intereſt, or his Affection to his native Land, and the Relations that might be left there, believed in God, and obeyed his Command, by removing with his Father *Terah*, and his Nephew *Lot*, together with his own Wife *Sarah*, out of *Chaldea*, going he knew not whither; (*Heb.* xi. 8) and he reſided with them for ſome Time in *Charran:* And after his Father died there, (*Gen.* xi. 31, 32. and xii. 1, 5) God, by another Call, (See the Note on *ver.* 2.) tranſplanted him (μετωκισεν αυτον) from thence to the Land of *Canaan*, of which ye are the Inhabitants at this Day.

5 *And he gave him none Inheritance in it, no not* ſo much as *to*

5. And at his firſt bringing him into this Country, he gave him no preſent Poſſeſſion here, by Way of Inheritance, no, not ſo much as (βημα ποδος) a Man's Stride, or a Foot's

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* It is generally thought, with great Probability, that this Title, *The God of Glory* here, refers to the glorious Appearance, which he made in the *Shechinah*, and from which he ſpoke to *Abraham*; and it muſt be ſuppoſed, that God now called him to go out from his Country and Kindred, &c. For we are expreſsly told, that he *brought him out of* Ur *of the* Chaldees (*Gen* xv. 7. and *Neh.* ix. 7.) And it is here ſaid, that this was before he dwelt in *Charran*: And when he had been ſome Time there, and, perhaps, thought of ſettling in that Country, which, as well as *Ur* of the *Chaldees*, is placed by the antient Geographers in *Meſopotamia*, when taken in a larger Senſe, than in its ſtricteſt Acceptation, as including all that are contained between *Euphrates* and *Tygris*, God then probably repeated his Order [illegible] ſtill further, (*Gen.* xii. 1—5.) which is called his removing to *Canaan:* (*ver.* 4) And as this is reckoned the Land of *Meſopotamia*, and his Brother *Nahor* came afterward with his Family, and [illegible]here, as appears from *Gen.* xxiv. 10, 15. compared with *Chap.* xxviii. 2, 10; ſo *Abraham*'s leaving this Place, and thoſe of his Relations that were come thither, but would go no further, might very properly be ſtill called his leaving his Country and Kindred. See *Bedford*'s *Script. Chronol.* p. 312.

Breadth

ſet his Foot on: yet he promiſed that he would give it to him for a Poſſeſſion, and to his Seed after him, when as yet he had no Child.

Breadth; ſo that he was afterwards obliged to contract with the Sons of *Heth* for the Property of a burying Ground when his Wife died: (*Gen.* xxiii. 2—16.) Nevertheleſs God then made over the whole Land to him by Way of free Promiſe, as a Poſſeſſion that ſhould be actually enjoyed by his Offſpring in after Generations, and that at a Time when he had no Child.

6 *And God ſpake on this wiſe, that his Seed ſhould ſojourn in a ſtrange Land, and that they ſhould bring them into Bondage, and intreat* them *evil four hundred Years.*

6. But (δε) God giving him the Promiſe of a Son, meaning *Iſaac*, and of a numerous Iſſue from him, (*Gen.* xv. 4, 5) foretold (*ver.* 13, 14.) that his Poſterity ſhould be in an unſettled and afflicted State, and ſhould be tranſplanted into, and live as Strangers in, a foreign Country, meaning *Egypt*, whoſe Inhabitants ſhould tyrannize over them, and ſubject them to extreme Hardſhip, like Bondſlaves, and ſhould treat them cruelly; and that their afflicted Circumſtances, which ſhould begin firſt in *Canaan* (*ver.* 11.) and afterwards be compleated in *Egypt*, ſhould continue for the Space of about Four Hundred Years, reckoning from *Iſaac*'s Birth *, or more precitely from the Time of his weaning at five Years old, when *Iſhmael* the Son of *Hagar* mocked him. (*Gen.* xxi. 8, 9.)

7 *And the Nation to whom they ſhall be in Bondage, will I judge, ſaid God: and after that ſhall they come forth, and ſerve me in this Place.*

7. And at the Expiration of that Term, I, ſaid God, will bring ſevere and heavy Judgments upon that very People who had long oppreſſed them; and thereupon your Seed ſhall be delivered out of their Houſe of Bondage, and ſhall worſhip me, with Freedom and Delight, in this promiſed Land. *Now all this is an humbling Admonition to us of the Meanneſs of our Original; and ſhould be a Caution to us, that we don't provoke God to caſt us off, and turn us out of Poſſeſſion of this Land again: And it is a plain Evidence, that there was originally no Diſtinction of Places, to which God confined his Favour, but that he freely manifeſted himſelf to our great Father* Abraham, *and accepted his and his Offſprings Faith, Worſhip and Obedience, while they ſojourned in a ſtrange Land; and that his Regard to* Canaan *itſelf, and his giving it to them and us, had a principal Reference to the heavenly Inheritance, of which that was a Type, and which we ought to be moſt of all concerned about.*

8 *And he gave him the Covenant of Circumciſion: and ſo* Abraham *begat Iſaac, and circumciſed him the eighth Day: and Iſaac* begat *Jacob, and Jacob* begat *the twelve Patriarchs.*

8. And as to the Change of Rites and Ceremonies, (*Chap.* vi. 14.) Be pleaſed to obſerve, that God having made his Covenant of free Favour with *Abraham* and his Seed, he afterwards, for the Confirmation of his Faith, annexed to it the famous Rite of Circumciſion, (*Gen.* xvii. 7—10.) as an external Badge, Sign and Seal of his Covenant, and of the peculiar Relation, into which they were thereby taken to God, as their God: Accordingly when, after all this, *Iſaac*, the Son of the Promiſe, was born to *Abraham*, he circumciſed him on the eighth Day in Obedience to God's Command: (*Gen.* xxi. 2—4.) and as this was a Seal of the Righteouſneſs [illegible] Faith, which [illegible] being yet uncircumciſed, (*Rom.* iv. 10, 11.) it ſhews [illegible] was as much accepted of God before, as after this religious

* See *Whitby* on the Place, and *Bedford's Script. Chronol.* p. 294. for Computations to ſupport the Senſe given in the Paraphraſe.

Ceremony

Ceremony was inſtituted, and that there is no intrinſick Worth in this, or any poſitive Rite, which God may alter at Pleaſure: And henceforth the promiſed Seed begun to multiply under the Entail of the Covenant; ſo that *Iſaac* begat *Jacob*, who was the Father of the twelve Heads of our Tribes.

9 *And the Patriarchs moved with Envy ſold Joſeph into Egypt; but God was with him,*

9. And this leads me to take Notice of the State of Things, with Regard to theſe twelve Patriarchs, how they ſerved God, and were owned of him, in a ſtrange Land, and how he accompliſhed his Word concerning them, Ye all know that *Joſeph* was one of them, and God having revealed to him in Dreams, that he ſhould be raiſed to Dignity and Honour above all the reſt of his Family, his Brethren, being envious at him on this Account, took an opportunity of ſelling him to the *Midianites*, to prevent his Exaltation; and they carrying him to *Egypt*, ſold him into Slavery there. (*Gen.* xxxvii. 5—36.) But whilſt he was in that foreign and idolatrous Country, God was remarkably with him, by his Spirit, Favour and Bleſſing. (*Gen.* xxxix. 2, 31.)

10 *And delivered him out of all his Afflictions, and gave him Favour and Wiſdom in the Sight of Pharaoh King of Egypt; and he made him Governor over Egypt, and all his Houſe.*

10. And, by ſurprizing Turns of Providence, he ſet him at Liberty from Impriſonment, and every other Calamity, that at firſt befel him there; and endued him with ſuch extraordinary Knowledge and Prudence, as highly recommended him to the Eſteem of *Pharoah*, the King of that Land; inſomuch that he made him Prime Miniſter of State, committing the Government of all *Egypt*, and the Affairs of his own Houſhold, entirely to his Management; (*Gen.* xli. 38—44, and xlv. 8.) God over-ruling all this, to form an eminent Type of the Exaltation of Chriſt in his mediatorial Office, after he had been abaſed and crucified by thoſe, who have acted an invidious Part againſt our great Lord, as *Joſeph*'s Brethren did againſt him.

11 *Now there came a Dearth over all the Land of Egypt and Canaan, and great Affliction; and our Fathers found no ſuſtenance.*

11. Now after *Joſeph* was thus advanced, and had laid up great Stores of Corn, out of the Increaſe of ſeven Years of Plenty, there was, according to his Prediction, an univerſal Famine through all *Egypt*, and the Countries round about, including the Land of *Canaan*; ſo that it was a Time of extreme Diſtreſs, and the reſt of the Heads of our Tribes, from whom a numerous Seed, and among them the Meſſiah himſelf was to deſcend, were in Danger of periſhing for Want of Food to ſuſtain them; (*Gen.* xli. 46—57.) and ſo reſiding in this Land is no Security againſt the ſoreſt Calamities.

12 *But when Jacob heard that there was Corn, he ſent our Fathers firſt.*

12. But their Father *Jacob* being then living, and having heard that there was Abundance of Corn to be ſold in *Egypt*, he firſt ſent all his Sons, even our Anceſtors, that were with him (except his beloved young *Benjamin*) to buy and bring home Proviſions for himſelf and Family. (*Gen.* xlii. 1—4.)

And at the ſecond Time *Joſeph was*

13. And upon their returning all loaded with Corn, except *Simeon*, who was detained as an Hoſtage in *Egypt*, for *Benjamin's*

made known unto his Brethren; and Josephs Kindred was made known unto Pharaoh.

jamin's going back with them, (*Gen.* xlii. 19, 20, 24.) *Jacob* ſent them, with him, a ſecond Time on the ſame Errand: And *Joſeph*, having then got all his Brethren with him, diſcovered himſelf in the moſt moving Manner to them; and it was preſently known to *Pharaoh*, and all his Court, that they were his Brethren; and of what Family they were. (*Gen.* xlv. 3—16.)

14 *Then ſent Joſeph, and called his Father Jacob to him, and all his Kindred, threeſcore and fifteen Souls.*

14. Then *Joſeph*, with the entire Approbation, and by the Order of *Pharaoh*, (*Gen.* xlv. 16—24) ſent for his Father *Jacob*, that he and all the reſt of his Relations might come to him, amounting, in the Whole, to the Number * of ſeventy-five Perſons, excluſive of *Jacob*, but incluſive of Wives and Children.

15 *So Jacob went down into Egypt, and died, he and our Fathers,*

15. So *Jacob* hearing with Wonder and Joy, and being fully convinced, that his Son *Joſeph* was alive, and was Governor over all the Land of *Egypt*, (*Gen.* xlv. 26, 27, 28.) took his Journey with his whole Family thither; and both he and all the Patriarchs, our Fathers, continued there till their Death.

16 *And were carried over into Sychem, and laid in the Sepulchre that Abraham bought for a Sum of Money of the Sons of Emmor* the Father *of Sychem.*

16. And as they all died with Faith in the Promiſes of the Land of *Canaan*, and of a Reſurrection to the heavenly Country, of which that Land was a Type; they deſired to be, and accordingly were, buried in *Canaan*: For as *Jacob*, according to his own expreſs Order, was buried in the Cave of *Machpelah*, which *Abraham* bought of *Ephron* the *Hittite*; (*Gen.* xlix. 29, 30, 31. and l. 13.) ſo † our Fathers, from whom the twelve Tribes of *Iſrael* reſpectively ſprung, were carried over to *Sychem* and buried in the Sepulchre, which ‖ *Jacob*

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* It is to be obſerved that *Stephen*, following the Verſion of the *Seventy*, ſpeaks of *Joſeph's* Kindred at large, (πασαν την συγγενειαν αυτου) whereas *Moſes* ſpeaks ſtrictly of them only, *that came out of* Jacob's *Loins, which, beſides his Sons Wives, were Sixty-ſix*, (*Gen* xlvi. 26) and then adding *Jacob* and *Joſeph*, with his two Sons that were born in *Egypt*, he calls them ſeventy Souls *which came into Egypt*, (*ver.* 27) But if we leave out theſe Four, and if, *Judah's* Wife being dead, (*Gen.* xxxviii. 12.) and young *Benjamin* being ſuppoſed to be as yet unmarried, we add the two Wives of *Joſeph's* Brethren, which were ſent for, and went into *Egypt*, (*Gen.* xlv. 19. and xlvi. 5) the whole Number of his Kindred, beſides his Father *Jacob*, who is here reckoned a-part, were ſeventy Five, which *Stephen* ſaies *Joſeph called to him.* This ſeems to be a more eaſy and obvious Way of reconciling the Difference between theſe Accounts, than any I have met with: Others may be conſulted in *Whitby* on this Text, and *Bedford's Script Chronology*, p. 357, 358, and *Univerſ. Hiſt.* Vol. I p. 458. But whether any of them intirely clear the Text from all Difficulty, or not, it don't affect any Important Article of the Chriſtian Faith or Practice, or the Defence which *Stephen* made of himſelf, in a Citation of ſome approved Record then extant.

† *Stephen* may be ſuppoſed to have paſſed over the Burial of *Jacob*, (though, to make the Hiſtory more compleat, I have put it into the Paraphraſe) and ſeems to have ſpoke only of the Interment of the twelve Patriarchs, who were mentioned under the Stile of their Fathers, and who, dying in the ſame Faith with *Jacob* and *Joſeph*, were probably carried to *Sychem*, and buried by *Moſes* there with the Bones of *Joſeph*. (*Ex.* xiii. 19) And *Jerome* ſpeaks of *Paula's* having paſſed through *Sychem*, and ſeen, in her Way from thence, the Sepulchre of the twelve Patriarchs. *Epitaph. Paulæ. Epiſt.* 27.

‖ As *Ellipſes* are very frequent, both in the Language of the Old and New Teſtament, (See ſeveral Inſtances alledged by *Whitby* on this Place) and *Father* or *Son* were often to be ſupplied, an Example of which we have in this very Verſe, where (Εμμορ του Συχεμ) *Emmor* of *Sychem*, ſignifies

Jacob, one of *Abraham*'s famous Deſcendents, purchaſed, together with a Parcel of Ground, of the Sons of *Hamor*, the Father of *Shechem*, for an hundred Pieces of Silver, and which became the Inheritance of the Children of *Joſeph*, (*Joſh.* xxiv. 32.) whoſe bones were buried there, in Conſequence of the Oath he had taken from the Children of *Iſrael* for that Purpoſe. (*Gen.* L. 24, 25.) And ſo, though they lived and died in a foreign Country, and never got Poſſeſſion of *Paleſtine*, they were nevertheleſs accepted of God, and their Faith was carried out to the heavenly Inheritance, which Jeſus has brought to light, and has obtained for all that believe in him.

17 *But when the Time of the Promiſe drew nigh, which God had ſworn to Abraham, the People grew and multiplied in Egypt,*

17. But as God is ever mindful of his Covenant; ſo when the four hundred Years (*ver.* 6.) were drawing toward their Period, and the Time was coming on, which he had prefixed for fulfilling the gracious Promiſe he had made, and confirmed by Oath to *Abraham*, (*Gen.* xxii. 16, 17, 18.) the Children of *Iſrael* were ſo wonderfully owned and bleſſed there, that they were fruitful and increaſed abundantly, multiplied and waxed exceeding mighty, and the Land of *Egypt* was filled with them, (*Ex.* i. 7.)

18 *Till another King aroſe, which knew not Joſeph.*

18. Till, in Proceſs of Time, * the Government being transferred to another Family, and this Generation worn out, (*Exod.* i. 6, 8.) a tyrannical Prince came to the Throne, who ungenerouſly and ungratefully forgot all the good Offices, that *Joſeph* had done to raiſe the Honour and Riches of the Kingdom, and ſave it from periſhing by Famine; and who paid no Regard to the Memory of this great Benefactor, or to his Countrymen for his Sake.

19 *The ſame dealt ſubtilly with our Kindred, and Evil intreated our Fathers, ſo that they caſt out their young Children, to the End they might not live.*

19. This *Egyptian* King, fearing leſt our Nation and Family (το γενος ημων) ſhould grow too numerous, rich and powerful, laid artful Schemes both to oppreſs and extripate them; (*Ex.* i. 9, 10.) according to which he dealt cruelly with our Anceſtors, not only by making their Lives bitter with hard Bondage, and rigorous Exactions and Services; (*Exod.* i. 11, 14.) but even by ordering their helpleſs Male-Infants, to be expoſed to the utmoſt Danger, or to be

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ſignifies *Emmor* the Father of *Shechem*; and as *Rachel*'s Deſcendents were called *Rachel*, (*Mat.* ii. 18.) ſo in the like elliptical Way, *Abraham* might here be put for, and by them that familiarly knew the Hiſtory might eaſily be underſtood to ſignify, *Jacob*, who was one of the Poſterity of *Abraham*, and purchaſed this Burying-Place, as a Pledge of the Inheritance of all this Land, which was promiſed to *Abraham*, and in Faith that God would, in due Time, perform his Promiſe to him.

* *Joſephus* tells us, that when the *Iſraelites* increaſed in Number, Riches and Strength, and when the Kingdom was tranſmitted to another Family, the *Egyptians* treated the *Iſraelites* inhumanly, and contrived to oppreſs them with various fatiguing Labours, ſuch as cutting Dikes, caſting up Banks, building Walls round about their Cities, and erecting Pyramids. *Antiq.* L. ii. c. 9. §. 1. And we are told that *the King, which knew not Joſeph*, was a Foreigner, who with a numerous Army, ſome ſay of *Aſſyrians*, others of *Phœnicians*, others of *Arabians*, and others of the *Horims*, whom the Children of *Eſau* drove out of their Land, (*Deut.* ii. 12, 22.) invaded and conquered *Egypt*, and called themſelves *Paſtors* or *Shepherds*. See *Shuckford*'s *Hiſt.* Vol. II. p. 206—210.

ſtified in the Birth, to the End that none of them might be preſerved alive, to keep up a Succeſſion in after-Ages; (*Exod.* i. 15, 16.) he therein acting againſt our Infant-Nation, as ye have done againſt Jeſus and the Infant-State of his Church, by your Endeavours to ſuppreſs them, though all in this Caſe, as it was in that, will prove to be in vain.

20 *In which Time Moſes was born, and was exceeding fair, and nouriſhed up in his Fathers Houſe three Months:*

20. But, to go on to another Part of the Charge againſt me, for having ſpoken againſt *Moſes* and *the Law*, (*Chap.* vi. 11, 13, 14.) As to *Moſes*, I adore the infinitely wiſe, holy, and over-ruling Providence of God, in raiſing up that great Deliverer to *Iſrael*, who was an eminent Type of Jeſus, our ſtill more glorious Saviour; and of *Moſes*, I with Pleaſure obſerve, that it was in the forementioned perilous Days of our Fathers Oppreſſion in *Egypt*, that he was born, who was indeed an exceeding beautiful Child, amiable in the Sight of God, (ασ-ειος τω Θεω) as well as comely in the Eyes of Men; and as God had deſigned him for eminent Services, he was wonderfully preſerved, his Parents having concealed, and brought him up, for three Months in their own Houſe, not fearing the Commandment of the King. (*Exod.* ii. 2. and *Heb.* xi. 23.)

21 *And when he was caſt out, Pharaohs Daughter took him up, and nouriſhed him for her own Son.*

21. And when they began to think, that it might be dangerous to keep him any longer at home, and his Mother thereupon, committing him to Divine Protection, expoſed him in a Baſket of Bulruſhes, Reeds or Wicker, on the Bank of the River *Nile*; *Pharaoh*'s Daughter, by a ſpecial kind Providence, came that Way, and ſeeing the pretty Babe, her Compaſſion was moved towards him; and ſhe took Care of him, and put him, though unknowingly, to his own Mother to nurſe; and provided for him, as if he had been her own Son. (*Exod.* ii. 5—10.)

22 *And Moſes was learned in all the Wiſdom of the Egyptians, and was mighty in Words and in Deeds.*

22. And as *Moſes* grew up, ſhe gave him all the Advantages of a Polite Education; ſo that he was well verſed in all the Learning of the *Egyptians* *, who were ſome of the moſt famous People of that Age, for Aſtronomy and other Parts of Literature: And he was ſo great a Genius, and ſo endued with the Spirit of God, that though he humbly owned, that he had not a Fluency of Expreſſion; (*Exod.* iv. 10.) yet he all along was remarkably eminent for a judicious, cloſe and nervous Way of ſpeaking, and for managing all Affairs with Prudence and Courage, and great Succeſs, that came before him, whether human or divine; and when he was called to be a Prophet and Law-giver, ſuch was the extraordinary Inſpiration and Influence which he had from God, and ſuch his immediate Converſe with him, that his Laws and Adminiſtrations were

* That the *Egyptians* were in great Repute for human Knowledge, in after-Ages, appears from the high Encomium given of *Solomon*'s Wiſdom, that it *excelled all the* Wiſdom of *Egypt*. *Kings* iv. 30.

divinely

divinely wise and authoritative, and were confirmed by Abundance of undoubted Miracles: So that I esteem *Moses* to have been the most eminent Figure of Christ, that ever was, in the Danger that attended his Infancy, in the special Care that God took of him, in his excellent Qualifications, in the Divine Authority of his Office and Laws, in his miraculous Way of confirming them, and in the Intimacy of his Acquaintance with God.

23 *And when he was full forty Years old, it came into his Heart to visit his Brethren the Children of Israel.*

23. As an Introduction to what Providence had further designed him for, when he arrived to the full Age of forty Years *, and was at the highest Pitch of Grandeur in *Pharaoh*'s Court, his own Affection, and a divine Impulse, inclined his Heart to go and acquaint himself with the Persons and Hardships of the Children of *Israel*, his Kinsmen according to the Flesh, and Heirs, together with him, of God's Promise to *Abraham*, and his Seed; and to try what might be done for their Relief.

24 *And seeing one of* them *suffer wrong, he defended* him, *and avenged him that was oppressed, and smote the Egyptian:*

24. And as a Specimen of the Authority, which God had begun to give, and would more evidently and fully confer upon him, he observing one of them (αδικουμενον) to be unrighteously and barbarously abused, and beaten by an *Egyptian*, was so moved with Compassion and holy Indignation, as to interpose for his Assistance and Rescue: And to vindicate the Life and Liberty of his innocent and oppressed Brother, and do him Justice against his cruel Adversary, he gave the *Egyptian* a mortal Wound, (*Exod.* ii. 11, 12.) without the least Apprehension of any *Israelite*'s being offended at it.

25 *For he supposed his Brethren would have understood, how that God, by his Hand would deliver them; but they understood not.*

25. For knowing in himself, that he had a divine Suggestion for what he had done, and supposing that they must needs know something of the extraordinary Providences, which had appeared for his Preservation and Advancement, of the Reputation he had obtained for Wisdom and Conduct, and of the Time's drawing nigh, at which God had promised to judge the Nation that oppressed them, (*ver.* 6, 7.) he reasonably thought, that, by performing this publick and heroick Act of Kindness to them, and Justice against their Oppressors, they, who were his own Countrymen and Brethren in the Faith, would have been led to conclude, that God intended to make Use of him, as a Means and Instrument of delivering them out of their grievous Bondage: But so great was their Stupidity, that they did not take these plain Hints, nor understand or reflect upon their Meaning.

26 *And the next*

26. And that he might act the Part of a Judge, as

* *Moses*, is spoken of by Jewish Writers, as adopted by *Thermuthis*, *Pharaoh*'s Daughter, for her Son, as a Man of great Eminence among the *Egyptians*, as General of their Armies, and as designed by *Pharaoh* himself for their King. See *Bedford*'s *Chronol.* p. 373—375. and *Shuckford*'s *Hist.* Vol. II. p. 330.

Day he ſhewed himſelf unto them as they ſtrove, and would have ſet them at one again, ſaying, Sirs, ye are Brethren; why do ye Wrong one to another?

well as of a Deliverer, and thereby give them an Earneſt of what might be further expected from him, he on the following Day appeared among them again; and going up to two of them, that were quarrelling and fighting, (μαχομενοις) one with another, he attempted to put an End to the Fray, and make Peace between them, ſaying, with an Air of Authority, Affection and Reſpect, Sirs, do ye not conſider, that ye are Kindred by Birth and Religion, who ſhould love as Brethren, and, being ſurrounded with malicious and potent Enemies, ſhould be the more united among yourſelves? Why then do ye act ſo much out of Character, and ſo contrary to your own Intereſt, Safety and Comfort, as to fall out with, and injure, and beat one another? (*Exod.* ii. 13.) Pray let me neither ſee, nor hear any more of ſuch uncharitable and miſchievous Contentions and Outrages among [illegible]

27 *But he that did his Neighbour wrong, thruſt him away, ſaying, Who made thee a Ruler and a Judge over us.*

27. But he that had been moſt to blame in the Skirmiſh with his Neighbour, being impatient of Reproof, turned ſhort upon this kind and impartial Peace-Maker, and rejecting his Motion with Indignation, Reproaches and Scorn, ſaid to him with a Taunt, Pray who are you, that you take ſo much upon you? What Buſineſs have you to trouble yourſelf with us, and to aſſume the Authority of a Governor over us, or of a Judge in our Cauſe?

28 *Wilt thou kill me as thou didſt the Egyptian yeſterday?*

28. What! have you a Mind to murder me at your own arbitrary Will and Pleaſure, juſt as you did the poor *Egyptian*, no longer ago than Yeſterday (*Exod.* ii. 14.)? He therein acting with the ſame malignant Spirit againſt our famous Deliverer and Law-giver, as the Scribes and Phariſees have have againſt Jeſus, the Saviour and the Prince of Peace, and his Followers.

29 *Then fled Moſes at this ſaying, and was a Stranger in the Land of Madian, where he begat two Sons.*

29. Then *Moſes* being alarmed and frightned, through the preſent Weakneſs of his Faith, at this clamorous Speech, and finding that his killing the *Egyptian* was known, and had reached *Pharaoh*'s Ears, who thereupon reſolved to put him to Death, (*Exod.* ii. 14, 15.) he immediately haſtned out of *Egypt* into the Land of *Midian*, where he married *Zipporah* the Daughter of *Jethro*, who was alſo called *Reuel*, and was a great Man, no leſs than the Prieſt or Prince of that Country; and there *Moſes* ſojourned as a Stranger, till he had two Sons, viz. *Gerſhom* and *Eliezer* by his Wife. (*Exod.* ii. 16—22. and iii. 1. and xviii. 2, 3, 4.)

30 *And when forty Years were expired, there appeared to him in the Wilderneſs of Mount Sina, an Angel of the Lord in a Flame of Fire in a Buſh.*

30. But when he had ſpent forty Years in Retirement to theſe Parts, the ſet Time was come for God to put the high[illegible] Honour upon him, though he was then in a ſtrange Land: For as he was one Day look[illegible] after his Father-in-Law *Jethro*'s Flock, on the Backſ[illegible] of the Wild[illegible]s of *Sinai*, near the Mount, which bore that Name, and was likewiſe called Mount *Horeb*, (*Exod.* iii. 1.) the Angel

or Meſſenger of the Covenant, (*Mal.* iii. 1. See the Note on *ver.* 38.) who was expreſsly ſtiled *the Lord*, and ſaid of himſelf, I am the God of your Fathers, (*ver.* 31, 32.) and was no other than Jeſus the Son of God; this increated Angel appeared to him in a Cloud of Glory, like a Flame of Fire, which was a Token of the divine Preſence, and of it's Majeſty, Power and Purity, and was ſeen in the midſt of a certain Buſh without conſuming it, as an Emblem of the Preſervation of the Church, while God is preſent with it, though it then was, as it now is, in the midſt of fiery Trials.

31 *When Moſes ſaw* it, *he wondred at the Sight: and as he drew near to behold* it, *the Voice of the Lord came unto him,*

31. Upon *Moſes*'s ſeeing this, he wondered greatly in himſelf at ſuch an extraordinary and unaccountable Appearance; and as he was advancing towards it, to take a more curious and critical Survey, the Voice of the Lord, who then ſo visibly dwelt in the Buſh, directed itſelf to him,

32 Saying, *I* am *the God of thy Fathers, the God of Abraham, and the God of Iſaac, and the God of Jacob. Then Moſes trembled and durſt not behold.*

32. Saying, I, who make this luminous Repreſentation of my Glory, am the true Jehovah, the God that made my Covenant with your Fathers, and have taken them and their Seed into ſpecial Relation to myſelf; I am ſtill the ſame as I was, the God of *Abraham*, with whom I firſt made my Covenant, and confirmed it with an Oath; (*Gen.* xxii. 16, 17, 18.) and the God of *Iſaac*, to whom I renewed it; (*Chap.* xxvi. 2, 3, 4.) and the God of *Jacob*, with whom I eſtabliſhed it, (*Chap.* xxviii. 13, 14, 15.) and began in a remarkable Manner to fulfil it, by making him the Father of the twelve Heads of all the Tribes of *Iſrael*, that are to inherit the Land of *Canaan*; and I am now thy God to be with thee, and perform my Promiſes by thee: At the hearing of this, *Moſes*, though ſo great, ſo good and holy a Man, was ſtruck with ſuch an awful Senſe of the immediate Preſence of the divine Majeſty, that he vailed his Face, and was afraid any longer to look at this illuſtrious Repreſentation of it. (*Exod.* iii. 6.)

33 *Then ſaid the Lord to him, Put off the Shoes from thy Feet: For the Place where thou ſtandeſt is Holy Ground.*

33. Then the Lord ſaid to him, Take your Shoes from off your Feet, in Token of holy Caution and Circumſpection, profound Reverence and Humility, in your Approaches to me; of all Submiſſion to my Authority, and Readineſs to do my Will; and of Cleanſing and Departure from all the Defilements of your Walk and Converſation: For by Means of my viſible and immediate Preſence here, the Place where you now ſtand is, for the Time being, relatively holy Ground, (*Exod.* iii. 5.) though it be not within the Confines of the promiſed Land, to which I am now about to bring my People *Iſrael* by thine Hand.

34 *I have ſeen, I have ſeen the Affliction of my People which is in Egypt, and I have heard their groaning, and am come down to*

34. I have certainly, carefully and compaſſionately obſerved the various Diſtreſſes, that my own Covenant-People have ſuffered under *Egyptian*-Slavery; and mine Ears have been open to all their mournful Complaints and earneſt Prayers; and I am now come, in Manifeſtations of my Wiſdom, Power, Goodneſs and Faithfulneſs, according to my appointed

and

deliver them. And now come, I will send thee into Egypt.

and promised Time, to set them at Liberty from their sore Bondage. And as you have formerly shewn your Concern for them, and been ready to take their Part against their Oppressors, (*ver.* 24.) Come now, and enter with all Cheerfulness, and Authority from me, on the important Work, for which I design you; I'll send you now without Delay into *Egypt*, and will be with you to make you the great Instrument of their Deliverance. (*Exod.* iii. 9, 10.)

35 *This Moses, whom they refused, saying, Who made thee a Ruler and a Judge? the same did God send* to be *a Ruler and a Deliverer by the Hands of the Angel which appeared to him in the Bush.*

35. So different were God's Thoughts from theirs, that this famous *Moses*, whom they rejected with Scorn, saying, *Who made thee a Ruler, and a Judge?* when he was acting a most righteous and friendly Part toward them, (*ver.* 26, 27.) This very Man did God, in the Greatness of his Mercy, thus remarkably authorize, assist and own, to make him their Conductor, Governor and Deliverer, by the immediate Commission, and the attending Guidance, Power and Protection of the Angel of the Covenant, who appeared to him as a divine Person in the flaming Bush. (*ver.* 30, 31, 32.) And just in this Manner has God raised up his Son Jesus to be a spiritual Saviour to you of this Age, to guide and govern you, and to bring in a more valuable Deliverance from Sin and Wrath, though ye have treated him with Contempt, and rejected his Authority as the Great Prophet and King of the Church.

36 *He brought them out, after that he had shewed Wonders and Signs in the Land of Egypt, and in the Red Sea, and in the Wilderness Forty Years.*

36. *Moses* accordingly went with all Cheerfulness to save our Fathers, notwithstanding the former Abuses he had met with from them; and, under the supernatural Influence of this Angel, brought them out of the House of Bondage, after he had done a great many Miracles, which were Signs of his divine Mission, in the Land of *Egypt*; and he furthermore wrought wonderful Works, in dividing the Red-Sea to compleat their Deliverance, and in the Destruction of *Pharaoh*, and all his Host; and continued to perform many other miraculous Deeds for Forty Years afterwards in the Wilderness, to settle their Church-State, and to shew that God was still with him. So great a Man was he, so highly honoured of God, and so glorious an Instrument in his Hand, that his Memory ought to be dear and sacred amongst us: But yet, according to his own Acknowledgment, he is not to be equalled to Jesus the Son of God; who then appeared to him as coming down, under the Character of the Angel of the Lord, to deliver his People from *Egyptian*-Bondage, and thereby prefigured his coming to dwell in Flesh without consuming it, that he might save *Israel* from all their Iniquities.

37 *This is that Moses which said unto the Children of Israel, A Prophet shall the Lord your God raise up unto you of your Brethren, like unto*

37. This *Moses* himself is he, that delivered a memorable Prediction of the Messiah, (See the Paraphrase and Note on *Chap.* iii. 22.) saying to the Children of *Israel*, The Lord, your Covenant-God, will hereafter raise up to your Nation, from the Loins of your Posterity, another eminent Prophet, as he has me, (ως εμε) who have the Honour of being a signal Type of his superior Wisdom and Authority, Office and Efficacy,

me; him ſhall ye hear.

ficacy, as a Prince and Saviour, and the high Favourite and Privy-Counſellor of Heaven: I turn you over to him, charging you, in the Name of God, to liſten to, and obey the Voice of his Word, whatſoever Alterations he may ſee fit to make in my Laws. *This ſhews that we are not to reſt in* Moſes's *Laws, nor to imagine that it's ceremonial Rites and Cuſtoms are never to be changed; but that we really honour and obey this great Lawgiver himſelf, by ſubmitting to Chriſt's Authority in ſetting them aſide, and introducing a more ſpiritual Diſpenſation.*

38 *This is he that was in the Church in the Wilderneſs, with the Angel which ſpake to him in the Mount Sinai, and* with *our Fathers: who received the lively Oracles to give unto us.*

38. This *Moſes* furthermore is he, who was, as a Prophet and Ruler, Captain and Leader, in the *Iſraelitiſh* Church, during it's Abode in the Wilderneſs; and was with the Angel of the Covenant, even the Son of God, * their *Jehovah*, (*Exod.* xix. 3, 9, 10, *&c.* and xx. 2.) who ſpake to him, and by him to our Fathers at Mount *Sinai*, in a familiar Manner, Face to Face, as a Man ſpeaketh to his Friend: (*Exod.* xxxiii. 11. and *Deut.* v. 2, 3, 4.) And he had the Honour of receiving and communicating to them, to be handed down to us of this Age, the authoritative and infallible Doctrines, Commands and Promiſes, which were given him immediately by the living God, to direct them in the Way of Life †, and which, being animated by his Spirit, were the Means of conveying ſpiritual Life to them.

39 *To whom our Fathers would not obey, but thruſt* him *from them, and in their Hearts turned back again into Egypt,*

39. But though he was ſo great a Man in his Office and Endowments, (*ver.* 36.) and had ſuch plain Tokens of God's being with him; yet our Forefathers dealt with him in the like ungrateful and diſobedient Manner, as ye have with the Meſſiah himſelf: So perverſe were they, that they would not ſubmit to his Authority, but rejected him and his Government with Indignation and Contempt; and their fooliſh and wicked Hearts were inclined to return back to *Egypt*, and even to it's Idolatry and their former Hardſhips there, rather than, under his Conduct, to feed on Manna in the Wilderneſs, and go forward in the good Ways of God to a Land, that flowed with Milk and Honey.

40 *Saying unto Aaron, Make us Gods to go before us: for* as for *this Moſes, which brought us out of the Land of Egypt, we*

40. Accordingly, toward the Cloſe of the Forty Days of *Moſes*'s being, a ſecond Time, in the Mount with God, (*Exod.* xxiv. 18. and xxxii. 1.) they, in a diſcontented, mutinous and rebellious Manner, ſaid to *Aaron*, Make us a Repreſentation of God, like thoſe that the *Egyptians* have of theirs, that we may have ſome viſible Sign of his Preſence to march before us,

* He who ſpake to *Moſes* at Mount *Sinai* expreſsly called himſelf, and is ſtiled *Jehovah*, a Name which can't, without the higheſt Preſumption, be aſſumed by, or applied to, any created Angel, on Account of his perſonating God, ſince *he whoſe Name alone is* Jehovah, *is the moſt High over all the Earth.* (Pſalm lxxxiii. 18.) And therefore it ſeems to me, that it was the Son of God, who delivered the Law to *Moſes* under the Character of *Jehovah*, and is here ſpoken of as the Angel of the Covenant, relative to his mediatorial Office. See the Note on *John* v. 37.

† Though the Law itſelf *could not give Life*, as the Apoſtle tells us; (*Gal.* iii. 21.) yet as the ceremonial Law pointed to Chriſt, it was a Means of Life to *Iſrael*, and became effectual, under the Light and Influence of the Spirit of God, for their obtaining it through Faith in the Meſſiah who was to come: And *Iſrael*'s Obedience to the Law was the Means of their enjoying a happy Life in *Canaan*, *Deut.* xxxii. 47.

and

not what is become of him.

and conduct us to the promiſed Land: For as to this Man *Moſes*, of whom we have had too high Thoughts, and whom we followed out of *Egypt*, we can't imagine what is become of him, nor do we expect ever to ſee him, or have his Guidance more.

41 *And they made a Calf in thoſe Days, and offered Sacrifice unto the Idol, and rejoiced in the Works of their own Hands.*

41. And as the *Egyptians* repreſented their God *Apis* by the Image of an *Ox* or *Calf*; ſo our Fathers, in thoſe Days of their Stupidity and Unbelief, prevailed with *Aaron*, by their furious Clamours, which threw him into an unguarded Confuſion and Surprize, to make one in the Likeneſs of *a Calf*, as a Symbol of the Divine Preſence; and immediately thereupon, in direct Contradiction to the *ſecond* Commandment againſt Image-Worſhip, which they had ſo lately received, in the moſt tremendous Manner, from Mount *Sinai*, (*Exod.* xx. 4, 5, 23.) they, through the ſtrong Propenſion which they had contracted to Idolatry in *Egypt*, *offered Burnt-Offerings and Peace-Offerings*, in a way of religious Worſhip, to this Idol of their own ſetting up; and expreſſed their Joy in feaſting, ſhouting and dancing before it, (*Exod.* xxxii. 6, 17, 18, 19.) as if it had been really a God, which they themſelves had ſo newly made, by their own Artificers Hands.

42 *Then God turned, and gave them up to worſhip the Hoſt of Heaven; as it is written in the Book of the Prophets, O ye Houſe of Iſrael, have ye offered to me ſlain Beaſts, and Sacrifices, by the Space of Forty Years in the Wilderneſs?*

42, 43. Then God was ſo highly incenſed, that he changed the Method of his Dealings with them; and, withdrawing the Reſtraints of his Spirit and Grace, gave them up in his righteous Judgment, as a juſt Puniſhment of their Sin, to the wilful ſottiſh Corruptions of their own Hearts; (*Pſalm* lxxxi. 12.) ſo that they proceeded ſtill further to Acts of the groſſeſt Idolatry, in direct Contradiction to the *firſt* Commandment, (*Exod.* xx. 2.) by worſhipping the Luminaries of Heaven, the Sun, Moon and Stars, (*Deut.* xvii. 3.) the very Idol-Gods, that the *Egyptians* adored, as the Lord complained by one of the antient Prophets, ſaying, (*Amos* v. 25, 26, 27.) O ye Iſraelites, were all your national Offerings of ſlain Beaſts and other Sacrifices only to me? Or ſhall I accept your Services, wherein ye falſely pretended to honour me, during your journeyings Forty Years in the Wilderneſs? Ye did not theſe Things to me: Nay, ſo far were ye from glorifying me as God, that ye fell into Heathen-Idolatry, and took upon your Shoulders, and carried about with you, one little Tabernacle, Repoſitory or Shrine, in which was incloſed the Image of *Moloch*, the Idol of the Children of *Ammon*, (1 *Kings* xi. 7.) *. And, in another Shrine, ye carried with you the Figure

43 *Yea, ye took up the Tabernacle of Moloch, and the Star of your God Remphan; Figures which ye made to worſhip them: and*

* As the Sun and Moon were worſhipped by the Eaſtern Nations under the Character of the King and Queen of Heaven, and were the *Moloch* and *Apis* of the *Egyptians*; the firſt of which they repreſented by a golden Bull, and the ſecond by a living Ox; the Learned generally agree, That by *Moloch* was meant the *Sun*, which was at other Times called *Baal*, *Bel* and *Belus*; and, in the Opinion of ſome, the Star *Remphan*, which was alſo called *Chiun*, and, by the Seventy, *Rephan*, or *Remphan*, (*Amos* v. 26.) ſignified the *Moon*. But others think it rather ſignified *Saturn*. The curious Reader may meet with large Collections of the Senſe of the Antients about theſe Idols in *Grotius*, *Bochart*, *Hammond*, *Lightfoot* and *Whitby*. But Mr *Shuckford* has, with great Probability, ſhewn, that the *Egyptians* at firſt worſhipped theſe

I will carry you away beyond Babylon.

Figure of a *Star*, repreſenting your Idol *Remphan*; and paid your religious Adorations to theſe falſe Gods, by the Images, which ye yourſelves had made: And as ye are not yet clear of this abominable Idolatry, I will certainly puniſh your Iniquity by delivering you up into the Hands of your Enemies, who will carry you away from your own Country into a ſtrange and idolatrous Land, even into *Aſſyria*, (2 *Kings* xvii. 5—8.) which lies beyond *Damaſcus* and *Babylon*. Thus *God righteouſly dealt with them for corrupting his Worſhip, and deſpiſing his Law: And ſhall he not deal as ſeverely with you, the Children of theſe your provoking Anceſtors, for the Contempt ye have put upon his Chriſt, and for rejecting the Counſel of God againſt yourſelves in this new Diſpenſation of Grace, in which he, with divine Authority, has made ſuch Alterations in Worſhip, as ſeemed beſt in his Sight?*

44 *Our Fathers had the Tabernacle of Witneſs in the Wilderneſs, as he had appointed, ſpeaking unto Moſes, that he ſhould make it according to the Fashion that he had ſeen.*

44. As to the remaining Part of the Charge brought againſt me, relating to the *Deſtruction of the Temple*, (*Chap.* vi. 14.) Be pleaſed to conſider, that though our Forefathers acceptably worſhipped God for many Ages before, as has been already ſuggeſted; (*ver.* 2—16.) yet it was not till they came into the Wilderneſs, which lay without the Confines of *Judea*, that they were favoured with his holy Tabernacle, in which were contained the Ark with the two Tables of the Law, as a Witneſs between God and them, and in which he gave other ſignal Teſtimonies of his ſpecial Preſence and Favour, and bore witneſs, in a figurative Way, of good Things that were to come; (*Heb.* ix. 9. and x. 1.) ſuch as God's perſonally dwelling in Fleſh by the Incarnation of Chriſt, (*John* i. 14.) and his ſpiritual and gracious Reſidence in the Goſpel-Church, as his *Temple*. (2 *Cor.* vi. 16.) And, with a View to heavenly Things, (*Heb.* viii. 5.) that Tabernacle was framed according to God's own Appointment, who gave a ſtrict Charge to *Moſes*, ſaying, *See that thou make all Things after their Pattern*, or Model, *which was ſhewed thee in the Mount*. (*Exod.* xxv. 40.)

45 *Which alſo our Fathers that came after, brought in with Joſus into the Poſſeſſion of the Gentiles, whom God drave out before the Face of our Fathers, unto the Days of David.*

45. And afterwards, in the following Generation, under the Conduct of *Joſhua*, whoſe Name in *Greek* is *Jeſus*, and who, in fighting *Iſrael*'s Battles, and leading them to the promiſed Land, and introducing the Tabernacle among the *Gentiles*, was a Type of Jeſus Chriſt, the great and Goſpel-Saviour; our Fathers brought that holy Tabernacle into the Land of *Canaan*, which was then, and had been for many Ages, poſſeſſed by the idolatrous Heathens, whom God devoted to Deſtruction, and expelled before our Anceſtors: And this Place of their ſolemn Worſhip, and of God's peculiar

theſe Gods only as Mediators, in whoſe Names they worſhipped the true God; and that the Diſpute between *Abraham* and their Priests lay in this, Whether God ſhould be worſhipped in the Names of theſe Mediators, or in the Name of that *Jehovah*, who appeared to him under this Title, which was known to be the Name of the ſupreme God in all Nations, in early Times; and that, accordingly, *Calling upon the Name of the Lord*, ſhould be rendered, *Invoking in the Name of the Lord*. (*Gen.* xii. 7, 8. and xxvi. 24, 25.) See his *Connect. of Sacr. and Prof. Hiſt.* Vol. ii. p. 133—135. and 378—399.

culiar Reſidence and Manifeſtation of himſelf, continued among them, without any Hint or Notion of a fixed Temple, for above Four Hundred Years, till the Time of King *David.*

46 *Who found Favour before God, and deſired to find a Tabernacle for the God of Jacob.*

46. Who was highly in Favour with God, as *a Man after his own Heart*, in the main of his Character, (*Chap.* xiii. 22.) and was very deſirous to ſhew his Zeal for the Honour of God, by building a magnificent Temple, as a fixed *Habitation for the mighty God of Jacob* †, in which all the Worſhip of the Tabernacle might be performed to him. (*Pſalm* cxxxii. 4, 5.)

47 *But Solomon built him an Houſe.*

47. But though God graciouſly accepted this pious Intention of his Heart; yet, to ſhew that he was not in Haſte for ſuch a Houſe, and laid no Streſs upon it, as neceſſary to his Service, he would not permit *David* to do any Thing more towards it, than prepare Materials for it, (1 *Chron.* xxix. 1, &c.) merely becauſe he had ſpent moſt of his Time in War; and ſo God deferred the building of that ſtately Edifice to the more peaceful and ſettled Days of King *Solomon* his Son, (2 *Sam.* vii. 5—13.) who began to erect it in the fourth Year of his Reign, Four Hundred and Eighty Years after the Children of *Iſrael* came out of *Egypt.* (1 *Kings* vi. 1.) *And ſo it evidently appears by all this, that the ſpecial Preſence and Bleſſing of God may be enjoyed, and he may be acceptably worſhipped, wherever he pleaſes; that if* Solomon *might change the moveable Tabernacle into a fixed Temple by God's Appointment, he himſelf may make the Church his ſpiritual Temple, inſtead of continuing to dwell in one of earthly Materials; and that if he refuſed* David's *building a Houſe for him, becauſe he had ſhed ſo much Blood in War, it is much more to be expected that he ſhould take it away from you, who have murdered the Meſſiah,* David's *Son, whom he owned to be alſo his Lord.* (*Pſalm* cx. 1.)

48 *Howbeit the moſt High dwelleth not in Temples made with Hands; as ſaith the Prophet,*

48. And though the Tabernacle firſt, and afterwards the Temple, was built by God's own Appointment, it muſt nevertheleſs be allowed, that the Preſence and Favour of the great and glorious God, who is exalted, in his own Nature and Perfections, above all Bleſſing and Praiſe, are not to be confined to any material Temple made with Hands, as *Solomon* himſelf confeſſed, ſaying, with adoring Wonder, (1 *Kings* viii. 27.) *Will God indeed dwell on the Earth? Behold, the Heaven and Heaven of Heavens cannot contain thee; how much leſs this Houſe that I have builded?* and, as one of the antient Prophets has declared, with a View to God's dwelling in humble Souls, and even among the *Gentiles* in New Teſtament Times, and his rejecting the Oblations that were offered by wicked Men, even at his own Temple, (*Iſa.* lxvi. 2—13.) ſaying, (*ver.* 1, 2.)

49 *Heaven is my*

49. Thus ſaith the Lord, Heaven is the Throne of my

† The Temple ſeems to be here called a Tabernacle, becauſe it came in the Room of the Tabernacle, had the ſame ſacred Furniture and Emblems of the Divine Preſence, ſerved the ſame religious Purpoſes, and had all Tabernacle-Service performed in it.

Majeſty

Throne, and Earth is *my Footſtool: What Houſe will ye build me? ſaith the Lord: or what* is *the Place of my Reſt?*

Majeſty and Dominion, where I have a moſt complacential Reſt in the brighteſt Diſplays of my Glory; and the Earth is my Footſtool, where I am eſſentially preſent, and in lower Degrees manifeſt my Wiſdom and Power, Goodneſs and Government; and in all the Parts of which I demand that it's Inhabitants worſhip me with the moſt profound Humility and Reverence: How then can I need, or be profited by, or confined to, any Houſe that ye ſhall build for me? Or where can any Place be found, that ſhall reſtrain my Favour and Delight, or the Homage that is to be paid to me?

50 *Hath not my Hand made all theſe Things?*

50. For as I was infinitely bleſſed and glorious in myſelf, before the Heavens, or the Earth, or any Thing in them, was formed; ſo am not I the Creator of all theſe Things, and intimately preſent in the whole World, as my Temple to receive ſolemn Adorations, and to exert and manifeſt my free Favour and Almighty Power, wherever, and in whatſoever Manner, ſeems good in my Sight? *It is therefore no Diſhonour to God, or Diſparagement to the Temple, to ſay, that the Time is at Hand, in which Offerings ſhall be no longer made acceptable by being preſented there; but that he will have a gracious Regard to all, that worſhip him in Spirit and Truth, wherever they be,* (John iv. 21, 23, 24.) *and that the* Gentiles *ſhall ſee the Glory of the Lord,* (*Iſa.* xxxv. 2.) *and all the Ends of the Earth ſhall fear him.* (*Pſalm* lxvii. 7.)

51 *Ye ſtiff-necked, and uncircumciſed in Heart and Ears, ye do always reſiſt the Holy Ghoſt: as your Fathers* did, *ſo* do ye.

51. Many other Thoughts might be added in Vindication of any Thing I have ſaid, had ye Patience to hear them, But, to bring all home to your own Conſciences, ye are a moſt perverſely obſtinate, hardned and unyielding Generation, who, through your deſperate Pride and Prejudices, will not bow to the Sceptre of divine Authority and Grace; and how much ſoever ye glory in the Circumciſion of your Fleſh, ye will not devote yourſelves to God, or ſtand to your Engagements to be his; but are under the Dominion of ſuch irregular, ſtrong Paſſions, as corrupt your Hearts, and make you turn a deaf Ear to the Voice of God in his Word and Providence: Yea, ye fight againſt the Conviction of your own Conſciences, and the Evidence of Miracles, and of the Fulfilment of the plaineſt Prophecies of the Meſſiah, which were wrote by the Holy Spirit, whom ye alſo oppoſe and reject, as ſpeaking in, and by us, the inſpired Servants of Chriſt: Ye tread exactly in the Steps of the wickedeſt of your Forefathers, and are as ſtubborn and rebellious, as any of them; nay, ye go beyond the very worſt of them.

52 *Which of the Prophets have not your Fathers perſecuted? and they have ſlain them which ſhewed before of the Coming of the Juſt One, of whom ye have been now the*

52. Which of the former Prophets of the Lord have not ſome of your Anceſtors, and your Predeceſſors in Power and Authority, violently perſecuted? They have gone ſo far, as to put them to Death, that foretold the Coming of the great Meſſiah, who, on Account of the Purity of his divine Nature, and of his ſpotleſs Conception, holy Life, and bringing in an everlaſting Righteouſneſs, in his human Nature, may be ſtiled, by Way of Eminence, *The juſt One:* And ye have

Betrayers and Murderers.

ſo far exceeded them in Guilt, that, when this divine Perſon himſelf appeared among you, ye hired *Judas* to betray him, and then unjuſtly condemned him, and, with a traiterous Intention, delivered him up to the *Roman* Power, and maliciouſly inſiſted on his being crucified, though the ſacred Tabernacle and Temple, and various Ceremonial Rites for Purification, were typical of him, and ought to have been given up for him by you,

53 *Who have received the Law by the Diſpoſition of Angels, and have not kept* it.

53. Who have received God's holy Law, which was delivered to our Fathers with the moſt awful Solemnity, (εις διαταγας αγγελων) amidſt Troops of attending Angels, (*Pſalm* lxviii. 17. and *Deut.* xxxiii. 2.) and by their Miniſtration in forming the Thundrings and Lightnings, the Sound of the Trumper, and the articulate Voice at Mount *Sinai*; and yet ye, like them, have neglected and diſregarded this Law, and the ſtill more glorious Goſpel of Salvation, which has been publiſhed to you, firſt by the Son of God himſelf, and afterwards by the Holy Ghoſt, with the Noiſe of a mighty ruſhing Wind, and by his miraculous Gift of Tongues. (*Chap.* ii. 2, 3, 4.) How then can ye, without Repentance, expect to eſcape God's righteous Vengeance? (*Heb.* ii. 2, 3.)

54 *When they heard theſe Things, they were cut to the Heart, they gnaſhed on him with* their *Teeth.*

54. As *Stephen* was thus going on with his Diſcourſe, and applying it in ſo cloſe and touching a Manner to the Council, they were ſo ſtung and pierced with it, that their Hearts were cut through, as if they had been ſawn aſunder, (διεπριοντο ταις καρδιαις αυτων) by tormenting Indignation and Envy, at what they could neither bear, nor refute; and, looking at him, they grinned and ſnarled, and gnaſhed their Teeth, in Token of their intolerable Vexation, and of their Bitterneſs and Rage againſt him, inſtead of receiving an ingenuous Conviction of their Sin, and being melted into godly Sorrow and Repentance for it, as ſome others had been, under the Influence of the Spirit. (*Chap.* ii. 37.)

55 *But he being full of the Holy Ghoſt, looked up ſtedfaſtly into Heaven, and ſaw the Glory of God, and Jeſus ſtanding on the Right Hand of God.*

55. But he, being under an immediate freſh Effuſion of the Holy Ghoſt, whereby the Spirit of Glory and of God reſted upon him, (1 *Pet.* iv. 14.) and knowing their deſperate Malignity againſt him, looked above the Terrors of Men, and lifted up his Eyes and Heart to Heaven, in a Way of Faith, and of Appeal to God, for his Vindication, Support and Aſſiſtance; and with a Fixedneſs of Soul on the great Realities of that bleſſed World, together with earneſt Deſire and joyful Hopes of going thither, he had a View of the *Shechinah*, or of an illuſtrious Appearance of the divine Glory, and of the Lord Jeſus in his human Nature, as exalted in all Authority and Dignity, Majeſty and Dominion, in the Preſence of his Father, * like one ſtanding at his Right-Hand, in

* Chriſt's State of Exaltation is often deſcribed in Scripture, by his *ſitting* at the Right-Hand of God, to denote his regal Dignity, and his glorious and abiding Reſt, after his Trials and Sufferings, and triumphant Victory over all his Enemies on Earth: But I think this is the only Place, where it is expreſſed by his

in a Poſture ready to plead his righteous Cauſe, to execute Judgment on his Enemies, to ſupport his ſuffering Servant, and to crown his Martyrdom with immortal Honour, by receiving him to Glory.

56 *And ſaid, Behold, I ſee the Heavens opened, and the Son of Man ſtanding on the Right Hand of God.*

56. And *Stephen*, in holy Extaſy, and with a noble Intrepidity, declared it to them all, ſaying, Obſerve and wonder, I, at this very Time, clearly ſee an Opening thro' the Clouds into the third Heaven; and there I behold Jeſus, the Meſſiah himſelf, in human Form of illuſtrious Beauty and Grandeur, ſtanding, as the great Lord and Judge of All, at the Right-Hand of the Majeſty on High, like one ready to exert his Authority, to your Confuſion, and my Joy.

57 *Then they cried out with a loud Voice, and ſtopped their Ears, and ran upon him with one Accord,*

57. Hereupon, taking it for granted without a Cauſe, that he had now ſpoke Blaſphemy, and ſo confirmed their Charge upon him, (*Chap.* vi. 11.) they bitterly exclaimed againſt him in a noiſy Manner, to run him down and drown his Voice, and ſtopped their Ears with their Fingers, as if they were ſhocked at his Words, and could not bear to hear them; and the whole Multitude, being by theſe Means ſtirred up into a Fury, violently ruſhed upon him with one Conſent.

58 *And caſt* him *out of the City, and ſtoned* him: *and the Witneſſes laid down their Clothes at a young Man's Feet, whoſe Name was Saul.*

58. And as Criminals were formerly ordered to be put to Death, without the Camp, (*Lev.* xxiv. 14, 23.) and afterwards without the City; (1 *Kings* xxi. 13.) ſo they thruſt him out of *Jeruſalem*, as if he were an accurſed Wretch; and then, under Pretence of executing the Law againſt Blaſphemers, (*Lev.* xxiv. 16.) they ſtoned him, till he died: (See the Note on *John* xviii. 31.) And as the Witneſſes were to begin the Execution; (*Deut.* xvii. 6, 7.) ſo the Perſons that had depoſed, as Evidences againſt him, threw off their upper Garments, that they might be the fitter for their laborious and tragical Work, and committed them to the Cuſtody of a young Man * named *Saul*, who was now a furious Zealot againſt

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his *ſtanding* at God's Right-Hand, which may be for ſuch Reaſons, as are ſuggeſted in the Paraphrase. God is indeed an immenſe inviſible Spirit, in whom, literally ſpeaking, there can be neither Right, nor Left-Hand; and therefore Chriſt's *ſitting*, or *ſtanding* at his Right Hand, muſt be underſtood in a *figurative* Senſe: But as God was formerly ſeen on Earth in the *Shechinah*, which was a viſible Manifeſtation of his Glory; ſo the Glory of God the Father may probably be diſplayed, in ſome inconceiveably illuſtrious and viſible Appearance in Heaven, on the *Right Side* of which, as moſt honourable, our Lord, in human Nature, is placed. Accordingly, when *Stephen* ſaw the *Glory of God*, he ſaw *Jeſus ſtand on his Right-Hand*, or *Side*; which, in other Repreſentations, is called his *Sitting on the Right Hand of the Majeſty on high, and on the Right Hand of the Throne of the Majeſty in the Heavens.* (Heb i. 3. and viii. 1.) And ſome have thought that, the Heavens being opened, *Stephen*'s Sight was ſo miraculouſly ſtrengthened, as to ſee the divine Glory, and the Man Jeſus, in the third Heavens, with his bodily Eyes: But others ſuppoſe, that he ſaw only a viſionary Repreſentation of thoſe Things, like thoſe which the Prophets *Iſaiah* and *Ezekiel* ſaw, (*Iſa.* vi. 1. and *Ezek.* i. 1.) and like that of the Apoſtle *John*, when he ſaw *the New Jeruſalem coming down from God out of Heaven.* (*Rev.* xxi. 2.) However, it was a divine Diſcovery of the Man Jeſus, as really exalted in all his Glory, after he had left this World, and was gone to the Father.

* *Saul* was his *Hebrew* Name, which ſignifies *aſked*, or *deſired*; he was likewiſe called *Paul*, which was his *Roman* Name, and ſignifies *Little*: and if this was originally his *Roman* Name, there is not much Room

against *Stephen* and his Doctrine; but afterwards became a famous Convert and Apostle of Jesus Christ.

59 *And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my Spirit,*

59. And all the while, that they were battering *Stephen* with Showers of Stones, he behaved with a noble Christian-Fortitude and Composure of Spirit, invoking or calling upon the Lord Jesus in Prayer, with Faith in him, as a divine Person, and saying, (επικαλουμενον και λεγοντα, Κυριε Ιησου) O blessed Saviour, who art Lord of All, and for whose sake I am now suffering Martyrdom, I humbly commit my departing Soul to thy special Care and Love, begging that thou wouldst receive it into thine immediate Presence in thy heavenly Kingdom; and putting my Trust and Confidence in thee, that as soon as I am absent from the Body, I shall be present with thee.

60 *And he kneeled down; and cried with a loud Voice, Lord, lay not this Sin to their Charge. And when he had said this, he fell asleep.*

60. And, at length, in the midst of their Cruelties and his own Distress, he fell upon his Knees; and in that reverent Posture prayed, with great Earnestness, Piety and Charity, and with an audible Voice, in Imitation of his dying Saviour, saying, Lord let not this great Iniquity of my Murderers be imputed to, and punished upon them; let them not be dealt with by thee, as they are now dealing with me; but let the Merit of thy Blood plead for them, and bring them to saving Repentance; and let them be brought to Faith in thee for the Remission of this, and of all their other Sins. And as soon as he had poured out the Desire of his Heart in this charitable Strain for them, which was afterwards remarkably answered in the Conversion of *Saul*, (*Chap.* ix.) he received his last mortal Wound, and died with as much Composure and Satisfaction, as if he had been only laying himself down to sleep in the Arms of Jesus, who will raise his Body, which rests in the Grave from all it's former Fatigues and Sufferings, to a glorious Immortality.

Recollections.

Do any call us to Account concerning our Faith and Hope in Christ? Let the Law and the Testimony be our Defence; they all along spake of him, and by them we are

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Room for supposing, as some do, that it was given him with a Reference to the *Shortness* of his Stature: However, after he became an Apostle, he was chiefly known by this Name, as the most acceptable to the *Gentiles*. He was a Native of *Tarsus*, the chief City of *Cilicia*; but was descended from *Hebrew* Parents, of the Tribe of *Benjamin*, and was a Youth of pregnant Parts, a warm Pharisee, and Bigot to Judaism, and a good Scholar, having been first educated in the *Greek* Language, Philosophy and Poetry, in a very polite and noted School of *Tarsus*, and afterwards studied Divinity, according to the *Jewish* Law, and the Traditions of the Elders, in a School at *Jerusalem*, under the famous *Gamaliel* as his Tutor; and he continued a furious Zealot against Christianity, till the Lord Jesus met him, and converted him, as he was going on a persecuting Errand to *Damascus*. (*Chap.* xxii. 3, 4, 5. and *Phil.* iii. 5, 6.) He was likewise brought up to the Business of a Tent-Maker; it being customary among even the rich *Jews*, to breed their Children, though Students, to some handy-craft Trade, to prevent Idleness and Sin, and make them capable of earning their Livelihood, if, by any Turn of Providence, they should have Occasion for it. See Dr *Lightfoot*, Vol. I. p. 295. and in *Cloc.* p. 779.

assure

aſſured that he, who, with Relation to his Office, bore the Name of the Angel of the Lord, is in himſelf the God of *Abraham*, *Iſaac* and *Jacob*, who appeared to *Moſes* in the flaming Buſh without conſuming it, was with him in all his Dangers, and wrought all the Wonders of *Iſrael*'s Deliverances by his Hands; and who was typyfied by that great Prophet, and by *Joſhua*, their Leader into the Land of *Canaan*, and by the Tabernacle and Temple, and is now exalted, in our Nature, to the higheſt Dignity of his Office in Heaven, and is the proper Object of Faith and religious Worſhip.——How true and faithful is God to his Covenant; though we, alas! are dull of Underſtanding, and don't obſerve his Way and Time for fulfilling it! But how ſure are his Performances of all his Promiſes, in due Seaſon, to them that truſt in him; and how graciouſly does he accept them and their Services, according to his own Inſtitution, of what Nation, or in what Place ſoever they are! And, O how much better is it to have God dwelling in our Hearts by Faith, and in our religious Aſſemblies by his Spirit, as his Temple upon Earth, till we get to the Throne of his Glory in Heaven, than to imagine that his ſpecial Preſence is confined to any material Temple! But ah! How prone are hypocritical Profeſſors to be more fond of Rites and Ceremonies, than of his Law and Goſpel! How ſadly have many revolted from him, reſiſted his Spirit, perſecuted his Servants, and rejected him, and his Salvation, to their own dreadful Perdition! But the Lord Jeſus will ſtand by the true Confeſſors of his Name at the worſt of Times, will fill them with the Holy Ghoſt, and give them ſeaſonable Manifeſtations of his Glory; and when his Enemies caſt them out, and cruelly put them to Death, he ſtands ready to ſupport and comfort them, to take them into the Arms of his Love, and to receive them to Heaven, that they may live with him for ever. And O! with what holy Liberty, Zeal and Courage, will they ſpeak for him, and ſuffer even to the worſt of Martyrdoms for his Sake, when he calls them to it, and ſtrengthens them for it! With what humble Confidence, and aſſuring Satisfaction, may they invoke his Name, and commit their departing Souls to him; and with what Peace and Pleaſure may they dye, with a forgiving Spirit toward their Enemies, and with joyful Hope of their own Souls going immediately to Jeſus, and of their Bodies ſleeping in him, till they ſhall awake to everlaſting Life, and appear with him in Glory!

CHAP. VIII.

The Perſecution of the Church, 1—3. *It's Enlargement chiefly by Means of* Philip's *preaching the Goſpel at* Samaria *with great Succeſs*, 4—13. *The Apoſtles*, Peter *and* John, *confirm the Diſciples there, and ſeverely reprove* Simon Magus, 14—25. *And* Philip, *by Order of an Angel, preaches Chriſt to the* Eunuch, *baptizes, and leaves him*, 26—40.

TEXT.

1 *AND Saul was conſenting unto his Death. And at that Time there was a great Perſecution againſt the Church which was at Jeruſalem; and they were all ſcattered abroad*

PARAPHRASE.

1. NOW *Saul*, with others of his own Kidney, (συνευδοκων) concurred in, and was highly pleaſed at *Stephen*'s Death, vainly imagining that this firſt, and vigorous Execution of ſuch a bold Champion for Chriſtianity, would ſtrike Terror into all it's Friends, and put a Stop to it's Increaſe: And as the Sanhedrim ſaw their Authority ſinking, and were exaſperated to the laſt Degree at *Stephen*'s cutting Diſcourſe, a ſevere Perſecution was raiſed againſt the Church at *Jeruſalem*; and all * it's Preachers, who were chiefly

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* *They were all ſcattered abroad*, muſt be taken with ſome Limitation; the Apoſtles themſelves continuing at *Jeruſalem*, and there being ſtill devout Chriſtians, who were probably Converts from among

throughout the Regions of Judea and Samaria, except the Apostles.

chiefly ſtruck at, diſperſed themſelves through the Countries of *Judea* and *Samaria*, to avoid the Heat of the Storm, and to preach the Goſpel in thoſe Parts, according to Chriſt's Directions: (*Mat.* x. 23. and *Acts* i. 8.) Only the Apoſtles, by ſpecial Intimations from the Spirit, kept together; and commiting themſelves, amidſt all Danger, to the divine Protection, ſtayed in that City, to ſupport the perſecuted Intereſt there, to obſerve the Openings of Providence, and to be ready to go wherever it ſhould call them.

2 *And devout Men carried Stephen* to his burial, *and made great Lamentation over him.*

2. In the mean Time, ſome of *Stephen*'s religious Friends, to ſhew their Reſpect to him, and their Zeal for the Cauſe of Chriſt, ventured, in the Face of all Danger, to carry off his mangled Corpſe, and give it a decent Funeral, greatly bewailing the Loſs, and the barbarous Execution of ſuch an uſeful worthy Perſon.

3 *As for Saul, he made Havock of the Church, entring into every Houſe, and haling Men and Women, committed* them *to Priſon.*

3. But to return, *Saul*, who was a furious Bigot to Judaiſm, and a bitter Enemy to Chriſtianity, (See the Note on *Chap.* vii. 58.) and was mentioned but now, (*ver.* 1.) as abetting and taking Pleaſure in the inhuman Murder of *Stephen*, This hot-headed Youth, was one of the forwardeſt to carry on the Perſecution; and, having received Authority from the Sanhedrim, (*Chap.* xxii. 5.) he laid himſelf out, with all his Might, to diſtreſs the Church, and made dreadful Waſte upon it, breaking open the Doors of their Places of Worſhip, and of private Houſes, were Chriſtians dwelt, or were harboured; and dragging away Women, as well as Men, without ſhewing the leaſt Compaſſion to the tender Sex, and throwing them into Jail, without Diſtinction, in order to their being tried and condemned to Death. (*Chap.* xxii. 4.)

4 *Therefore they that were ſcattered abroad, went every where preaching the Word.*

4. As therefore, thro' the Violence of the Times, there was no Opportunity for publick Miniſtrations at *Jeruſalem*, the Preachers, that by this Means were forced away from thence, and diſperſed into other Parts, went on ſeverally with their work of publiſhing the glad Tidings of the Goſpel, (ευαγγελιζομενοι) in different Places wherever they came; and ſo the Attempts, that were made to ſuppreſs the Doctrine of Chriſt, were over-ruled by Providence for the greater and wider Propagation of it.

5 *Then Philip went down to the City of Samaria, and preached Chriſt unto them.*

5. Among the reſt, *Philip* the Evangeliſt, who was alſo one of the ſeven Deacons lately choſen, (*Chap.* vi. 5. and xxi. 8.) went * to one of the chief Cities of *Samaria*, where our Lord himſelf had been, about three or four Years

among the *Jewiſh* Proſelytes that buried *Stephen*, with great Lamentations over him at his Grave; and there being, beſides theſe, ſome other Men and Women, whom Saul perſecuted, and who are diſtinguiſhed from them that were ſcattered abroad. (*ver.* 1—4.) These therefore ſeem to be the Remainder of the Hundred and Twenty, that were called the Apoſtles Company, (*Chap.* iv. 23.) and perhaps included ſeveral other later Converts, that had received the Gifts of the Holy Ghoſt, and went about as Evangeliſts to preach the Goſpel.

* This was probably *Shechem*, which the *Jews* by Way of Reproach, called *Sychar*. (See the Note on *John* iv. 5.)

before;

before; (*John* iv.) and there he proclaimed Jesus Christ to the People, (εκηρυσσεν αυτοις) as the Son of God and the true Messiah, who had been crucified, but was risen again, and exalted at the Father's Right-Hand; and shewed them the Way of Salvation through him.

6 And the People with one Accord gave heed unto those Things which Philip spake, hearing and seeing the Miracles which he did.

6. And as many of the *Samaritans* had believed in Christ, upon his own personal Preaching to them, though he had wrought no Miracles among them; (*John* iv. 39, 41. See the Note there) so great Multitudes of them (οι οχλοι) now, with one Consent, attended to, and received with Faith and Love, the Gospel concerning him, which *Philip* taught them, while they not only heard him preach, but saw the Miracles that he wrought to confirm his Doctrine; and heard the Words, by which he performed them in the Name of Jesus, whom he proclaimed to them; and were Witnesses of the Confessions, that were thereupon made of the Saviour, to his Glory.

7 For unclean Spirits, crying with loud Voice, came out of many that were possessed with them: *And many taken with Palsies, and that were lame, were healed.*

7. For evil infernal Spirits, whose Temper, Work and Design were vile and sinful, finding themselves unable to resist the mighty Power of Christ, which attended *Philip*'s Words, cried out with hidious Rage, and thereupon instantly, though against their Wills, departed from Abundance of Persons, whom they had corporally possessed: (See the Note on *Mat.* iv. 24) And many others that had been so dreadfully seized with Palsies, and had lost the Use of their Limbs to such a Degree, as to be incurable by human Art, were effectually recovered to Health and Strength.

8 And there was great Joy in that City.

8. And such was the Power of divine Grace upon a Multitude of Souls, and such the Miracles of Mercy upon many Bodies, that the greatest Satisfaction and Delight diffused through the Minds and Hearts of the People of that City, in their embracing the Gospel.

9 But there was a certain Man called Simon, which before-time in the same City used Sorcery, and bewitched the People of Samaria, giving out that himself was some great one.

9. But there was a noted infamous Man, one *Simon Magus*, who taking the Opportunity of the general Expectation of the Messiah in those Days, and endeavouring to deface the good Impressions, which Christ had formerly made upon that People concerning himself, when he was personally among them, had for some Time past used magical Arts, and worked sham Miracles, by diabolical Aid, in this very City, and had thereby strangely infatuated and amused the Minds of the *Samaritans*; he at the same Time, according to the Custom of Impostors *, boasting of himself as a very great and extraordinary Man, of a divine Character.

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* Some think that *Simon* pretended himself to be the Messiah, or a great Prophet and Messenger from God; and it appears from *Irenæus, Tertullian, Justin Martyr*, and others of the Antients, that he blasphemously gave himself out to be the *chief God*; yea, to be *God the Father above All, and God over all Principality and Power*; and pretended to appear to the *Jews* as *the Son*, to the *Samaritans* as *the Father*, and to other Nations as *the Holy Ghost*. See an Account of these and others of his monstrously blasphemous, and abominably licentious Doctrines, in *Lightfoot* and *Whitby* on the Place.

10 *To whom they all gave heed, from the leaſt to the greateſt, ſaying, This Man is the great Power of God.*

10. And ſuch a deluſive Influence had his magical Pranks upon this People, that High and Low, Young and Old among them, generally paid him a great deal of Reverence and Regard, and cried him up for a wonderful Perſon, ſaying, He is ſurely endued with the almighty Power of the great God himſelf.

11 *And to him they had Regard, becauſe that of long Time he had bewitched them with ſorceries.*

11. And they gave great Attention to him, and to all that he ſaid; becauſe for a conſiderable Time he had enchanted, and confounded their Minds, through his artful Management, in the Way of Witchcraft *, by unaccountable Charms.

12 *But when they believed Philip, preaching the Things concerning the Kingdom of God, and the Name of Jeſus Chriſt, they were baptized both Men and Women.*

12. But when the very Perſons, that had been ſo egregiouſly impoſed upon by *Simon*, and led Captive by the Devil at his Will, were by a divine Influence convinced of, and brought to receive by Faith, the joyful Tidings of Salvation, which *Philip* preached, relating to the ſpiritual Bleſſings, Privileges and Obligations of the Goſpel-State, which ſhould iſſue in heavenly Glory, and to Jeſus Chriſt, as the only Saviour, Lord and King of the Church, by whoſe Power alone all theſe Miracles were wrought; they then deſerted the Impoſtor, and cheerfully came under the initiating Seal of God's Covenant, which in this new Diſpenſation of Grace, was equally applicable to Male and Female, they *being all one in Chriſt Jeſus*, and become *Abraham*'s *Seed, and Heirs according to the Promiſe.* (*Gal.* iii. 27, 28, 29.) And ſo both Men and Women, who were now delivered from the Power of Satan, and tranſlated into Chriſt's Kingdom, (*Col.* i. 13.) were baptized in his Name, in Teſtimony of their Devotedneſs, Subjection and Adherence to him; and, in that Way, became profeſſed and acknowledged Members of the Chriſtian-Church.

13 *Then Simon himſelf believed alſo. And when he was baptized, he continued with Philip, and wondered, beholding the Miracles and Signs which were done.*

13. Then *Simon* himſelf alſo, ſeeing the Miracles, that were vaſtly ſuperior to all he had pretended to, and obſerving that thereupon the People went over ſo intirely from him to Chriſt, was brought to a Conviction in his own Mind, that *Philip*'s Doctrine muſt needs be true: And he, making an open Profeſſion of Faith therein, ran with the Crowd, and was baptized; after which, with all Appearances of a ſincere Convert, he kept Company with *Philip*, and attended on his Miniſtry: And as he was daily an Eye-Witneſs of ſtill further wonderful Works of divine Power and Goodneſs, which were ſo many undeniable Atteſtations to the Truth of the Goſpel, (See the Note on *Chap.* ii. 22.) he was filled with

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* How fabulous ſoever Stories of Witchcraft may have been in later Ages, it ſeems as if, by divine Permiſſion, for the more evident diſtinguiſhing of true Miracles from other Appearances, there were really a diabolical Power exerted by *Simon Magus*, in working pretended Miracles, like that of the Magicians in *Egypt*: But this was as much out-done by the true Miracles of *Philip*, as that was by thoſe of *Moſes*; and we may be ſure that God will always overcome, whenever the Conteſt lies between him and the Devil, and will give indiſputable Proofs of ſuperior Power in the Miracles, of which he is the Author, beyond all that can be done by any meer Creature in Oppoſition to him.

as much Aſtoniſhment at them, as the People had been before at his own Forgeries.

14 *Now when the Apoſtles which were at Jeruſalem, heard that Samaria had received the Word of God, they ſent unto them Peter and John.*

14. Now after ſome Time, when the Apoſtles, who ſtill continued together at *Jeruſalem*, (*ver.* 5.) came to hear the good News, that many of the *Samaritans* had embraced the Goſpel, as the *Word of God*, they agreed to ſend two of their Number to them; and particularly fixed on *Peter* and *John* for that Purpoſe, that they might help forward the promiſing Beginnings, by countenancing and aſſiſting *Philip* in their preaching; by confirming the Diſciples, and conferring ſpiritual Gifts upon them, which none but Apoſtles were capable of doing; and by ſettling a Church in thoſe Parts, and doing every Thing elſe, that might be further requiſite for propagating the Intereſt and Kingdom of the Lord Jeſus, and the good of immortal Souls.

15 *Who when they were come down, prayed for them that they might receive the Holy Ghoſt.*

15. And as *Peter* did not claim any Superiority of Power over the reſt of the Apoſtles, or take upon him to ſend others, or to go of his own Head; ſo, by the Order of his Brethren, he and *John* cheerfully went, as Fellow-Servants and Meſſengers of the Body; and upon their Arrival at *Samaria*, they recommended the new Converts to God in Prayer, that, at this firſt Plantation of the Goſpel among them, they might be made Partakers of ſuch extraordinary Gifts of the Holy Ghoſt, as infinite Wiſdom ſhould ſee fit to beſtow upon them, for the more evident Demonſtration, that the Doctrine, they had received, was indeed the Word of God; that it had effectually worked upon their Hearts; and that, under this bleſſed Diſpenſation of Grace, they ſhould be admitted to equal Privileges and Bleſſings with *Jewiſh* Converts.

16 (*For as yet he was fallen upon none of them: Only they were baptized in the Name of the Lord Jeſus*)

16. For hitherto the miraculous Powers of the Holy Spirit had not deſcended upon any of theſe *Samaritan*-Believers; they were only Partakers of his enlightning and ſanctifying Influences, whereby they were brought to believe in Chriſt, and to be baptized in his Name, by Virtue of his Authority, and in Token of their Relation and Subjection to him, as their only Lord and Saviour, and of their Faith in him, and Engagements to be his. (See the Note on *Chap.* ii. 38.)

17 *Then laid they* their *Hands on them, and they received the Holy Ghoſt.*

17. When theſe two Apoſtles had prayed for them, they uſed the ſignificant Ceremony of laying their Hands upon them, as an Intimation that their Prayers were anſwered, and as a Signal that the Gifts, prayed for, were then conferred; and they accordingly were *, in a viſible Manner, made Partakers of wonderful miraculous Powers of the Holy Ghoſt.

18 *And when Simon ſaw that through laying on of the Apoſtles Hands, the Holy Ghoſt was given,*

18. And when *Simon* the Sorcerer ſaw that, through the Apoſtles laying their Hands on Perſons Heads, ſuch ſurpriſing Gifts of the Holy Ghoſt were, without any more ado, freely and immediately conveyed to them; he ſtared like a

* That it was in ſome viſible Manner, at leaſt as to its Effects, is plain from *Simon*'s ſeeing it; (*ver.* 18.) and it was probably ſeen, in their ſpeaking with Tongues and Propheſying, as in *Chap.* xix. 6.

Ghoſt was given, he offered them Money,

Man aghaſt; and thinking with himſelf, that there was ſomething very pompous and divine-like in this Exerciſe of their Authority, and that, if he were but able to do the ſame, it would effectually anſwer the utmoſt of his covetous and ambitious Views; and imagining that the Apoſtles were as mercenary Creatures as himſelf, he offered to tempt them with a round Sum of Money,

19 *Saying, Give me alſo this Power, that on whomſoever I lay Hands, he may receive the Holy Ghoſt.*

19. Saying, Be ſo good as to confer this noble Power upon me, that on whomſoever I ſhall lay my Hands, he may receive the Holy Ghoſt in the ſame Manner, as theſe Perſons have, by your laying Hands on them; and all this Treaſure ſhall be yours.

20 *But Peter ſaid unto him, Thy Money periſh with thee, becauſe thou haſt thought that the Gift of God may be purchaſed with Money.*

20. But as his making this Propoſal was the higheſt Affront, that could be put upon the Apoſtles, and diſcovered the moſt carnal ſelf-ſeeking Temper of Mind, and the moſt unworthy Notions of the Nature and Deſign of Chriſtian-Religion, and of the Miracles that confirmed it *, *Peter* ſaid to him, with Indignation and Diſdain, O thou abandoned Wretch, we will have nothing to do with your iniquitous Reward; we deteſt it as mean earthly Treaſure, which will periſh with yourſelf, whoſe horrible Abuſe of your Riches will aggravate your Ruin, becauſe you was ſo monſtrouſly fooliſh and wicked, as to imagine that the free Gift of God, in beſtowing the Holy Ghoſt, for anſwering ſpiritual and heavenly Purpoſes, might be bought with the Pelf of this World, and *that* to ſubſerve your vile Deſign of going on to delude the People more than ever.

21 *Thou haſt neither Part nor Lot in this Matter: For thy Heart is not right in the Sight of God.*

21. Aſſure yourſelf, that you have no Claim to the leaſt Share or Inheritance, in the Privileges and Bleſſings of this Diſpenſation of the Spirit, and in Chriſt and heavenly Glory: For how ſpecious ſoever your Profeſſions of Faith may be, it hereby appears with undeniable Evidence, that your Heart is hypocritical and perverſe; and that God has all along ſeen it to be ſo, whatſoever Men may judge concerning you, or whatſoever you may think of yourſelf.

22 *Repent therefore of this thy Wickedneſs, and pray God, if perhaps the Thought of thine Heart may be forgiven thee.*

22. It is therefore your higheſt Intereſt, as well as Duty, to take Conviction of, and to be deeply afflicted and humbled for this your abominable Crime, and earneſtly to beg of God to give you a juſt Senſe of it, and to deliver you from it's Guilt and Power, if it be not the unpardonable Sin, and there be any Poſſibility, after all, that the evil Imagination of your Heart may be graciouſly forgiven you.

23 *For I perceive*

23. For as to your preſent Condition before God †,

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* From this Sin of *Simon*, the ſecuring of miniſterial Functions, or Eccleſiaſtical Benefices, by Bribery, is called *Simony*.

† It don't ſeem neceſſary to ſuppoſe that the Apoſtle ſpoke this by extraordinary Diſcerning of Spirits, which was ſometimes exerciſed on ſpecial Occaſions, as a miraculous Gift of the Holy Ghoſt; ſince a common Judgment of Diſcretion might be ſufficient to determine his Thoughts in ſo plain a Caſe, according to our Lord's own Rule, about judging of Pretenders to Religion, *By their Fruits ye ſhall know them.* (*Matth.* vii. 16—20.)

I cer-

that thou art in the Gall of Bitterneſs, and in *the Bond of Iniquity.*

I certainly know that you are in a dreadful State of Sin and Condemnation, which is as diſtaſteful to God, as nauſeous in it's own Nature, and as bitter in it's Fruits and Effects, (*Deut.* xxix. 18. and xxxii. 32.) as Gall and Wormwood can be to the Palate of a Man; yea, that you are as thoroughly drenched in the Corruption of Nature, and overcome by it, as a Man is by the moſt pernicious intoxicating Liquor, when he is in Drink; and that you are held faſt by the Cords and Bands of Wickedneſs, (*Iſa.* lviii. 6.) bound down by the Power of Sin and Satan, and bound over to the righteous Judgment of God, and to everlaſting Deſtruction by his holy Law, in as deplorable Circumſtances, as the greateſt Slave and Criminal poſſibly can be.

24 *Then anſwered Simon, and ſaid, Pray ye to the Lord for me, that none of theſe Things which ye have ſpoken come upon me.*

24. Then *Simon* was ſo far ſtruck at this cloſe and awful Rebuke, that as *Pharaoh*, though his Heart continued to be hardened, deſired *Moſes* and *Aaron* to pray that the ſore Judgments which were inflicted, as the Puniſhment of his Sin, might be removed; (*Exod.* viii. 8. and x. 17.) ſo this ſtupid Magician, inſtead of being concerned that his Heart might be right in the Sight of God, and that he might have Repentance unto Life, and find Goſpel-Forgiveneſs of his Sin, was ſo afraid of God's Judgments, that he ſaid to *Peter* and *John*, Alas! my Caſe being ſo bad, as ye have told me, I can't be ſuppoſed to have any Intereſt with God myſelf; and therefore I entreat that ye, whom your Lord has honoured with viſible Tokens of his Favour, would be ſo good as to beg of him on my Behalf, that none of the terrible Wrath and Vengeance may be executed upon me, which, from what ye have ſaid, I have Reaſon to apprehend myſelf expoſed to.

25 *And they, when they had teſtified and preached the Word of the Lord, returned to Jeruſalem, and preached the Goſpel in many Villages of the Samaritanes.*

25. And after theſe Things paſſed between the two Apoſtles and this Sorcerer, when they had ſufficiently eſtabliſhed the Teſtimony of *Philip*, by preaching the ſame Goſpel with him, and miraculouſly confirming it with the Gifts of the Holy Ghoſt, as they themſelves had received it of Chriſt, and ſo had ſettled a Church in thoſe Parts; they, not being yet to diſperſe into various Places, returned to their Brethren, the other ten Apoſtles, at *Jeruſalem*; and, in their Way, took all Opportunities of publiſhing the glad Tidings of Salvation by Jeſus Chriſt, in many Towns and Villages of the *Samaritans*.

26 *And the Angel of the Lord ſpake unto Philip, ſaying, Ariſe, and go toward the South, unto the Way that goeth down from Jeruſalem unto Gaza, which is deſert.*

26. *Philip* alſo having finiſhed his preſent Work of preaching the Goſpel at the chief City of *Samaria*, before-mentioned, (*ver.* 5.) one of the holy Angels, who are Chriſt's Servants, was diſpatched with an immediate Meſſage from Heaven; and, appearing to the Evangeliſt, ſaid, Get ready out of hand, and depart with all Speed from hence into the ſolitary Road, which lies toward the South, and leads from *Jeruſalem* to the City called *Gaza*, in the Tribe of *Judah*, through the Wilderneſs of *Judea*.

27 *And he aroſe*

27. And though one would have thought that little Work

was

and went: and behold, a Man of Ethiopia, an Eunuch of great Authority under Candace Queen of the Ethiopians, who had the Charge of all her Treasure, and had come to Jerusalem for to worship,

was like to be done in such a desart Place; yet *Philip* immediately obeyed the divine Order; got up, and went to the afore-said Place: And at his Arrival thither, behold a signal Opportunity offered for making Christ known to a Man of Quality, though not many mighty, nor noble are called, (1 *Cor.* i. 26.) and for transmitting the Gospel, even as far as *Ethiopia* in *Africa*, according to the antient Prophecy, (*Psalm* lxviii. 31.) *Ethiopia shall soon stretch out her Hands unto God.* There was a great Man of that Country, a chief Officer, of eminent Station and Dignity, Power and Influence, under *Candace* *, the then Queen of *Ethiopia*; he was her High-Treasurer, and being a Proselyte of Righteousness † to the *Jewish* Religion, had been at *Jerusalem* to pay his solemn Homage to God there, according to the Appointment of the Law.

28 *He was returning, and sitting in his Chariot, read Esaias the Prophet.*

28. As this Nobleman was going back for *Ethiopia*, and reading in his Chariot, he, like a Man of a religious and inquisitive Temper, spent his Time, suitable to the sacred Work he had been about, in reading some Part of the Prophecy of *Isaiah.*

29 *Then the Spirit said unto Philip, Go near, and join thyself to this Chariot.*

29. And as God, in the ordinary Course of his Providence, directs his ministring Servants where, and to whom, they shall preach the Gospel; so, in this more peculiar Case, he in an extraordinary Manner, by an immediate Suggestion of his Spirit, said to *Philip*, Draw near to that Chariot, which you see passing along the Road, and join Company with the Person, who is there on his Journey.

30 *And Philip ran thither to him, and heard him read the Prophet Esaias, and said, Understandest thou what thou readest?*

30. *Philip* accordingly made up with all Speed to him, and found him reading in the Prophecy of *Isaiah*, with a great deal of Earnestness, and so loud, that his Attendants, or any that approached the Chariot, might hear him: Hereupon he, in a respectful Manner, put a seasonable and important Question to him, saying, Do you, Sir, understand the Meaning of that famous Passage, which you are pronouncing with your Lips.

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* *Candace* was a common Name for the Queens of *Ethiopia*, as *Pharaoh* was for the Kings of *Egypt*, and *Cæsar* for the Emperors of *Rome*; and chief Officers were called *Eunuchs*, though not always literally so, because such used to be chief Ministers in the Courts of the Eastern Nations: Hence the *Seventy* call *Potiphar*, ο ευνουχος Φαραω, an Eunuch of *Pharaoh*. *Jerom* and *Eusebius* report, (Vid. *Eccles. Hist.* L. vi. c. 1.) that this Eunuch became a Preacher of Christ in *Ethiopia*.

† It appears that the Eunuch was a Proselyte of Righteousness, because he had been at *Jerusalem*, to worship at one of the *Jewish* solemn Festivals, and was reading in the Prophets, which were not so much regarded by the Proselytes of the Gate; and principally, because *Cornelius* and his Family, who seem to have been Proselytes of the Gate, were, long after this, the *first* Converts from among the *Gentiles*; (*Chap.* xv. 14. and see the Note on *Chap.* x. 1.) which greatly alarmed and offended the believing *Jews*. The *Proselytes of Righteousness* were those that descended from *Gentile* Parents, but were circumcised, and submitted to the whole Law of *Moses*; and so were looked upon as *Jews*, there being one Law to both. (*Exod.* xii. 48, 49.) But the *Proselytes of the Gate*, which were called Strangers within the Gates of *Israel*, (*Exod.* xx. 10.) were uncircumcised *Gentiles*, who, nevertheless, distinguished from the idolatrous *Gentiles*, by their worshipping the true God of *Israel*, and subjecting to what were called the seven Precepts of *Noah*, which, we are told, were these; They (1) Forbad Idolatry, (2) Commanded Reverence of God's Name, (3) Forbad Murder, (4) Adultery and Incest; (5) Theft: (6) Commanded the Exercise of Justice, and (7) Forbad eating Things strangled, and Blood. Vid. *Jurieu Hist. de Dogm. & des Cult. de l'Eglise.* Part i. Chap. vi.

31. The

31 *And he said, How can I, except some Man should guide me? And he desired Philip that he would come up, and sit with him.*

31. The Eunuch replied, Alas! I am but a Novice in Religion, extremely ignorant of the great Things of God, and insufficient to know them of myself; How therefore can I take in the true Meaning of the Prophet in this Place, which appears very obscure to me, unless I had some good Interpreter to open it? And apprehending that this Stranger, who thus accosted him, might be such an one, he courteously entreated *Philip* to come into his Chariot, and explain the Prophet's Words to him.

32 *The Place of the Scripture which he read, was this, He was led as a Sheep to the Slaughter, and like a Lamb dumb before his Shearer, so opened he not his Mouth:*

32. Now the Paragraph of Holy Scripture, which he was then reading, was that in *Isaiah* liii. 7, 8. according to the Version of the *Septuagint* then in Use, *He was led as a Sheep to the Slaughter*, when it is to be offered in Sacrifice, discovering a meek, inoffensive and resigned Temper, and going just as his Enemies pleased, without Opposition or Reluctance, while they were leading him to his Death; and, *as a Lamb before the Shearer* of it's Fleece is still and silent, *so he opened not his Mouth*, in a Way of Murmuring, or Recrimination: but was patient under all his Sufferings, and readily complied with his Father's Will in submitting to them.

33 *In his Humiliation his Judgment was taken away: and who shall declare his Generation? For his Life is taken from the Earth.*

33. *In his Humiliation, his Judgment was taken away*, which * signifies that he appeared so mean a Person in his low Estate of Self-Abasement, that his Enemies unrighteously judged him fit to be sacrificed to their Rage; so that he was hurried, under Custody, from Place to Place, from one Judgment-Seat to another, and then to Execution; in all which his Right was taken away, and no Justice was shewn him; but, at length, he was judicially acquitted and discharged by God his Father, from his Confinement in the Grave, and from the unjust Judgment that Men had passed upon him; yea, and from the penal Sentence of the Law of God, which was executed upon him, as the Substitute of his People; and so he was legally taken from Prison and from Judgment, in Token of God's own Approbation of him, and of his being fully satisfied by his Death, as a Sacrifice for Sin: And *who shall declare his Generation*, so as to give Account of his Rise and Original, or of his Life in Heaven, or of his numerous Seed on Earth? And who can express the Wickedness of the Age, in which he lived and suffered? *For his Life is taken away from the Earth*, as if he had been as unable to preserve it, and as criminal, as the worst of other Men; and, like them, were to have no further Interest or Concern in this World, or in any Affairs below.

34 *And the Eunuch answered Philip, and said, I pray thee, of*

34. Hereupon this great Minister of State said to *Philip*, I beg you would satisfy me in a main Point, relating to the Passage before us, which I own myself to be at a Loss to deter-

* As Commentators are much divided in their Sentiments about the Meaning of this Verse, I have endeavoured to take in every Sense, that appears to be probable and consistent with the Context; though it is not to be supposed that the Eunuch understood it in either of them, while he was reading it.

mine

whom ſpeaketh the Prophet this? Of himſelf, or of ſome other Man?

mine, Of whom are we to underſtand that *Iſaiah* here ſpeaks? Is it concerning himſelf, or with Relation to ſome other eminent Prophet in his, or our, or ſome future Age?

35 Then Philip opened his Mouth, and began at the ſame Scripture, and preached unto him Jeſus.

35. Then *Philip*, glad to lay hold on ſuch a favourable Opportunity, opened his Mouth and Heart freely to him; and, taking this very Paſſage of Scripture for his Text, began from thence to ſhew him, that this and many other Prophecies were clearly and fully accompliſhed in Jeſus, which proved him to be the true Meſſiah, who had been unjuſtly arraigned, condemned and crucified, and behaved all along with the moſt exemplary Innocence, Patience and Reſignation to God his Father's Will, who had appointed him to be a Sacrifice of Atonement; and who publickly approved, acquitted and owned him, as one that had compleatly anſwered all his Demands, by raiſing him again from the Dead, and exalting him to a Throne of Glory in the higheſt Heavens; where he lives and reigns with all Authority, in the Exerciſe of which he has ſet up a Kingdom of Grace, into which Believers are to be viſibly entered by being baptized in his Name; and is forming, and gathering in, Subjects to himſelf, by Means of his Goſpel, under the efficacious Influence of his Spirit upon Earth.

36 And as they went on their *Way, they came unto a certain Water: and the Eunuch ſaid, See,* here is *Water; what doth hinder me to be baptized?*

36. And while they were riding along, and *Philip* was explaining and enlarging upon this delightful Theme, they came to a Place where there was ſome Water †: And the Eunuch's Heart being opened, by Means of this Diſcourſe, to receive Chriſt, he ſaid, Look, here is Water, Why may I not now be baptized, without Delay, as I am deſirous to be, to teſtify my Acceptance of Chriſt, and Subjection to him? What Objection can there be againſt it?

37 And Philip ſaid, If thou believeſt with all thine Heart, thou mayeſt. And he anſwered and ſaid, I believe that Jeſus Chriſt is the Son of God.

37. *Philip* anſwered, If you ſincerely believe, with full Conſent and Approbation of Soul, and with a determined Adherence to, and Truſt in the Lord Jeſus, for all Salvation, there can be no juſt Objection againſt your being Partaker of this Goſpel-Sign and Seal of the Righteouſneſs of Faith. To which the Eunuch replied, ſaying, I do in my very Heart believe, that Jeſus is the Chriſt, the promiſed Meſſiah, whom God has anointed to his ſaving Office, and that he is a divine Perſon; as ſuch I cordially receive him, and place all my Dependence upon him, and am determined, by his Grace, to own and abide by him.

38 And he commanded the Chariot to ſtand ſtill: and they

38. And having made this noble Confeſſion of his Faith to the entire Satisfaction of *Philip*, he ordered the Chariot to ſtop: And therefore both of them, the Evangeliſt and the Treaſurer,

† Τι υδωρ, a *certain Water*, ſeems to be of *diminutive* Significatio[illegible] intimate, that it was not Water of any Depth: And *Jerom*, *Sandys*, and other Travellers, ſpea[illegible]y as a certain Spring or Fountain, that riſes at the Foot of a Mountain in the Tribe of *Judah* or *Benjamin*, whoſe Waters are ſucked in by the ſame Ground that produces them; and they report that this was the Place where the Eunuch was baptized by *Philip*. Vid. *Hieron. de Locis Heb.* p. 41. and *Sandy's Travels*, l. ii. p. 142.

went

went down both into the Water, both Philip and the Eunuch; and he baptized him.

went down from thence * to the Water, and *Philip* performed the Office of Baptiſm, according to Chriſt's Inſtitution, (*Matth.* xxviii. 19.) by waſhing him with Water, *in the Name of the Father, and of the Son, and of the Holy Ghoſt.*

39 *And when they were come up out of the Water, the Spirit of the Lord caught away Philip, that the Eunuch ſaw him no more: And he went on his Way rejoycing.*

39. But (δε) as ſoon as they came up the riſing Ground from the Water, the Spirit of the Lord, by whoſe Suggeſtion *Philip* had joined himſelf to the Chariot, (*ver.* 29.) caught him away in a miraculous Manner; which was equivalent to his own performing a Miracle in Confirmation of his Doctrine, and, at the ſame Time, ſhewed, that he neither expected nor waited for any Reward, which, probably, this rich Courtier would have offered him; ſo that the Eunuch, who would have been glad of more of his Company, loſt Sight of him, and never met with him again: And having been thus highly favoured of God, he purſued his Journey, rejoicing greatly in his own Knowledge of Chriſt, and Intereſt in him, and in the Opportunity he had of carrying the glad Tidings of a Saviour home to his own Countrymen. (See the Note on *ver.* 27.)

40 *But Philip was found at Azotus: And paſſing through, he preached in all the Cities, till he came to Ceſarea.*

40. And (δε) *Philip* was carried as far as *Azotus*, or *Aſhdod*, (1 *Sam.* vi. 17.) about thirty Miles diſtant from the Place where he was taken up; and going from thence, he preached Chriſt to the Inhabitants of many Towns and Cities, through which he paſſed, till he arrived at *Cæſarea*, the Metropolis of *Paleſtine*, where he afterwards had his uſual Abode. (*Chap.* xxi. 8.)

RECOLLECTIONS.

What Matter of Lamentation is it, that faithful and eminent Servants of Chriſt ſhould be cruelly put to Death! But, O the adorable Wiſdom of God, who makes the Blood of Martyrs the Seed of the Church, and over-rules the Oppreſſions and Scatterings of his Servants for the wider Spread of the Goſpel! And when he ſets in, by his Spirit, with the Preaching of Chriſt, how cordially is the crucified and exalted Saviour embraced; and how readily owned in a ſolemn Profeſſion of his Name, and willing Devotedneſs of ourſelves to him, without Delay, according to his Inſtitution by Baptiſm, in Caſe we, like the *Samaritans* and the Eunuch, have not been brought under the Goſpel-Adminiſtration of the Covenant before! But, alas! how melancholy is the Thought, that the Hearts of any ſhould not be right with God; and that, through Avarice and Ambition, they ſhould be in the Gall of Bitterneſs and Bond of Iniquity, while they aſſent to the Doctrine of Chriſt, make a credible Profeſſion of him, are baptized in

* The Prepoſitions εις and εκ, here, and in the next Verſe, rendered *into* and *out of* the Water, frequently ſignify *unto* and *from*, as every one muſt allow who underſtands the *Greek* Language; and thus they are often uſed in the Stile of the New Teſtament, and particularly of *Luke*, as for Example; εις ſignifies *unto* in *Matt.* xv. 24. *Luke* iv. 5. and vi. 12. and ix. 28. *Acts* xiv. 21. and *Coloſſ.* i. 20. And εκ ſignifies *from*, *Luke* xx. 4. *John* xix. 12. *Acts* xiv. 8. and xv. 21, 29. and xvii. 3, 31. and xxvii. 34. (See the Note on *Matt.* iii. 6.) But, ſuppoſing we here underſtand them to ſignify *into* and *out of*, Mr *Henry* ſays, *Philip* and [illegible] did not ſtrip off their Clothes, [illegible] go naked into the Water; but going Bare-foot, accord[illegible] Cuſtom, they went, perhaps, up to the Ancles, or Mid-Leg, into the Water, and *Philip* ſp[illegible]ater upon him, according to the Prophecy, which this Eunuch had probably but juſt now read; for it was but a few Verſes before thoſe that *Philip* found him upon, and was very appoſite to his Caſe, *Iſa.* lii. 15. *So ſhall he ſprinkle many Nations, Kings* and great Men *ſhall ſhut their Mouths at him*, ſhall ſubmit to him; *for that which had not before been told them, ſhall they ſee; and that which they had not heard, ſhall they conſider.*

his Name, wonder at the Effects of his Power on others, and abide for ſome Time with his People and Servants! But as the Works of God every Way exceed, and confound the Sorceries of the Devil; ſo true Believers ſhall be confirmed in their Faith and Hope, while Vengeance lights on the Heads of Apoſtates, that are not brought to true Repentance: And, O, with what Earneſtneſs ſhould all thoſe, that are falling into ſuch deplorable Circumſtances, beg of God to convince them of, and recover them from, the Wickedneſs of their Hearts and Ways; and how ſhould they, with ſincerer Deſires than *Simon Magus*, beſpeak the Prayers of his Servants, to prevent it's diſmal Conſequence, before they are paſt Hope of finding Mercy! Though ſome flouriſhing Profeſſors may prove the groſſeſt Hypocrites, this ſhould not diſcourage the Miniſters of Chriſt; they ſhould ſtill go on to preach the Goſpel, as they have Opportunities; and when they follow the Intimations of his Word, Spirit and Providence, in their Work, they may comfortably hope for happy Succeſs: He, by their Means, will find out his Elect, and make his Word plain to them, who did not underſtand it before; ſo that they ſhall be brought to believe in the Lord Jeſus with all their Hearts, as the only Saviour and the Son of God, and to yield themſelves up to a profeſſed Subjection to his Authority; and ſhall go their Way rejoicing in his Love, and in all Opportunities of publiſhing his Praiſe. How good is it to be diligent in reading the Scripture, and attending to Goſpel-Miniſtrations; and how ſurely ſhall they know the Lord, that follow on to know him!

CHAP. IX.

Saul *going to perſecute Chriſt's Diſciples at* Damaſcus, *is converted by the Way*, 1—9. *Is baptized by* Ananias, 10—19. *Immediately preaches Chriſt*, 20—22. *The* Jews *and* Greeks *are ſo provoked at this, as to ſeek his Life; but he eſcapes them both*, 23—30. Peter *cures* Æneas *of the Palſy at* Lydda, 31—35. *And raiſes* Tabitha *from the Dead at* Joppa, 36—43.

TEXT.

1 *AND Saul yet breathing out Threatnings and Slaughter againſt the Diſciples of the Lord, went unto the High Prieſt.*

2 *And deſired of him Letters to Damaſcus to the Synagogues, that if he found any of this Way, whether they were Men or Women, he*

PARAPHRASE.

1. AS for *Saul*, who has been taken Notice of more than once before, as an Approver and Promoter of *Stephen*'s Death, and as a violent Perſecutor of others, (*Chap.* vii. 58. See the Note there, and *Chap.* viii. 1, 3.) All the Deſire of his Soul, and all his Language and Behaviour ſtill continued to vent the malignant Enmity of his Heart, like hot and poiſonous Breath, which was natural to him, againſt the Diſciples of Chriſt, in bitter Menaces to terrify them, and in all Manner of Severities to deſtroy them, verily thinking himſelf in the right, and that he was therein doing God good Service; (*Chap.* xxvi. 9. and *John* xvi. 2.) though, ſoon after, ſovereign Grace made an effectual Change on this chief of Sinners, as we ſhall preſently ſee, (*ver.* 3, *&c.*) that none might deſpair of finding Mercy, through Faith in the all-ſufficient Saviour. (1 *Tim.* i. 15, 16.)

2. As ſome of the perſecuted Brethren (*Chap.* viii. 1.) had carri[illegible]e Goſpel as far as *Damaſcus*, famous City, and formerly the Metropolis of *Syria* (ii. 8.) about One Hundred and Fifty Miles from *Je*[illegible]; and had planted it without Diſturbance there; and as the *Jewiſh* Synagogues beyond, as well as within the Confines of *Paleſtine*, owned the Authority of the Sanhedrim; ſo this young Zealot applied

might bring them bound unto Jeruſalem.

ed to the High-Prieſt, as Head of that great Council; and obtained Warrants, under their Seal, to the Synagogues of that antient City, (*Chap.* xxii. 5.) to require of their Rulers, that, in Caſe he ſhould find any Profeſſors of that Way, which was eminently the Way of God for acceptable Worſhip and all Salvation by Jeſus Chriſt, but which they called Hereſy, (*Chap.* xxiv. 14.) they ſhould deliver them up to him, without Diſtinction of Sexes, Ranks, or Ages, in order to his bringing them bound, like capital Criminals, under ſafe Cuſtody, to be tried and puniſhed by their ſupreme eccleſiaſtical Court at *Jeruſalem*, as Enemies to their Religion. (See the Notes on *John* xviii. 31. and *Acts* vi. 12.)

3 *And as he journeyed, he came near Damaſcus: And ſuddenly there ſhined round about him a Light from Heaven.*

3. And purſuing his Journey with Eagerneſs, and Reſolution to execute his cruel Commiſſion with the utmoſt Rigour, he drew near to *Damaſcus*; and there, unexpectedly, and all on a ſudden, about Mid-day, (*Chap.* xxii. 6.) a miraculous Light, an Emblem of Spiritual Knowledge and Purity, and of the divine Preſence and Favour, darted down from Heaven in ſtrong Rays of Glory, and ſhone all around him with a dazzling Luſtre, far exceeding the Brightneſs of the Meridian Sun. (*Chap.* xxvi 13.)

4 *And he fell to the Earth, and heard a Voice ſaying unto him, Saul, Saul, why perſecuteſt thou me?*

4. Upon which he, ſtruck with Awe and Surprize, immediately fell proſtrate on the Ground; and, together with this Appearance of the Glory of the Lord, he diſtinctly heard an articulate Voice, directed to him by Name, in the *Hebrew* Tongue, (*Chap.* xxvi. 14.) ſaying, with great Earneſtneſs and Compaſſion, as to one on the Brink of Deſtruction, and inſenſible of his Danger, *Saul, Saul*, What art thou a doing? Why are you ſo fooliſh and hardned, daring and mad, ſo deſperate an Enemy to God and your own Soul, and ſo ungrateful, cruel and unjuſt, as to reproach, blaſpheme and diſhonour me, the kindeſt and beſt of Friends to Mankind, and to attempt the Oppreſſion and Deſtruction of my People and Cauſe? What good Reaſon can you poſſibly give for this? And why do you ſtill perſiſt in it, as though you had not done Miſchief enough already?

5 *And he ſaid, Who art thou, Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt*: It is *hard for thee to kick againſt the Pricks.*

5. *Saul* being convinced that this was the Glory, and the Voice of one from Heaven, anſwered with Shame and Reverence, and a Deſire of Information, Lord, Who art thou, that I have been thus wickedly and injuriouſly acting againſt? And the Lord Chriſt replied, I am that Jeſus, the only Saviour, whoſe Name you ſo much abhor, and uſually mention, by Way of Contempt, as *Jeſus of Nazareth*; (*Chap.* xxii. 8.) and to whom you are offering the greateſt Cruelty, Indignity and Injuſtice in my Members, who are ſo intimately one with me, that I tenderly ſympathize with them, and look upon your ill Uſage of them for my Sake, as, in Effect, an Abuſe done perſonally to myſelf: It is ſad Drudgery that you are engaged in; it is as fooliſh and fruitleſs, wounding and deſtructive to yourſelf, thus to oppoſe me, and my Intereſt in, and among my People, as it would be to kick with your naked

naked Heel againſt Briars and Thorns, Spurs and Spears. (Κεντρα).

6 And he trembling and aſtoniſhed, ſaid, Lord, what wilt thou have me to do? And the Lord ſaid *unto him, Ariſe, and go into the City, and it ſhall be told thee what thou muſt do.*

6. And theſe Words came, not only with external Appearances of divine Majeſty, (which had that been all, might have had no better Effect upon him, than upon the reſt of his Companions; or than the Light and Voice from Heaven had upon the *Jews* at Chriſt's Baptiſm; *Matt.* iii. 16, 17. or than the Soldiers being ſtruck to the Ground had upon them, when they came to apprehend him; *John* xviii. 6. or than *Elymas* the Sorcerer's being ſmitten with Blindneſs had upon him. *Acts* xiii. 10, 11.) But they came likewiſe with ſuch a powerful Operation of the Spirit upon his Heart, that he trembled under a Senſe of his ſhocking Guilt and Danger, and was aſtoniſhed to think how vile he had been, and what might be the Conſequence of his Sin, and of ſuch an awful Appearance and Voice to him; and cried out, with great Solicitude and Concern, between Hope and Fear, Lord, I am ready to reſign to thy Authority and Command; I have done wickedly, and would do ſo no more; O, What wouldſt thou now have me to do? Let me be led into a right Way for knowing and performing thy Will; that I may teſtify my Repentance, may do Honour to thy Name, and may find Mercy to the Forgiveneſs of my Sins, and to my final Salvation. Then the Lord Jeſus ſaid to him, Get up, and go forthwith into *Damaſcus*, and there, inſtead of acting under your unrighteous Commiſſion from the great Council at *Jeruſalem*, you ſhall have further Inſtructions about my Will, concerning the Duty that lies before you, with Regard to your own Soul, and your being employed in my Service. (*Chap.* xxvi. 16, *&c.*

7 And the Men which journeyed with him, ſtood ſpeechleſs, hearing a Voice, but ſeeing no Man.

7. And the Company that travelled with him, to aid and aſſiſt in his intended Inquiſition and Severities, were confounded, and ſtruck with ſuch Reverence and Horror, that they made a full Stop, like Men agaſt, that could not tell how to ſpeak *, and had no Heart to pray, but fell down with the utmoſt Conſternation to the Ground: (*Chap.* xxvi. 14.) For they ſaw the Light, and heard a Sound of Words, as if it had been the Voice of Thunder †, but did not underſtand it's Meaning, (*Chap.* xxii. 9.) neither did they ſee the Appearance of any Perſon amidſt the illuſtrious Glory.

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* They *ſtood ſpeechleſs*, relates to their being ſo ſtruck at this viſible Token of the Divine Preſence, as not to be able to move forwards, any more than to ſpeak, and ſo is very conſiſtent with what is ſaid (*Chap.* xxvi. 14.) about their falling to the Earth; or after they got up again, their Surprize was ſo great, that they ſtood ſtill for a while, like Men in a Maze.

† Not to *hear* a Voice, often ſignifies not to *underſtand* it; and in this Senſe, the Verb ακουειν is frequently uſed by the [illegible]rity, Inſtances of which may be ſeen in Dr *Whitby*; and ſo it is uſed and rendered 1 *Cor.* xiv. 2. (ουδεις ακουει) *No Man under[illegible]s*: To reconcile therefore the Verſe before us with *Chap.* xxii. 9, we may ſuppoſe either [illegible]'s Companions only heard a loud confuſed Sound, like the Noiſe of Thunder, but not a diſtinct articulate Voice of Words, as in *John* xii. 29. Or that they were *Helleniſt Jews*, and ſo Strangers to the *Hebrew* Language, in which theſe Words were delivered (*Chap.* xxvi. 14.) And therefore though they might hear them, they did not underſtand their Meaning.

8. As

8 *And Saul aroſe from the Earth; and when his Eyes were opened, he ſaw no Man: But they led him by the Hand, and brought* him *into Damaſcus.*

8. As ſoon as Chriſt had given the Word of Command, *Saul* roſe up from the Ground, and opening his Eye-lids to look about him, he found his Sight was ſo affected with the dazzling Light of the divine Glory, which had ſhone upon him, (*ver.* 3.) that he was uncapable of diſcerning any of his Fellow-Travellers; his bodily Eyes being now as ſtark blind, as the Eyes of his Underſtanding had been before, amidſt the glorious Light of the Goſpel that had ſhone around him: But they getting up alſo, took him by the Hand, and led him into the City of *Damaſcus*, he going thither like a Captive to Chriſt, inſtead of leading his Diſciples captive to the Sanhedrim.

9 *And he was three Days without Sight, and neither did eat nor drink.*

9. And there he continued blind for the ſpace of three Days together, and was under ſuch Darkneſs and Diſtreſs of Soul, in Reflection upon his Sin, as took off all Reliſh for Food and Drink; and ſo he ſpent his Time in Faſting and Prayer. (*ver.* 11.)

10 *And there was a certain Diſciple at Damaſcus, named Ananias, and to him ſaid the Lord in a Viſion, Ananias. And he ſaid, Behold, I* am here, *Lord.*

10. Then at the End of three Days, there being an eminent Diſciple of Chriſt at *Damaſcus*, *Ananias* by Name, who had been *a devout Man, according to the Law, and of good Report among all the Jews that dwelt there*, (See the Note on *Chap.* xxii. 12.) but was now a Convert to the Chriſtian Faith; the Lord Jeſus appeared, and called to him in a heavenly Viſion, ſaying, *Ananias*! And he, to teſtify his Faith and Obedience, immediately anſwered, Behold, Lord, here am I, as thy Servant, ready to receive and execute any Orders, that thou ſhalt pleaſe to give me.

11 *And the Lord* ſaid *unto him, Ariſe, and go into the Street which is called Straight, and enquire in the Houſe of Judas, for* one *called Saul of Tarſus: For behold, he prayeth,*

11. The Lord Jeſus replied, Get ready with the utmoſt Diſpatch, and go into the Street of the City, which is called *Straight*; and at the Houſe of a certain Man there, who is well known by the Name of *Judas*, aſk for one *Saul*, a Native of *Tarſus* in *Cilicia* *, to whom I now ſend you: For, behold, I have made a wonderful Change upon him; he now, like a ſincere Covert, is brought upon his Knees, and is pouring out his Soul in Prayer, after a different Manner, than he ever did before, with deep Abaſement, and Grief of Heart for his Sin, and with earneſt Deſire to know my Mind and Will concerning him.

12 *And hath ſeen in a Viſion a Man named Ananias, coming in, and putting* his *Hand on him, that he might receive his Sight.*

12. And, for his Encouragement, he has had, in Anſwer to his Prayer, a viſible Appearance, as extraordinary as this which I now preſent to you; and has therein ſeen *you*, in the Repreſentation of a Man, bearing the Name of *Ananias*, coming in to him, and laying his Hand upon him, as a Signal of miraculouſly reſtoring him to his Sight, which for theſe three Days paſt he has been deprived of.

13 *Then Ananias*

13. Then (*&c*) *Ananias* being ſurprized, above Meaſure, at

* It is very obſervable, that as *Saul* was to be the Chief Apoſtle of the *Gentiles*; ſo, though both his Parents were *Jews*, his Converſion at, or near *Damaſcus* in *Syria*, and his Birth at *Tarſus* in *Cilicia*, were on *Gentile*-Ground.

the

answered, Lord, I have heard by many of this Man, how much Evil he hath done to thy Saints at Jerusalem:

the hearing of such an unparallelled and unlikely Event, and apprehensive that going to such a furious hardened Persecutor, as *Saul*, might be unsafe for himself, and of no Manner of Advantage to him, was so far staggered in his Faith and Obedience, that, like *Moses*, when he was sent to *Pharaoh*, (*Exod.* vi. 12.) he objected against it, saying, Lord, I have been credibly informed from several good Hands, that this very Man is a most inveterate Enemy to thee, and thy People and Cause; I have particularly had melancholy Accounts of the great Havock he hath made on thy holy and professed Disciples at *Jerusalem*, (*Chap.* viii. 3.) who have solemnly devoted themselves to thee,

14 *And here he hath Authority from the Chief Priests, to bind all that call on thy Name.*

14. And I am furthermore certainly assured that, in the Heat of his mad Zeal, he has actually obtained, and is now come hither with Warrants from the Sanhedrim *, in which the Chief Priests have great Sway, (*ver.* 1, 2.) to impower him to apprehend and bind, and bring as Criminals before them, all that he can meet with of thy true Worshippers, who regard thee as the Object of their Faith, and accordingly make Conscience of praying to thee, as a divine Person, and their only Saviour.

15 *But the Lord said unto him, Go thy Way: For he is a chosen Vessel unto me, to bear my Name before the Gentiles, and Kings, and the Children of Israel.*

15. But the Lord Jesus would admit of no Excuse; and to silence his Objections, and assure him that no Harm should come, but all should be safe and succeed well, he replied, Go on the Errand on which I send you, without Delay or Disputing, Fear or Doubting: For, how vile and injurious soever he has been, he is one whom, in my Wisdom and sovereign Grace, I have chosen for myself, as a Vessel of Mercy afore prepared to Glory, (*Rom.* ix. 23.) and as a Vessel unto Honour, sanctified and meet for the Master's Use, and filled with the rich Treasure of the Gospel, (2 *Tim.* ii. 21. and 2 *Cor.* iv. 7.) that he, as an Instrument in my Hand, may promote my Cause and Interest, and may give an undoubted Testimony to, and make a noble Profession of, my Name amongst even Heathen Nations, and before the greatest Men upon Earth, (Such as *Festus* and *Felix*, King *Agrippa* and *Cæsar* himself, *Chap.* xxiv. 24, 25. and xxv. 23, *&c.* and xxvii. 24.) and among my People *Israel*, to whom he shall be first sent to preach the glad Tidings of Salvation; (*ver.* 20. and *Chap.* xiii. 26, 46.) and that he may confirm his Testimony by Miracles, and by various Sufferings for my Sake, till he shall seal it with his Blood.

16 *For I will shew him how great Things he must suf-*

16. For, that he may know the worst, as well as the best of the Case, I will faithfully and plainly acquaint him with [illegible] severe Persecutions and Hardships, which he must

* The *Chief Priests* are thought to have been the Heads of the twenty-four Classes of the Priests, that took their Turns in the Ministry, according as it was assigned to them by Lot, an Account of which we have, 1 *Chron. Chap.* xxiv. See the Note on *Matth.* xxvi. 3. and *Univers. Hist.* Vol. I. p. 643.

suffer

fer for my Names ſake.

expect, even to the greateſt that he ever inflicted upon others; and which, conſidering the Corruptions of Mankind, and their Enmity to me, he will unavoidably meet with, and muſt be contented to undergo, in a dutiful and cheerful Subjection to my Authority, for my Service and to my Glory.

17 *And Ananias went his Way, and entred into the Houſe; and putting his Hands on him, ſaid, Brother Saul, the Lord,* (even *Jeſus that appeared unto thee in the Way as thou cameſt*) *hath ſent me, that thou mighteſt receive thy Sight, and be filled with the Holy Ghoſt.*

17. Then (δε) *Ananias*, being fully ſatisfied, went immediately on his Meſſage, in Obedience to the heavenly Viſion, without any farther Demur, and entered into the Houſe of *Judas*, were *Saul* lodged; (*ver.* 11.) and laying his Hands upon him, he ſpoke to him, as to one that was brought into the Houſhold of Faith, and Fellowſhip of the Goſpel, and was made a Child of God, a Fellow-Labourer in Chriſt, and a Fellow-Heir of eternal Glory, ſaying, Brother *Saul*, I am come with good Tidings to you; Our great Lord and Saviour, even Jeſus, who ſo graciouſly and wonderfully appeared * to you in a Cloud of Glory, as you was on the Road hither to perſecute his Saints, has ordered me to come to you, that by my Hands you might be miraculouſly cured of your preſent Blindneſs, and that you might be afterwards † ſtill more miraculouſly filled with the extraordinary Gifts, as well as Graces, of the Holy Ghoſt, to qualify you for the great Work, for which he deſigns you.

18 *And immediately there fell from his Eyes as it had been Scales; and he received Sight forthwith, and aroſe and was baptized.*

18. And inſtantly upon *Ananias*'s thus ſpeaking and laying his Hands upon him, a viſible Subſtance, like the Scales of a Fiſh, dropped off from his Eyes; and he was immediately reſtored to his Sight all at once; which was a lively Emblem of the Veil's being taken off from his Heart, (2 *Cor.* iii. 13, 14.) and of his Soul's being filled with Light and Joy: And he got up, as *Ananias* had ordered him; (*Chap.* xxii. 16) and was baptized with Water, to ſignify his cleanſing from Sin, and to teſtify his Faith in Chriſt, and his Subjection and Devotedneſs to him.

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* Though it is ſaid here, that Jeſus appeared to him in the Way; it is not neceſſary to underſtand it of *Saul*'s ſeeing Chriſt then in *Perſon*; but only of his ſeeing that glorious Light in the *Shechinah*, which was the Symbol of his Preſence, as the Elders, when they ſaw God's Glory at Mount *Horeb*, were ſaid to ſee the God of *Iſrael*, though they ſaw no Manner of Similitude there. (*Exod.* xxiv. 9, 10. compared with *Deut.* iv. 12, 15.) And yet as *Paul*'s Qualification for the Apoſtleſhip required, that he ſhould have ſeen the Lord; ſo he expreſsly affirms that he had ſeen him; (1 *Cor.* ix. 1. and xv. 8.) and therefore he ſaw his Perſon before he was made an Apoſtle, which was probably at his ſecond Journey to *Jeruſalem*, whilſt he was praying in the Temple, and was in a Trance, an Account of which is given, *Acts* xxii. 17, 18. See *Miſcellan Sacr. Eſſay*, iii. p. 4, &c. and p. 11, &c.

† As the Holy Ghoſt, in his miraculous Gifts, was communicated immediately by Chriſt himſelf to all his Apoſtles, and perhaps never was conveyed by the Hands of any Man, except thoſe of the Apoſtles, to others; ſeems as if *Saul*, upon his Eyes being opened, and his being baptized, received the Holy Ghoſt in his extraordinary Gifts, and that in a viſible Manner, *immediately from Chriſt himſelf*, with the reſt of the Apoſtles did, (*Chap.* ii. 1—4) and not by the laying on of the Hands of *Ananias*, who was only a common miniſtring Diſciple, and had nothing of this kind mentioned in his Orders; (*ver.* 12.) and when *Paul* afterwards gives an Account of this Tranſaction, (*Chap.* xxii. 12, 13.) he ſpeaks only of receiving his Sight from *Ananias*. See *ibid. Eſſay*, ii. p. 55—62.

19. And

19 *And when he had received Meat, he was ſtrengthened. Then was Saul certain Days with the Diſciples which were at Damaſcus.*

19. And when he had eat (a proper Quantity of Food, after his having faſted three Days, (*ver.* 9.) which together with the deep Concern of his Mind, and his Earneſtneſs in religious Exerciſes, had weakened his bodily Strength, he was exceedingly refreſhed, not merely by his corporal Recruits, but chiefly by *the Joy of the Lord, which was his Strength*, both in the inward and outward Man. (*Neh.* viii. 10.) After all this, *Saul* continued ſome time at *Damaſcus*; and inſtead of going to hunt out the Chriſtians, that he might carry them bound to *Jeruſalem*, he ſought their Acquaintance as a Friend and Brother, and aſſociated with them, to comfort them, and to be comforted by them, who, having had plain and ſatisfying Accounts from him, and from *Ananias*, of the wonderful Change the Grace of God had made upon him, gladly admitted him into Communion with them.

20 *And ſtraightway he preached Chriſt in the Synagogues, that he is the Son of God.*

20. And inſtead of blaſpheming the Name of the Lord Jeſus as formerly, and going to ſollicit the Rulers of the Synagogues to exert their Power againſt Chriſtianity, as he had intended, till Chriſt met him in the Way; he immediately reſorted to thoſe Places of publick Worſhip, and there, with Abundance of Courage and Judgment, preached up Jeſus as the true Meſſiah, who was anointed of God the Father, to all the Offices of a Prophet, Prieſt and King, declaring him to be, by Way of Eminence and Peculiarity, the Son of God, the ſame in Nature and Perfections with the Father: And he was ſo hearty and zealous in preaching this Saviour, *becauſe* he is the Son of God, (οτι ουτος ες-ιν ο υιος τυ Θευ) equal to his great Office, and every way worthy of the higheſt Regard.

21 *But all that heard him were amazed, and ſaid, Is not this he that deſtroyed them which called on this Name in Jeruſalem, and came hither for that Intent, that he might bring them bound unto the Chief Prieſts?*

21. And (δε) all his numerous Auditors were aſtoniſhed at his Doctrine, and ſaid one unto another, What a ſurprizing, unaccountable Alteration is here! Is not this the very Man, who perſecuted them, even to the Death, that made a Profeſſion of, and invoked the Name of Jeſus in their religious Worſhip at *Jeruſalem*; and who ſet out from thence hither, on purpoſe to ſeize as many of them, as he could meet with here, and to carry them bound in Chains, as Criminals, to be judged and puniſhed by the Chief-Prieſts, and the reſt of their Brethren of the great Council.

22 *But Saul increaſed the more in Strength, and confounded the Jews which dwelt at Damaſcus, proving that this is very Chriſt.*

22. But whatever harſh Conſtructions and Reflections ſome of them might make, as though he were an Apoſtate, a Madman, or an Enthuſiaſt; he was ſo far from recanting, or being diſheartned, that he grew exceedingly in his Knowledge and Judgment of the great Things in the Goſpel; in his Affection, Zeal and Courage for the Cauſe of Chriſt; and in his fervent and ſucceſsful Way of preaching him: And he perfectly nonpluſſed the unbelieving *Jews*, that lived at *Damaſcus*; confuted all their Objections by clear ſcriptural Evidence; and proved by undeniable Arguments, that this glorious

glorious Perſon, Jeſus the Son of God, whom they had crucified, and who was riſen from the Dead, is indeed the promiſed and long expected *Meſſiah*. (*Chap.* xvii. 2, 3.)

23 *And after that many Days were fulfilled, the Jews took Counſel to kill him.*

23 And, ſoon after this, he retired from thence to *Arabia Deſerta*, where he preached Chriſt to the *Jews* of that Country, to whom he had not been made known before; and, about three Years afterwards, returned to *Damaſcus*, (*Gal.* i. 15—18.) where the *Jews* were ſo enraged againſt him for coming to them again, and perſiſting in what they counted an Apoſtacy, and for his nervous and pathetick Way of preaching, and defending the important Truths of the Goſpel, that they conſulted together to put him to Death.

24 *But their laying wait was known of Saul: And they watched the Gates Day and Night to kill him.*

24. But *Saul* had Intelligence of their lying in wait for him, with a murderous Deſign; and ſo induſtrious were they to ſecure him, that they repreſented him in an invidious, and obnoxious Light to the then Deputy-Governor of the City, which was under the Dominion of *Aretas*, the King of *Arabia*, and prevailed with him to aſſiſt them, by a Detachment of Soldiers from the Garriſon, in guarding the Gates of the City, Night and Day, that they might apprehend him, in Caſe he ſhould attempt to fly. (See the Note on 2 *Cor.* xi. 32.)

25 *Then the Diſciples took him by Night, and let him down by the Wall in a Basket.*

25. Then the Diſciples of Jeſus, being apprehenſive of the extreme Danger of this his faithful Servant, and tenderly concerned for his Safety, concealed him by Day, and took an Opportunity one Night, to let him down privately in a Baſket, through a Window of one of their Houſes, that ſtood on the City-Wall; and ſo he eſcaped his Enemies cruel Hands. (2 *Cor.* xi. 33.)

26 *And when Saul was come to Jeruſalem, he aſſayed to join himſelf to the Diſciples: But they were all afraid of him, and believed not that he was a Diſciple.*

26. Upon *Saul*'s getting ſafe out of *Damaſcus*, he went, for the firſt Time ſince his Converſion, to *Jeruſalem*, chiefly to confer with *Peter*, who was then at that Place; (*Gal.* i. 18.) and when he arrived thither, his Love and Zeal put him upon attempting to aſſociate with the perſecuted and deſpiſed Diſciples of Chriſt, and to enter into Communion with the Church there: But as they had known, by ſad Experience, his former furious Temper and violent Practices againſt them, and had heard little of him ſince his Converſion three Years ago, he having moſtly ſpent his Time in ſo diſtant and unfrequented a Country, as *Arabia Deſerta*, they were all ſhy and jealous of him, and afraid to truſt him, or to admit him into their religious Aſſemblies; they not being fully ſatisfied that he was a real Convert, but rather ſuſpecting that he came as a Spy and Informer among them.

27 *But Barnabas*

27. But *Barnabas*, an eminent Diſciple *, being well ac-

* *Barnabas* is afterwards ſpoken of as *an Apoſtle*, *Chap.* xiv. 14. 1 *Cor.* ix. 5, 6. and *Gal.* ii. 9. (See the Note on *Chap.* xiii. 3.) And ſome have thought that he was *Saul*'s fellow Pupil under *Gamaliel*, and ſo his old Acquaintance. See *Miſcel. Sacr. Eſſay*, ii. p. 27—29, &c. 'Tis highly probable that he received the Account of *Saul*'s Converſion from his own Mouth, or that he had it by Converſation, or writing from *Ananias*, or ſome other Chriſtians, who well knew the whole Story of what paſſed in the Way to *Damaſcus*, and at that City.

took him, and brought him *to the Apoſtles, and declared unto them, how he had ſeen the Lord in the Way, and that he had ſpoken to him, and how he had preached boldly at Damaſcus in the Name of Jeſus.*

quainted with the true State of the Caſe, introduced and recommended him to *Peter* and *James*, the only Apoſtles that were then at *Jeruſalem*, (*Gal.* i. 19.) and * gave them a diſtinct and particular Account, how *Saul* had ſeen the Glory of the Lord Jeſus in his Journey to *Damaſcus*; (*ver.* 3. See the Note on *ver.* 17.) how he, at the ſame Time, heard him calling and ſpeaking to him, by Name, from Heaven; as alſo what a wonderful Change was thereupon wrought on his Heart, (*ver.* 5, 6, 7.) and what further paſſed between Chriſt and him in his Viſion, and between him and *Ananias*, who had been favoured with another correſpondent Viſion at *Damaſcus*; (*ver.* 10—19.) and how, by Chriſt's own Authority and Commiſſion, he preached him publickly, with great Liberty of Spirit, holy Confidence and Courage, (επαρρησιασατο) in the Synagogues of that City, to the Amazement of all that had ever known, or heard of him before, to the Joy and Eſtabliſhment of the Saints, and to the Envy and Confuſion of all the unbelieving *Jews*. (*ver.* 20—22.)

28 *And he was with them coming in, and going out at Jeruſalem.*

28. Hereupon, the Apoſtles, being fully ſatisfied about him, gladly received him, and recommended him to the reſt of the Diſciples, as a faithful Brother and Servant of Chriſt; and he continued with them fifteen Days, (*Gal.* i. 18.) accompanying and joining with them, in their Work and Labour, in publick Places of Worſhip, and in Chriſtian-Aſſemblies at *Jeruſalem*, where he had before been ſo notorious for his flaming Zeal againſt, and bitter Perſecutions of the Church.

29 *And he ſpake boldly in the Name of the Lord Jeſus, and diſputed againſt the Grecians: But they went about to ſlay him,*

29. And during this Time, (παρρησιαζομενος ελαλει) he being much enlarged and emboldned in his own Spirit, and having great Liberty of Speech, publickly preached Chriſt, and Salvation through him, by Virtue of the Authority which he had received from him; (*ver.* 15, 16.) and he ſupported the glorious Doctrines of Chriſt's Perſon and Offices, Death and Reſurrection, with great Strength of Argument, and of Anſwers to Objections in Diſputes, particularly with the Heleniſt *Jews*, (See the Note on *John* xii. 20.) whom he had concurred with in *Stephen*'s Martyrdom. (*Chap.* vi. 9, 11. and vii. 58, 59.) But they were ſo confounded by his Reaſoning, and ſo prejudiced againſt Chriſtianity, and againſt him for deſerting their Party, and being ſo ſtrenuous an Advocate for the Faith of Chriſt, that, inſtead of embracing it, they contrived to ſend him after *Stephen*, by putting him alſo to Death.

30 Which *when the Brethren knew, they brought him down to Ceſarea, and*

30. But (δε) when his Brethren in Chriſt underſtood their wicked Deſign, they conducted him ſafe to *Cæſarea*, the chief City of *Paleſtine*, and took Care to ſend him from thence, along the Sea-Coaſt, to his old Friends and Acquaintance at

* Some have thought that this Narrative was made by *Saul*, but I apprehend it to have been made by *Barnabas*, becauſe the Conſtruction moſt naturally carries it that Way; and what is ſaid of *Saul*'s preaching boldly at *Damaſcus*, was more decent for *Barnabas*, than for himſelf, to relate to the Apoſtles at *Jeruſalem*, though he doubtleſs conſented to, and confirmed the Truth of, all that *Barnabas* reported concerning him.

Tarſus,

ſent him forth to Tarſus.

Tarſus, or, as it is called in the *Hebrew* Tongue, *Tarſhiſh*, his native Place, where he might hope for Safety, and where, in Fact, he continued preaching the Goſpel, till *Barnabas* came to him. (*Chap.* xi. 25.)

31 *Then had the Churches reſt throughout all Judea, and Galilee, and Samaria, and were edified, and walking in the Fear of the Lord, and in the Comfort of the Holy Ghoſt, were multiplied.*

31. Then as *Saul*, who had been a moſt ſevere and indefatigable Perſecutor, was become an eminent and laborious Preacher of Chriſt, and as he was gone from *Jeruſalem*, where ſince his Converſion he had ſo highly exaſperated the *Jews*, they grew leſs violent in their Proceedings againſt the Chriſtians; and ſo the Churches of Chriſt had a Breathing-Time of ſpiritual and temporal Proſperity and Peace, (ειρηνην) wherever they were planted in *Judea*, *Galilee* and *Samaria*; and, having freer Liberty of the Goſpel than before, were built up on their moſt holy Faith, in all the Gifts and Graces of the Spirit, and in their Union and Communion with Chriſt and one another, being edified together in Love; and they perſiſting in, and living more and more under the Power of that religious, new Covenant-Fear of God, which he had put into their Hearts; and being evidently enriched with the Conſolations, that proceeded from the Light and Influence of the Holy Ghoſt, they encreaſed in Numbers, and in all the Encreaſes of God. (επληθυνοντο)

32 *And it came to paſs, as Peter paſſed throughout all* Quarters, *he came down alſo to the Saints which dwelt at Lydda.*

32. And *Peter* taking this favourable Opportunity to viſit the Churches in all thoſe Parts, for their further Inſtruction, Regulation and Eſtabliſhment, and particularly for working ſignal Miracles, imparting the Gifts of the Holy Ghoſt, and ſettling faithful and well qualified Paſtors over them, he, among other Places, went to the Sanctified in Chriſt Jeſus, whoſe Hearts were purified by Faith, and who made a holy Profeſſion of his Name, and reſided in a Town called *Lydda*, which lay in *Judea*, not far from *Joppa*, (*ver.* 38.) between *Azotus* and *Cæſarea*, in the Way of *Philip*'s Progreſs, after the Converſion of the Eunuch. (*Chap.* viii. 40.)

33 *And there he found a certain Man named Eneas, which had kept his Bed eight Years, and was ſick of the Palſie.*

33. And there he providentially met with a certain diſtreſſed Man, whoſe Name was *Aeneas*, and who had been bid-ridden for eight Years paſt, having loſt the Uſe of his Limbs, and been laid up with ſuch an inveterate and dangerous Palſy, that there was no Hope of his recovering in the ordinary Uſe of Means:

34 *And Peter ſaid unto him, Eneas, Jeſus Chriſt maketh thee whole: Ariſe, and make thy Bed. And he aroſe immediately.*

34. As ſoon as Peter ſaw him, he, to prevent all Apprehenſions, as though there were any Virtue in himſelf to heal him, ſaid to him, *Aeneas*, I declare in the Name of the Lord Jeſus, the exalted Saviour of *Iſrael*, that he, at this Inſtant, puts forth his almighty Power, to reſtore you to perfect Health and Strength: And as Chriſt, in the Days of his Fleſh, uſed to order thoſe whom he miraculouſly cured, to do ſomething that might evidence it to the Company; ſo, with the ſame Purpoſe, I order you, by his Authority, to get up from your Bed, and make it with your own Hands; accordingly he did ſo, without delay, in the Sight of all the preſent.

35 *And all that dwelt at Lydda, and Saron, ſaw him, and turned to the Lord.*

35. And ſuch a Bleſſing attended the Goſpel, as thus confirmed, that great Multitudes of the Inhabitants of *Lydda*, and of the adjacent Town, and large fruitful Valley of *Sharon*, of whom it was propheſied, (*Iſa.* xxxv. 2.) that *they ſhould ſee the Glory of the Lord, and the Excellency of our God*, ſaw the wonderful Cure, that Chriſt had wrought upon this Cripple, and were ſo affected with it, as to yield themſelves up to the Lord Jeſus, and follow him in all his Ways.

36 *Now there was at Joppa a certain Diſciple named Tabitha, which by Interpretation is called Dorcas: this Woman was full of good Works and Alms-Deeds which ſhe did.*

36. Now at *Joppa*, a neighbouring Sea-port Town, there was a certain Believer in Chriſt, whoſe Name, in the *Syriack* Language, was *Tabitha*, and in the *Greek*, *Dorcas*, both of which ſignify a Hind or Roe; this Chriſtian-Matron abounded in Acts of Piety toward God, as Fruits of her Faith and Love, and in Works of Righteouſneſs, and of Charity to the Poor, for whom ſhe provided Garments to clothe them, which ſhe wrought with her own Hands, and generouſly diſpoſed of, in her great Compaſſion, to ſuch as needed them.

37 *And it came to paſs in thoſe Days, that ſhe was ſick and died: whom when they had waſhed, they laid* her *in an upper Chamber.*

37. And Providence ſo ordered it, for the greater Manifeſtation of God's Glory, that, during *Peter*'s Abode in thoſe Parts, this good Woman fell ſick and died; after which her Friends, according to the Cuſtom of the Antients, waſhed her dead Corps, and laid it out in an upper Room, in order to it's Interment.

38 *And foraſmuch as Lydda was nigh to Joppa, and the Diſciples had heard that Peter was there, they ſent unto him two Men, deſiring* him *that he would not delay to come to them.*

38. But (δε) *Lydda* being within about five or ſix Miles of *Joppa*, and ſome of her Acquaintance and Fellow-Chriſtians, who were greatly concerned at the Loſs of ſuch an excellent and uſeful Woman, hearing that the Apoſtle *Peter* was at *Joppa*, and had wrought a wonderful Miracle there, they ſent two of their Number, as their Meſſengers unto him, to beg earneſtly of him, in all their Names, that he would be ſo kind as to come with all poſſible Diſpatch to them, on an important Occaſion, * to help and comfort them, in their ſorrowful Circumſtances.

39 *Then Peter aroſe, and went with them. When he was come, they brought him into the upper Chamber: and all the Widows ſtood by him weeping, and ſhewing the Coats and Garments which Dorcas made while ſhe was with them.*

39. Upon the Meſſengers delivering their Errand, *Peter* readily conſented, and went along with them; and being come to *Joppa*, and to the Friends that had ſent for him thither, they conducted him to the upper Room, where the dead Corps of *Dorcas* lay prepared for it's Funeral: And there he found the poor Widows, that had been bountifully relieved by her Labour and Liberality, ſtanding and weeping over her, with great Lamentation for their Loſs of ſuch a generous Benefactreſs; and, at his coming into the Room, they flocked about him, and, to move his Compaſſion, ſpoke highly of her great Virtues and Uſefulneſs, and ſhewed him the Gowns and Petticoats, and other Garments on their Backs, which ſhe had employed herſelf in making, and with

* They, probably, hoped, that he, who had reſtored *Æneas* to his Health, might reſtore *Dorcas* to Life; the divine Power of Chriſt, which had done one by his Hands, being equally capable of doing the other: Or they might ſend for him to aſſiſt their Improvement of the affecting Providence, to the Glory of God, and their own Edification and Comfort, in ſuch a Way as *Peter* might be directed to, and enabled for, without preſcribing to him.

which

which ſhe had, in her great Generoſity and Goodneſs, clothed them, at free Coſt, while ſhe was living.

40 *But Peter put them all forth, and kneeled down and prayed, and turning* him *to the Body, ſaid, Tabitha, ariſe. And ſhe opened her Eyes: and when ſhe ſaw Peter, ſhe ſat up.*

40. Then (δε) *Peter* deſired them all to withdraw, that, like his Lord and Maſter, he might avoid all Appearance of Vainglory, and that he might have the greater Liberty and Freedom in wreſtling with God in Prayer, for the Reſtoration of ſuch a uſeful Perſon to Life, and for the Confirmation of the Goſpel thereby; and being alone, he kneeled down, and addreſſed the Throne of Grace in that humble Poſture, with Faith in the Lord Jeſus; and then being aſſured, by a divine Impulſe, that his Prayer was anſwered, he turned himſelf about to the dead Corps, and ſpeaking, as uſual, (*ver.* 34. and *Chap.* iii. 6. and iv. 30.) in the Name of Chriſt, * he, after his Example, (*Mark* v. 4.) ſaid, *Tabitha*, ariſe from the Dead: And the Lord Jeſus attended theſe Words with ſuch Power, that ſhe immediately opened her Eyes, which Death had cloſed; and, ſeeing the Apoſtle by her, raiſed herſelf up into a ſitting Poſture.

41 *And he gave her his Hand, and lift her up; and when he had called the Saints and Widows, preſented her alive.*

41. And he, reaching out his Hand, aſſiſted her riſing upon her Feet; and then, calling in her religious Acquaintance, and the poor Widows, who ſo greatly bewailed their Loſs of her, he ſet her before them, and made them a moſt acceptable Preſent of their great Benefactreſs and Friend, alive and well, to their abundant Joy.

42 *And it was known throughout all Joppa; and many believed in the Lord.*

42. And as ſoon as this wonderful Miracle was known, as it quickly was through all the Town, a great Multitude were brought over to believe in the Lord Jeſus, by whoſe divine Power it was wrought; and they were made obedient to the Faith.

43 *And it came to paſs, that he tarried many Days in Joppa with one Simon a Tanner.*

43. And as Chriſt had further Work to do by *Peter* at this Place, till he ſhould be called from thence to other Service among the Proſelytes of the Gate, (*Chap.* x.) Providence ordered his ſtaying at *Joppa* for ſome Time, where he took up his Abode, not at *Tabitha*'s Houſe, (where he might have been liberally entertained) leſt he ſhould ſeem to receive a Reward from her for the great Miracle of Mercy wrought upon her; but, contenting himſelf with meaner Fare, he went and lodged at a Tanner's, whoſe Name was *Simon*, and whoſe Houſe was by the Sea-ſide. (*Chap.* x. 6.)

RECOLLECTIONS.

What undeniable and glorious Proofs hath our dear Lord and Saviour given of his Exaltation to his heavenly Kingdom! He has appeared and ſpoke from Heaven with divine Majeſty and

* Though *Peter*'s Expreſſion, in this Caſe, is much in the ſame Form with that, which our Bleſſed Lord uſed in raiſing Jairus's Daughter to Life; (*Mark* v. 41.) his Way of working this Miracle was entirely different from his. For he firſt kneeled down and prayed, and ſo referred the Matter to God, and applied to him with Acknowledgments that it depended on his Power and Will; and when he ſpoke to *Tabitha* to ariſe, he did not ſpeak as from himſelf: Whereas our Lord behaved in his whole Conduct, in the other Caſe, as uſual, with an Air of abſolute Sovereignty by his own Power and Will, without taking the leaſt Notice of God his Father, and ſpoke to the young Damſel in his own Name; *I ſay unto thee, Ariſe.* See the Notes on *John* ii. 11. and xi. 41.

Glory,

Glory, and has made a believing and authoritative Uſe of his Name, as effectual, for healing the Sick, and raiſing the Dead, as if he were viſibly preſent to exert his divine Power in commanding Health to one, and Life to another; and he produces the like Effects upon diſeaſed and dead Souls: And, O how ſovereign and victorious is his Grace; and what a wonderful Change does it make upon the Heart and Life! It ſtrikes the moſt daring Sinner, like *Saul*, into Trembling and Aſtoniſhment, ſtops him in his full Career of Wickedneſs, and makes him cry out, Lord, what wilt thou have me to do? It gives him an Heart to pray, and to follow divine Directions and Commands; and it turns a furious Perſecutor into a zealous Preacher of Chriſt; and whilſt others are amazed, ſome with Joy, and ſome with Envy, at ſuch a viſible Alteration on the ſincere Convert, he is the more emboldned and ſtrengthned, to the ſilencing and confounding of all that oppoſe him: And though the Diſciples of Chriſt themſelves may at firſt be jealous of him, and afraid to countenance and embrace him, leſt he ſhould be a Spy and a Hypocrite, or a Wolf in Sheep's Clothing; yet with what Cheerfulneſs and Satisfaction will they receive him, when the Truth of Grace appears in him! Chriſt is never at a Loſs for Inſtruments to carry on his Work; he will either find, or make them, and take off all their Objections, Difficulties and Diſcouragements; and, though his and their Enemies may lie in wait to deſtroy them, he will make a Way for their Eſcape, till he has accompliſhed his Deſigns by them. And, O how eaſily can he turn the Threatnings and Slaughter of his Church, which he takes as done againſt himſelf, into Reſt and Peace, and fill them with the Fear of the Lord, and the Comfort of the Holy Ghoſt, that they may be both multiplied and edified! And with what Pleaſure and Hope will the faithful Servants of Chriſt viſit ſuch Churches, to impart ſtill further Benefits to them! Their Miniſtrations ſhall be attended with the Power of the Holy Ghoſt, to turn many to the Lord, and add an abundant Eſtabliſhment to the Saints. And O what an Honour is it to Chriſt, and to the Saints themſelves, and to their holy Profeſſion of his Name, when, for their Eminence in Religion and Liberality, their Lives, like *Dorcas*'s, are greatly deſired, and their Deaths as much lamented!

CHAP. X.

Cornelius, *a* Roman *Officer, being directed in a Viſion, ſends for* Peter, 1—8. Peter, *being encouraged in a correſpondent Viſion, goes to* Cornelius, *though a* Gentile, 9—23. *The Diſcourſe that paſſed between them, in which* Peter *preached Chriſt to him,* 24—42. *The Holy Ghoſt falls on* Cornelius *and his Friends, and thereupon they are baptized,* 43—48.

TEXT.

1 *THERE was a certain Man in Ceſarea, called Cornelius, a Centurion of the Band called the Italian* Band.

PARAPHRASE.

1. THE Goſpel having, by this Time, been preached about ſeven Years to the native *Jews*, and the Proſelytes of Righteouſneſs, and to the *Samaritans*; God would now introduce it among the *Gentiles*, beginning with the *Proſelytes of the Gate*, in order to it's ſpreading, by Degrees, to the *uttermoſt Part of the Earth.* (*Chap.* i. 8.) Accordingly there was at *Cæſarea*, ſo called in Honour to *Auguſtus Cæſar*, where *Philip* had been preaching to the *Jews*, (*Chap.* viii. 40.) a certain Man, named *Cornelius*, who was a *Roman* Captain over an Hundred Soldiers, belonging to an *Italian* Regiment, (σπειρα) which were quartered under a Governor there, to ſupport the imperial Authority over that People, which conſiſted of *Jews* as well as *Gentiles.*

2 A *devout* Man,

2. This Man, though an uncircumciſed *Gentile*, (*Chap.* xi. 3.)

and one that feared God, with all his Houſe, which gave much Alms to the People, and prayed to God alway.

xi. 3.) was a ſincere * Proſelyte of the Gate; a Man of a devotional Temper of Mind; and one that worſhiped the true God of *Iſrael*, reverenced his Name, and feared to offend him; and, like *Abraham* and *Joſhua*, (*Gen.* xviii. 19. and *Joſh.* xxiv. 15.) was exemplary in keeping up Religion in his Family, which owned and believed in the ſame God with himſelf; he likewiſe was of a very charitable Diſpoſition, diſtributing with great Liberality to the Neceſſities of the Poor, whether they were *Jews* or *Gentiles*; and he conſcientiouſly obſerved the *Iſraelites* ſtated Hours of Prayer, Morning and Evening, in his daily Addreſſes to God.

3 *He ſaw in a Viſion evidently, about the ninth Hour of the Day, an Angel of God coming in to him, and ſaying unto him, Cornelius.*

3. While he was one Day praying, about three o'Clock in the Afternoon, he, being fully awake, had a clear Viſion, with his bodily Eyes, of a glorious Angel of the Lord, who appeared to him, in the Form of a Man, ſurrounded with Rays of Light, (*ver.* 30.) as *Gabriel* formerly did to *Daniel*, at the ſame Time of the Evening Oblation, when he was employed in the like religious Manner; (*Dan.* ix. 21.) and to ſhew the ſpecial Notice God took of him, he called to him by Name, ſaying, *Cornelius!*

4 *And when he looked on him, he was afraid, and ſaid, What is it, Lord? And he ſaid unto him, Thy Prayers and thine Alms are come up for a Memorial before God.*

4. But (δε) when *Cornelius* looked at the Angel, he was filled with reverent Awe, and great Surprize; and addreſſing him with the Reſpect due to a Meſſenger from the heavenly World, ſaid, Lord, What is the Meaning of this extraordinary Appearance? Art thou come in Mercy, or in Wrath? What is thy Will and Pleaſure? And the Angel, to comfort and encourage him, replied, All is well, your ſpiritual Sacrifices of Prayer, and Liberality to the Poor, (*Phil.* iv. 18. and *Heb.* xiii. 15, 16.) are graciouſly accepted of God, as Tokens of your Faith and Love, according to your preſent Light, more than if you had preſented a Memorial of Incenſe, and a Meat-Offering made by Fire, which are ſpoken of as a ſweet Savour to the Lord. (*Lev.* ii. 2, 9. and vi. 15.)

5 *And now ſend Men to Joppa, and call for* one *Simon*

5. And as you need a further Revelation of the Mind and Will of God, to direct your Faith to the only true Meſſiah, and to lead you into the Way of Salvation by him;

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* As the Proſelytes of Righteouſneſs were accounted clean, and were admitted to all the Privileges of natural *Jews*; and *Cornelius* was deemed an unclean *Gentile*, (*ver.* 28.) for going in to whom, the *Jews* were highly offended with the Apoſtle *Peter*, (*Chap.* xi. 2, 3, &c.) and he, in Vindication of himſelf, ſpoke of it, as God's *firſt* viſiting the *Gentiles*. (*Chap.* xv. 14.) It is commonly, and I think juſtly, concluded, that *Cornelius* was a Proſelyte of the Gate. (See the Note on *Chap.* viii. 27.) For as *praying to God always*, ſignified obſerving the *Jewiſh* Hours of Prayer, every Day at the third and ninth Hour, or at nine a-Clock in the Morning, and three in the Afternoon, as appears from *ver.* 3. and *Luke* xxiv. 53, compared with *Acts* iii. 46, 47. and iii. 1; ſo he obſerved the Hours of Temple-Service; and his being called (ευσεβης και φοβουμενος τον Θεον) *a devout Man, and one that feared God*, is a Deſcription of that ſort of Proſelytes, who are promiſcuouſly ſpoken of, *Chap.* xiii. 16, 26, 43, as (φοβουμενοι τον Θεον and σεβομενοι προσηλυτοι) Perſons *that feared God*, and *were devout* or *religious Proſelytes*; accordingly the Apoſtle *Paul* alledged the Prophecies of the Old Teſtament to them, as what they were acquainted with, which he never did in preaching to the *idolatrous Gentiles*.

and

whoſe ſurname is Peter:

and as he has appointed to communicate it to you, not by the Miniſtry of Angels, but of Men of like Paſſions with yourſelf, that their Terror may not make you afraid, and that the Excellency of the Power, which attends their Miniſtrations, may the more evidently appear to be of God, (2 *Cor.* iv. 7.) I am commiſſioned to order you to ſend Meſſengers immediately to *Joppa*, the Town from whence the Prophet *Jonah* was ſent to preach to the *Gentiles* at *Nineveh*; (*Jonah* i. 2, 3.) and fetch from thence a certain Man, who is commonly known by the Name of *Simon*, and whom his Lord ſirnamed *Peter*, on account of the Uſe he would make of him, in laying the Foundation of the Chriſtian Church. (*Matth.* xvi. 18, 19.)

6 *He lodgeth with one Simon a Tanner, whoſe Houſe is by the Sea-ſide: He ſhall tell thee what thou oughteſt to do.*

6. That you may not miſtake the Man, and may be thoroughly ſatisfied, that this is a divine Direction, I am further to tell you, that he now ſojourns there, as a Gueſt with his Name-ſake *Simon*, who is by Trade a Tanner, and whoſe Houſe ſtands on the Shore of the *Mediterranean* Sea: He ſhall acquaint you with thoſe Things *, which, according to the preſent new Diſpenſation of God's Grace, are neceſſary for you to know and do, in order to your being eternally ſaved. (*Chap.* xi. 14.)

7 *And when the Angel which ſpake unto Cornelius was departed, he called two of his Houſhold-Servants, and a devout Soldier of them that waited on him continually:*

7. As ſoon as the Angel had delivered his Meſſage, he diſappeared; and *Cornelius* being fully ſatisfied, as to the Reality and vaſt Importance of what he had ſeen and heard, and earneſtly deſirous of learning the Way of Salvation, he immediately, in Obedience to the heavenly Viſion, called to him two of his own domeſtick Servants, and one of his Soldiers, who, like himſelf, was a religious Proſelyte, and therefore ſo highly in Favour with him, as to be uſually employed in waiting upon him.

8 *And when he had declared all* theſe *Things unto them, he ſent them to Joppa.*

8. And theſe being all truſty Men, whom he could depend upon, and for whoſe Salvation he was concerned, as well as for his own, he related to them all that had paſſed in the Viſion, that they might go the more cheerfully on his Errand, and be the more urgent with *Peter* to come to him: Accordingly he ordered them to ſet out the next Morning for *Joppa*; (*ver.* 9.) it being then too late for them to perform the Journey that Night.

9 *On the Morrow as they went on their Journey, and drew*

9. Now, that *Peter* might be the better diſpoſed to receive, and comply with their Meſſage, notwithſtanding his Prejudices againſt converſing with, and preaching to un-

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* Though *Cornelius*, being a Proſelyte, is to be ſuppoſed to have believed in the promiſed and expected Meſſiah, and this, in former Diſpenſations, was ſufficient for ſalvation; yet after Chriſt had actually appeared, and finiſhed the Work of Redemption, and publiſhed it in the Goſpel, it was further neceſſary, that Faith ſhould be directed to, and ſhould terminate on *him* particularly, as the only Saviour: (*Chap.* iv. 12.) And as the ordinary Means, by which God brings any to this Faith, is the preaching of the Goſpel; (*Rom.* x. 14—17.) ſo he would rather diſpatch an Angel from Heaven to direct this religious Proſelyte to thoſe Means, than not honour his own Inſtitution of the Goſpel-Miniſtry.

circumciſed

nigh unto the City, Peter went up upon the House-Top to pray, about the sixth Hour.

circumcised *Gentiles*, Providence wisely ordered, that whilst, on the Morrow after the Vision, the Messengers were on the Road, and arrived near to the Town, unknown to him, he, according to the Example of *David* and *Daniel*, who used to pray three Times a Day, (*Psal.* lv. 17. and *Dan.* vi. 10) went up about Noon, to the flat Roof of the House, (See the Note on *Matth.* xiv. 17.) to spend some Time in secret Prayer, that the Word of the Lord might have free Course, and be glorified.

10 *And he became very hungry, and would have eaten: But while they made ready, he fell into a Trance,*

10. And, during this devout Retirement, he was exceeding hungry, and wanted to eat something for the Refreshment of Nature; but while Dinner was preparing, he suddenly fell into a supernatural Extasy of Mind, (ἔκστασις) the external Senses being at the same Time as much locked up, as if he had been asleep, which was one of the Ways wherein God had used to reveal himself to his Servants of old.

11 *And saw Heaven opened, and a certain Vessel descending unto him, as it had been a great Sheet knit at the four Corners, and let down to the Earth:*

11. And, in Answer to his Prayer, a visionary Representation, suitable to his Situation and hungry Circumstances, was made to him from an Opening in the Heavens, to intimate that the Light and Authority, conveyed thereby, came from God, to unfold the Mystery about the Calling of the *Gentiles*, which had not been clearly made known in former Ages. (*Eph.* iii. 3, 4.) He likewise saw, with the Eyes of his Mind, a Sort of great Bag descending from thence towards himself, in the Form of a large Sheet, with it's four Corners gathered and tyed together, and, (καθιέμενον) as divinely sent, it gradually dropped down just by him, near the Roof of the House, toward the Earth, to intimate that the Gospel-Church should be collected from the four Quarters of the World.

12 *Wherein were all Manner of four footed Beasts of the Earth, and wild Beasts, and creeping Things, and Fowls of the Air.*

12. In the open Sides of the Sheet, he saw all Sorts of tame and wild Beasts, and other Animals, that, instead of walking, creeped on the Earth, as also Birds that fly in the Air, some of all which were, by legal Institution, ceremonially clean, and others unclean; God thereby intending to instruct him, that all Sorts of Sinners, and Persons of all Nations, should be acceptable to him, through the Faith of Jesus, under the Gospel-State. (*ver.* 35)

13 *And there came a Voice to him, Rise, Peter; kill, and eat.*

13. And a Voice from Heaven attended the Vision, which called to him by Name, saying, *Peter*, Get up, slay and eat, freely and indifferently, of any of these living Creatures, that are set before you, without asking Questions for Conscience sake.

14 *But Peter said, Not so, Lord; for I have never eaten any Thing that is common or unclean.*

14. But *Peter* being startled at the Proposal, and apprehending that this Voice came from Christ, only for his Trial, replied, No, Lord, [illegible] I never venture upon such a Transgression! I dare not make this Use of all these Creatures promiscuously; for my Conscience will not suffer me to feed upon any Thing, that is forbidden by the Law of *Moses*, and so is justly reputed unclean: neither have I ever hitherto done it.

15 *And the Voice* ſpake *unto him again the ſecond Time, What God hath cleanſed,* that *call not thou common.*

15. Then the Voice, being directed to him a ſecond Time, ſaid, God's Authority can ſuperſede the ceremonial Diſtinction, that was made by his own Appointment, between Things legally clean and unclean, for a Time, and for certain emblematical Reaſons, ſuitable to the Old Teſtament Diſpenſation; and he is now, agreeable to the Goſpel-State, putting an end to the Diſtinction itſelf, and to that which was peculiarly ſignified by it; meaning that all Meats ſhould henceforth be uſed indifferently, and *Gentiles* ſhould be taken into God's Covenant, promiſcuouſly with the *Jews*: Accordingly the Voice ſaid more expreſsly, What God has ſanctified for your Uſe, and for his own Praiſe, you muſt no longer reckon to be unlawful or unclean; thereby deſigning to ſhew him, that God had taken away the Prohibitions concerning ſome Kinds of Meat, and the Difference between *Jews* and *Gentiles*, which was kept up by Means of thoſe poſitive Laws; ſo that *Peter* might ſafely eat any Thing, that ſhould be ſet before him, and ought freely to converſe with, and preach the Goſpel to the uncircumciſed *Gentiles.*

16 *This was done thrice: and the Veſſel, was received up again into Heaven.*

16. This wonderful Scene was repeated three Times, one after another, to aſſure him that the Viſion was certain, and to engage his Attention to it; and then the great Bag was drawn up from the Earth to Heaven, to ſignify that believing Sinners of all Ranks, Degrees and Nations, ſhould be received up to Glory.

17 *Now while Peter doubted in himſelf what this Viſion which he had ſeen, ſhould mean; behold the Men which were ſent from Cornelius, had made enquiry for Simon's Houſe, and ſtood before the Gate.*

17. Now when the Viſion was over, as *Peter* was ſeriouſly debating, and at a Loſs in his own Thoughts, about the Meaning of what had been, in ſo ſurprizing a Manner, preſented to him, God having not yet explained it, Obſerve how admirably the Wiſdom of Providence ordered a Concurrence of Circumſtances to ſatisfy him about it; The Meſſengers that were ſent by *Cornelius*, having enquired out the Houſe of *Simon* the Tanner, at which *Peter* lodged, were then arrived, and actually ſtanding at the Door, or Porch. (πυλωνα)

18 *And called, and asked whether Simon which was ſurnamed Peter, lodged there.*

18. And ſpeaking to ſome of the Family, they deſired to know of them, whether one *Simon*, a certain famous Man, whoſe *Sirname* was *Peter*, dwelt there, and were within; and whether he were at Leiſure for them to wait upon him, or not.

19 *While Peter thought on the Viſion, the Spirit ſaid unto him, Behold, three Men ſeek thee.*

19. Whilſt, I ſay, *Peter* was ruminating upon the Viſion, and perplexed in his Mind about it, as the Virgin *Mary* was, when the Angel ſaluted her, (*Luke* i. 29.) the Spirit of the Lord, by an extraordinary Afflatus, powerfully and diſtinctly ſuggeſted to him an unexpected Fact, and the Thoughts upon it, which naturally led the Way to his underſtanding the Deſign of the Viſion, ſaying, Obſerve ſomething now occurs, that will explain what you have ſeen and heard; At this very Inſtant, three Men are come up to the Door of this Houſe, with an important Errand to you, and are enquiring after you.

20. Make

20 *Arise therefore, and get thee down, and go with them, doubting nothing: For I have sent them.*

20. Make haste therefore, and go down to them; and, though they are uncircumcised *Gentiles*, make no Scruple of freely conversing, and going along with them, as if it were unlawful, or inexpedient; and fear not any Danger from the Men you are to go with, nor from the *Jews*, on that Account: For these Men are come in Consequence of express Orders *, which I have given to their Master, who has sent them on a special Message to you; and this shall be your sufficient Warrant for complying with their Request, whatsoever others may object against it.

21 *Then Peter went down to the Men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: What is the Cause wherefore ye are come?*

21. Then *Peter*, being fully satisfied, that what he had seen and heard, in so extraordinary a Manner, was from God, went down immediately, in Obedience to the heavenly Order, to speak with the Messengers that were come from *Cornelius*, and to learn all he could from them, that might give him further Light about the special and determinate Meaning of the Vision; and in order thereunto, as soon as he saw them, who by this Time had just arrived at the House, (*Chap.* xi. 11.) he said, Behold, I am the Man, whom ye have been enquiring for: On what Account, I pray you, are ye come hither, and what is your Business with me?

22 *And they said, Cornelius the Centurion, a just Man, and one that feareth God, and of good Report among all the Nation of the Jews, was warned from God by an holy Angel, to send for thee into his House, and to hear Words of thee.*

22. And they replied, Our Errand to you, Sir, is this, *Cornelius*, a *Roman* Officer, who has an hundred Soldiers under his Command, a Man of great Probity, who, tho' an uncircumcised *Gentile*, is a Proselyte of the Gate, and a very religious Worshipper of the God of *Israel*, and has an universally good Character, for Piety, Justice and Charity, among the *Jews* themselves; while this worthy Person was praying in his House, at one of the *Jewish* Hours of Devotion, (*ver.* 30.) he was favoured with an heavenly Vision of an holy Angel, whom God dispatched to him, and by whom he ordered him to send Messengers to you by Name; telling him the very House where you lodged, (*ver.* 6.) and that you, coming to him, should give him Instructions about the Way of Salvation. (*Chap.* xi. 14.)

23 *Then called he them in, and lodged* them. *And on the Morrow Peter went away with them, and certain Brethren from Joppa accompanied him.*

23. Then he courteously invited the Men, though they were but Servants, to walk further into the House; and entertained them there that Night, that he might shew his Hospitality to them, and might have the better Opportunity of informing himself, yet more fully, about *Cornelius*'s Character, and what had passed between the Angel and him. And the next Morning *Peter*, without any Hesitancy in his own Mind, cheerfully went along with them to their Master; and Six of his Christian-Brethren; *Jewish* Converts at *Joppa*, attended him, (*Chap.* xi. 12.) that they might shew their

* The Spirit's saying that he had sent these Messengers, was taking upon himself the Stile and Work of God, who dispatched the Angel to *Cornelius*, to order him to send them to *Peter*: And as these were personal and divine Actions of the Holy Ghost, they shew him to be such a Person as is also God.

Reſpect, and be aſſiſtant, if needful, to him; but chiefly that they might have the Benefit of his Converſation, and be Eye-Witneſſes of what might paſs between the Centurion and him, and vindicate it afterwards to the *Jewiſh* Chriſtians, if there ſhould be Occaſion.

24 *And the Morrow after they entered into Ceſarea: And Cornelius waited for them, and had called together his Kinſmen and near Friends.*

24. And in the Afternoon of the Day, (*ver.* 30) which followed their ſetting out from *Joppa*, they arrived at *Cæſaria*; and, going to *Cornelius*'s Houſe, found him waiting in Expectation of them: and with him, ſeveral of his Relations and moſt intimate Friends and Acquaintance, whom he, like a good Man, who was concerned for their Salvation, as well as his own, had got together, that they might partake of the important Inſtructions, which he hoped would be communicated to them.

25 *And as Peter was coming in, Cornelius met him, and fell down at his Feet, and worſhipped* him.

25 And as *Peter* was entring the Houſe, *Cornelius*, having Notice of his Arrival, ran with great Eagerneſs to meet, and bid him welcome; and, throwing himſelf down proſtrate at his Feet, he expreſſed the higheſt Reverence for him *, as one ſent in an extraordinary Manner from God with a ſpecial Meſſage of the utmoſt Conſequence to him.

26 *But Peter took him up; ſaying, Stand up, I myſelf am alſo a Man.*

26. But the Apoſtle *Peter*, deteſting all Appearance of religious Adoration being offered to a Creature, inſtantly ſtretched forth his Hand, and raiſed him up from the Ground, ſaying, with holy Reſentment, and Jealouſy for the divine Glory, Get up immediately; ſuch Homage as this is not due to me, neither will I receive it: For I myſelf, like you, am no more than a meer Man, though honoured with a Commiſſion from God to his People, and now particularly to you.

27 *And as he talked with him, he went in, and found many that were come together,*

27. Hereupon, ſtill further to take off the Centurion's Fear, and increaſe his Hopes, he converſed familiarly with him, (συνομιλων αυτω) though he was an uncircumciſed *Gentile*; and, going into the Houſe, he met with a conſiderable Number of People, who were gathered together there, by *Cornelius*'s Invitation, (*ver.* 24) to hear what the Apoſtle had to ſay to them.

28 *And he ſaid unto them, Ye know how that it is an unlawful Thing for a Man that is a Jew, to keep Company with, or come unto one of another Nat-*

28. Then, to take off the Prejudices of the Company, who might wonder to ſee him ſo free in talking with an uncircumciſed *Gentile*, he ſaid, Ye doubtleſs can't but be very ſenſible, that the *Moſaick* Law having made a Difference between *Jews* and *Gentiles*, the ſtrained Interpretations, and the Traditions of the Elders, have ſo far widened the Breach between them, as to pronounce it an abominable Crime (αθεμιτον) for

* It ſeems, by *Peter*'s Anſwer, that it was not merely ſuch civil Reſpect, as was uſually paid to great Men; but that it was religious Adoration, which *Cornelius* offered to him, whom he poſſibly took for the Meſſiah, or for an incarnate God. But whether it were civil or religious Worſhip, which I have left undetermined in the Paraphraſe; *Peter* took that Opportunity to ſhew his own Modeſty, and his utter Deteſtation of every Thing, that carried the leaſt Appearance of giving that Honour to a Creature, which is due to God only; as the Angel did, when the Apoſtle *John*, under ſomething of a like Miſtake of him for Chriſt, offered to worſhip him. *Rev.* xix. 10. and xxii. 9.

any

ion: but God hath ſhewed me that I ſhould not call any Man common or unclean.

any native *Jew*, to aſſociate with, or come, in a friendly and familiar Manner, into the Houſe and Company of one of a different Nation and Religion; and I have long been of that Opinion myſelf: But God, having ſet up a new Diſpenſation of Grace, hath, within theſe two Days paſt, fully aſſured me, by a divine and undoubted Viſion, that all Diſtinctions of Nations are now to have an End, and that no Man is any longer to be excluded from his Covenant, or to be deemed profane, or even ceremonially impure, merely on Account of his being a *Gentile*.

29 *Therefore came I* unto you *without gainſaying as ſoon as I was ſent for: I aſk therefore for what Intent ye have ſent for me.*

29. I therefore readily came to offer my Service to you, without any further Scruple or Objection in my own Mind againſt it, as ſoon as ever I perceived by the Meſſengers, (whom I met with immediately after, and according to, the Intimations given me in the Viſion, *ver.* 19, 20, 21.) that I was ſent for, and that God would have me come hither: And now, that I may be more fully and particularly led into his Mind and Will in this Caſe, I beg you would pleaſe to tell me plainly, What were your Motives and Ends in ſending for me, and what is it that ye expect from me?

30 *And Cornelius ſaid, Four Days ago I was faſting until this Hour, and at the ninth Hour I prayed in my Houſe, and behold, a Man ſtood before me in bright Clothing,*

30. Then *Cornelius* rehearſed the whole Matter to him, and ſaid, Being convinced in my Conſcience, that the God of *Iſrael* is the only true God, I ſtatedly worſhip him at the *Jewiſh* Hours of Prayer, and am a careful Obſerver of every other Duty of a moral Nature, ſuch as Faſting and Alms-Deeds, which I deſire to perform in ſuch a Manner, as may be moſt acceptable to God, waiting for ſtill further Light about his Will: Accordingly, for the greater Solemnity of my Devotion, and deeper Humiliation of my Soul before the Lord, I four Days ago kept a Faſt, and continued without taſting any Thing, till this Hour of the Day, and at Three of the Clock in the Afternoon, when, you know, the Evening Sacrifices are offering in the *Jewiſh* Temple, I went to Prayer in my Family *, who are likewiſe Worſhippers of the ſame God with myſelf; (*ver.* 2.) and, immediately upon my having prayed for divine Guidance in his Ways, he, to my awful, and yet happy Surprize, mercifully favoured me with the Viſion of an Angel, who, whilſt I was broad awake, ſtood by me in the Form of a Man, arrayed with ſplendid Robes of Glory, like an Inhabitant of the heavenly World.

31 *And ſaid, Cornelius, thy Prayer is heard, and thine Alms are had in Remembrance in the Sight of God.*

31. And he accoſted me in the moſt friendly and encouraging Manner, ſaying, *Cornelius*, Your humble Petition for further Diſcoveries of God, and of the Way of Salvation, is graciouſly heard and anſwered; and your charitable Diſtributions to the Poor are had in favourable Remembrance before the Throne of God, who ſees your very Heart, and the Principles, Motives and Ends, that influence and govern you.

* Οικω μου in *my Houſe*, anſwers to οικω αυτου with *his Houſe*, (*ver.* 2.) where it manifeſtly ſignifies his *Family*; and therefore it was probably not ſecret, or Cloſet, but *Family*-Prayer, that the Centurion was then engaged in.

32. I

32 *Send therefore to Joppa, and call hither Simon whoſe Surname is Peter; he is lodged in the Houſe of* one *Simon a Tanner, by the Sea-ſide; who when he cometh, ſhall ſpeak unto thee,*

32. I therefore am diſpatched from Heaven, to order you to ſend Meſſengers forthwith to the Town called *Joppa*; and there let them enquire for one *Simon*, who is ſirnamed *Peter*, and deſire him to come hither: And, to aſſure you that this is a divine Admonition, and that they may certainly find him, I now tell you, that he is at preſent entertained, as a Gueſt, in the Houſe of another *Simon*, who is a Tanner by Trade, and lives upon the Sea-Shore there: He is commiſſioned of God to declare his Mind and Will; and, when he comes, he will direct you to the only Saviour, and ſhew you the Way to eternal Life through him.

33 *Immediately therefore I ſent to thee; and thou haſt well done that thou art come. Now therefore are we all here preſent before God, to hear all Things that are commanded thee of God.*

33. Hereupon I, in Obedience to the heavenly Viſion, ſent to you without Delay; and you have been exceeding kind to us, as well as faithful to your great Lord, in coming hither: And ſince you are now come, by divine Order, with a Meſſage of the utmoſt Conſequence, we all, whom you ſee aſſembled together, are met in a religious Manner to preſent ourſelves before God, in his Fear, and with Hope in his Mercy, looking upon ourſelves to be under his immediate Eye, and in his ſpecial Preſence, who knows our Hearts, that we may ſeriouſly attend unto, and readily receive every Thing, without Exception, which he has commiſſioned you to deliver to us, whether it be agreeable to our former Sentiments, and our temporal Intereſts, or not.

34 *Then Peter opened* his *Mouth, and ſaid, Of a Truth I perceive that God is no Reſpecter of Perſons:*

34. Then *Peter*, comparing the two Viſions together, was fully ſatisfied, that God thereby deſigned to intimate, that the Goſpel ſhould be no longer confined to the *Jewiſh* Nation; accordingly he began to ſpeak to *Cornelius* and his Friends, with great Seriouſneſs and Earneſtneſs, Courage and Freedom, as the Lord gave him Utterance, ſaying, Whatſoever my former Prejudices were, I am now abundantly aſſured, that the great God has broken down the middle Wall of Partition, which was between the *Jews* and *Gentiles*, and no longer regards with Favour, or rejects with Abhorrence, any Perſons whatſoever, merely on Account of their Nation, Family, or external Circumſtances.

35 *But in every Nation, he that fear-*

35. But, of what Country or People ſoever they be, the Man † who, like a *Gentile* Proſelyte, though uncircumciſed, is

† This ſeems to be a plain Deſcription of Proſelytes of the Gate, ſuch as *Cornelius* and his Houſe were. (See the Note on *ver.* 2.) But as *Peter* had no Notion, as yet, of the Goſpel's being preached to the idolatrous *Gentiles* for their Salvation, he can't reaſonably be ſuppoſed to have meant, that all Perſons who ſerved God according to their preſent Light, whatſoever their Religion were, ſhould be accepted of him to eternal Life: And the Apoſtle *Peter*'s being ſent to *Cornelius*, to *tell him Words whereby he and all his Houſe ſhould be ſaved*, (*Chap.* xi. 14.) intimates, that even *they* were not already in a State of Salvation, according to the Tenor of the Goſpel; but were to be brought into it, by Means of the Goſpel. I therefore take it, that the Acceptance, here ſpoken of, relates chiefly, if not only, to the Proſelytes of the Gate being ſo far accepted of God, as to be admitted to an Improvement of the Privileges of the Goſpel for their own Salvation: And that their fearing God, and working Righteouſneſs, as far as it went, was agreeable to the Perfections and Will of God, though it did not give them a Claim to eternal Life, any more than the penitent and becoming Behaviour of a condemned Rebel, which is pleaſing to his Prince, can entitle him to a Pardon of his Crime, and to high Favour and Honours in his Kingdom; but, for wiſe Ends of Government, the Prince may nevertheleſs order him to be executed for his Rebellion.

a re-

eth him, and worketh Righteouſneſs, is accepted with him.

a religious Worſhipper of the true God, and attends to the Duties of moral Obligation, ſuch as Faſting and Alms-Deeds, which are a Part of Righteouſneſs, (*Pſal.* cxii. 9.) as well as Prayer, is ſo far agreeable to the divine Perfections and Will, and ſo far accepted of God, as to be freely admitted to hear and receive the Goſpel, in order to his being ſaved.

36 *The Word which God ſent unto the Children of Iſrael, preaching Peace by Jeſus Chriſt (he is Lord of all)*

36. Even that Goſpel, which God has ſent by the Miniſtrations of his Servants in the firſt Place, and hitherto only, to the *Jews*, (ευαγγελιζομενος) preaching the glad Tidings of the nobleſt Peace, incluſive of Reconciliation with himſelf, and of all ſpiritual Harmony and Happineſs, through the Merit and Mediation of the anointed Saviour. (He, as a divine Perſon, is the Author, Proprietor and Governor of the whole Creation, all Things being made by him and for him; (*Col.* i. 16.) and he, as veſted with Office-Authority in human Nature, has Power over all Fleſh; and, being exalted far above all Principality and Power, is Head over all Things to the Church, (*Eph.* i. 21, 22.) has all Perſons and Things on Earth, and all the Devils in Hell, under his Command and Controul; is Lord of *Jews* and *Gentiles*; and will be the univerſal Judge at the laſt Day.)

37 *That Word* (I ſay) *you know, which was publiſhed throughout all Judea, and began from Galilee, after the Baptiſm which John preached.*

37. Ye who live in *Paleſtine*, which has been for ſeveral Years the grand Stage of Action relating to the Meſſiah, muſt needs know ſomething of this Word of Peace, which was ſpread abroad, and early talked of, in all the Cities, Towns and Villages of *Judea*, purſuant to it's having been firſt publiſhed in *Galilee*: And this was ſoon after *John* the Baptiſt had prepared the Way for it, by his baptizing with Water, and preaching the Doctrine of Repentance and Remiſſion of Sins, through the approaching Meſſiah, (*Mark* i. 4.) whom he at length openly ſhewed, and recommended once and again to the People, that they might believe in him. (*John* i. 39—36.)

38 *How God anointed Jeſus of Nazareth with the Holy Ghoſt, and with Power; who went about doing Good, and healing all that were oppreſſed of the Devil: for God was with him.*

38. Ye, I ſay, can't but have heard at leaſt, how apparently, powerfully and remarkably God the Father conſecrated, authorized and qualified that famous Perſon for the Meſſiah's Office, by a viſible Deſcent and unmeaſurable Effuſion of the Holy Ghoſt upon him at his Baptiſm, who was commonly known by the Name of Jeſus of *Nazareth*, and was indeed brought up at that City; (*Luke* iv. 16.) and who thereupon travelled about from Place to Place, and laboured indefatigably, by his Preaching and Miracles, in doing Good to the Souls and Bodies of Men, and in relieving and recovering, not only thoſe that were ſick with divers Diſeaſes, but even all that were corporally poſſeſſed and cruelly tormented by the Devil, and were brought to him for a Cure: (*Luke* iv. 40, 41. and *Matt.* iv. 24. with [illegible] ſee the Note). For, as is abundantly evident from all this, God was ſingularly preſent to concur with, and ſhew his Approbation of, this wonderful Saviour.

39 *And we are Witneſſes of all Things*

39. And we, the Apoſtles of this great and glorious Lord, together with many others of his Diſciples, were Eye and Ear-

which he did both in the Land of the Jews, and in Jeruſalem; whom they ſlew and hanged on a Tree:

Ear-Witneſſes of all the great and beneficent Things, which he ſpake and did in all the Provinces of *Iſrael*, and particularly in *Jeruſalem* itſelf; where, at a Time of general Concourſe, the *Jews* barbarouſly inſulted, abuſed and vilified him, till at length they murdered him, by putting him to the moſt ignominious, painful and accurſed Death of the Croſs, without the Gates of the City, as the Bodies of the Sacrifices, which typified him, were burnt without the Camp. (*Heb.* xiii. 11, 12.)

40 *Him God raiſed up the third Day, and ſhewed him openly,*

40. But ſtill, to ſhew that he was accepted of God his Father, not only in all that he had ſaid and done, but likewiſe in his Sufferings unto Death, and that Reconciliation was made, and divine Juſtice was fully ſatisfied thereby, for the Sins of all that ſhould believe in him, God, in a judicial Capacity, *took him from Priſon and from Judgment*, (*Iſa.* liii. 8.) by raiſing him on the third Day from the Dead: And to encourage and confirm our Faith in him, who *was delivered for our Offences, and raiſed again for our Juſtification*, (*Rom.* iv. 25) his Father (εδωκεν αυτον εμφανη γενεσθαι) granted that he ſhould be manifeſted alive, after his Paſſion, to a great Number of Perſons in the moſt viſible and demonſtrative Manner.

41 *Not to all the People, but unto Witneſſes, choſen before of God,* even *to us, who did eat and drink with him after he roſe from the Dead.*

41. Not, indeed, as he was before, and at his Crucifixion, to the whole Multitude of the *Jews*, the Rulers, Prieſts and common People in general; No, they had deſpiſed and obſtinately rejected him, in Defiance of the plentiful Evidence he had given of his being the true Meſſiah; and when plain Informations were afterwards given them of his being riſen, according to his own Predictions, ſome of them contrived, and others joined in entertaining and propagating, a ſenſeleſs and malicious Story to ſtifle the Belief of it; (*Matt.* xxviii. 11—15.) and ſo forfeited the Privilege of ever ſeeing him again, and ſhewed themſelves to be reſolutely determined, not to be convinced at any Rate whatſoever: But God, in his infinite Wiſdom and Grace, ordered his appearing corporally to a ſufficient Number of proper and unexceptionable Witneſſes, who had been ſtrongly prejudiced againſt, and were very hardly brought to believe his Reſurrection, even to *above Five Hundred Brethren at once*, (1 *Cor.* xv. 6.) as well as, at ſeveral other Times, to ſuch as had all along attended him, and were perfectly acquainted with him, and had been before appointed and ſet apart by God himſelf and our Saviour, (*John* xv. 16.) to teſtify his Doctrine and Miracles, Death and Reſurrection, even to us the Apoſtles, who, accordingly, not only ſaw and heard him; (1 *John* i. 1.) but alſo, ſeveral Times, and once particularly, upon his own kind Invitation to dinner, did eat and * drink with him in ſolemn

* Chriſt eat in the Preſence of the Apoſtles, (*Luke* xxiv. 43.) and, it ſeems, they eat with him once at *Emmaus*, (*Luke* xxiv. 30.) and another Time at the Sea of *Galilee*; (*John* xxi. 9—15.) and as the Expreſſions there uſed were commonly put for a whole Meal, (See *Matt.* xv. 2. and *Luke* vii. 36.) ſo the Apoſtle *Peter*, who was preſent, at leaſt at two of theſe Interviews, here aſſures us, that they drank, as well as eat with him.

Manner,

Manner, (*John* xxi. 12, 13.) after he, by his own, as well as by his Father's Power, had roſe from the Dead. (*John* ii. 19, 21. and x. 18.)

42 *And he commanded us to preach unto the People, and to teſtify that it is he which was ordained of God to be the Judge of Quick and Dead.*

42. And our riſen Lord himſelf gave us a ſpecial Charge and Commiſſion to preach his Goſpel, in due Seaſon, to every reaſonable Creature through the whole World, as we might have Opportunity for it; (*Mark* xvi. 15.) and (as he further explained his Commiſſion) to *be his Witneſſes both in Jeruſalem, and in all Judea, and in Samaria, and unto the uttermoſt Parts of the Earth.* (*Chap.* i. 8.) † And he particularly ordered us to declare, that he is the true and long expected Meſſiah, to whom God the Father *has committed all Judgment,* (*John* v. 22.) relating to the temporal and eternal Concerns of the Children of Men; and whom he has appointed to have the Honour, in that Nature which was crucified, of being the Judge of the whole World, both of all that are now living, and that are already dead; and of all that ſhall be found alive or dead at his ſecond Appearing.

43 *To him give all the Prophets Witneſs, that through his Name, whoſoever believeth in him, ſhall receive Remiſſion of Sins.*

43. And as he is infinitely worthy of this Honour, ſo it is Matter of great Encouragement to think, that he will be our Judge at laſt: For, to refer you to Writings which ye, as Proſelytes of the Gate, are converſant with, the general Current of the antient divinely inſpired Prophets, in all their Records of typical Sacrifices, and Predictions of the Meſſiah's atoning Death, centers in this, That through his Mediation, on Account of his Merit and Righteouſneſs, and, by his Advocacy and Authority, every one, be he *Jew* or *Gentile*, a greater or leſſer Sinner, who, under a deep and humble Senſe of his own Guilt and Danger, heartily approves of, embraces, and relies upon him, as the divine and only Saviour, without whom he muſt be loſt for ever, ſhall be actually and compleatly forgiven all his Iniquities, be they ever ſo heinous or many; and ſo ſhall ſtand before his Judge with Safety and Joy at the great Day.

44 *While Peter yet ſpake theſe Words, the Holy Ghoſt fell on all them which heard the Word.*

44. While the Apoſtle *Peter* was warmly, and authoritatively declaring theſe ſolemn and delightful Things concerning Chriſt; the Holy Ghoſt, at that very Inſtant, ſet in with his Words, to own them, and make them effectual; inſomuch that he deſcended with miraculous Gifts and Powers *, as well

† Though Chriſt's Order to the Apoſtles to teſtify this concerning him, is not expreſsly recorded in any of the Evangeliſts; yet, as in the forty Days that he was ſeen of them, between his Reſurrection and Aſcenſion to Heaven, he ſpoke of the Things pertaining to the Kingdom of God, (*Chap.* i. 3.) ſo the Apoſtle *Peter* here tells us, that this was one of thoſe Things.

* Since it is ſaid in the next Verſe but one, (*ver.* 46.) that *they ſpake with Tongues*, and in *Chap.* xi. [illegible] that *the Holy Ghoſt fell on them, as on the Apoſtles at the Beginning*; ſome have thought, that the Holy Ghoſt deſcended upon them with a Sound of a mighty ruſhing Wind, and in a viſible Appearance of cloven Tongues of Fire, as he did at firſt on the *Jewiſh* Diſciples: (*Chap.* ii. 2, 3.) But if it were ſo, the believing *Jews*, being preſent in the Room, muſt needs have known it; and it is much that no expreſs Notice was taken of this: However, it is certain, that the Holy Ghoſt was poured out upon *Cornelius* and his Friends in miraculous Gifts and Operations; and it was highly proper that it ſhould be ſo, at this firſt Introduction

well as gracious Influences, upon the whole Company of *Gentile* Proſelytes, that were there preſent to hear the Goſpel.

45 *And they of the Circumciſion which believed, were aſtoniſhed, as many as came with Peter, becauſe that on the Gentiles alſo was poured out the Gift of the Holy Ghoſt.*

45. And the Six believing *Jews*, even all that accompanied *Peter* in his Journey to this Place, were exceedingly ſtruck with Surprize, at ſuch an unexpected and extraordinary Event; becauſe, directly contrary to all their Notions about their own Prerogative, and the abandoned State of the Nations round about them, the Holy Ghoſt was abundantly ſhed down, as the free Gift of God, in a miraculous Way, on *Cornelius* and all his *Gentile* Friends, in like Manner as he had been before on *Jewiſh* Converts, which was undeniably manifeſt by it's ſupernatural Effects.

46 *For they heard them ſpeak with Tongues, and magnify God. Then anſwered Peter,*

46. For theſe believing *Jews* heard theſe uncircumciſed *Gentiles* utter themſelves in various Languages, † which they had never learnt before; and were Ear-Witneſſes of their extolling the Praiſes of the Lord, for his unexpected and undeſerved Mercy to them, and ſpeaking forth the great Things of God's infinite Love and Grace, in their Redemption and Salvation by Jeſus Chriſt, with high Expreſſions of Faith, Adoration and Joy: Then the Apoſtle *Peter*, being much affected with this glorious Diſpenſation, and obſerving how his *Jewiſh* Friends were aſtoniſhed at it, appealed to them, ſaying,

47 *Can any Man forbid Water, that theſe ſhould not be baptized, which have received the Holy Ghoſt, as well as we?*

47. Is it not plain, beyond all Contradiction, that God has now taken theſe *Gentiles* into the Goſpel-Covenant *; and that they may, and ought to be baptized with Water, who have already been baptized with the Holy Ghoſt, in his being poured out upon them, as certainly, evidently, and in like Manner, as he has been upon ourſelves? Is there any Room to queſtion, whether they, who are Partakers of the Thing ſignified, have a Right to the inſtituted Sign and Seal of it? Or can any be juſtly offended at it's being applied to them?

48 *And he commanded them to be*

48. And as this was ſo clear a Point, and his Friends, as well as he himſelf, were ſo fully convinced of it, that they

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duction of the Goſpel to the *Gentiles*, that God might openly teſtify his Acceptance of them, to the greater Satisfaction of *Peter*, in his having come in to them, and to the ſilencing of all the Objections and Cavils of the *Jews* againſt him for it; accordingly, he, in *ver.* 47. and afterwards, (*Chap.* xi. 15—18.) appealed hereunto for theſe Purpoſes, with irreſiſtible Force of Argument. But, that the Holy Ghoſt likewiſe came upon them with gracious, renewing and ſanctifying Influences, may be intimated by it's being added, *ver.* 46, that *they magnified God*; and by *Peter*'s ſaying, that the Angel aſſured *Cornelius*, that *the Apoſtle ſhould tell him Words whereby he and all his Houſe ſhould be ſaved*; and that they *believed on the Lord Jeſus Chriſt*; upon which the *Jews*, who had objected againſt his going to them, ſaid, *Then has God alſo to the Gentiles granted Repentance unto Life.* (*Chap.* xi. 14, 17, 18.)

† As *they ſpake with Tongues*, it is probable, that they were deſigned for Miniſters of the Goſpel, and had this Gift conferred upon them, to enable them to preach to People of different Languages, whereſoever they might go.

* The Pouring out of the Holy Ghoſt upon them, was an Evidence of their being taken into God's Covenant; and the Apoſtle's arguing from thence, that they ought to be baptized, intimates, on the one Hand, that they who are taken into the Goſpel-Covenant, and are under the Promiſe of the Spirit, have a Right to the Sign and Seal thereof in Baptiſm; and, on the other, that Perſons having the inward Baptiſm of the Spirit, is ſo far from being an Argument againſt the Need of their being baptized with Water, that it is an Argument for it, in Caſe they had not been baptized before; and ſo both infant and adult Baptiſm, in different Circumſtances, are entirely conſiſtent under the Goſpel-State.

had

baptized in the Name of the Lord. Then prayed they him to tarry certain Days.

had nothing to object againſt it, he ordered †, and took Care, that theſe Favourites of Heaven ſhould be baptized, by the Authority, and into the Faith, Profeſſion, Worſhip and Obedience of the Lord Jeſus Chriſt, as the Son of God, and the Saviour of loſt Sinners; * and ſo ſhould be ſolemnly devoted to him, together with the Father, who had poured out his Spirit upon them, and the Holy Ghoſt, who had wonderfully wrought in them: Which being done, the new Converts earneſtly entreated *Peter* to continue with them for ſome Time, that they might be ſtill further inſtructed, ſtrengthned, edified and comforted by his Miniſtrations.

RECOLLECTIONS.

How good is it for us to draw near to God, who is the only Object of religious Worſhip, and is to be addreſſed as ſuch in our Families, as well as ſecret Retirements! They that truly fear him will be conſcientious in the Performance of all Acts of Piety and Morality, according to what Faith and Light they have; and will be importunate in their Prayers for further Guidance in his Way. And though theſe Regards to God and Duty are not the Righteouſneſs by which any of us are juſtified in his Sight, or for the Sake of which we can claim eternal Life; yet, as far as they are found in us, they are agreeable to his Perfections and Will; and, though attended with great Obſcurity, they lie as a Memorial before his Throne of Grace, for Good: Yea, they are accepted of him to ſuch a Degree, that, rather than the Souls that thus fear him ſhall periſh, for Lack of the Knowledge of Chriſt, he will diſpatch a Meſſenger from Heaven, to put them into the Way of being acquainted with him by the Word of the Goſpel. But God has appointed his Goſpel to be preached, not by Angels, but by Men, who are commanded to teſtify, among other Things, that Jeſus Chriſt was anointed to, and owned of God in the Meſſiah's Office, as an Evidence of which, he went about doing Good, and working Miracles of Power and Mercy of every Kind; that he, at length, was put to Death, and hung upon a Tree, under the Curſe of the Law; that as he died to make Atonement for Sin, he roſe again for the Juſtification of all that believe in him; and that he, in his human Nature, is appointed by God the Father, to be the Judge of the whole World at the laſt Day. How awful and endearing is his Character, as the only Saviour and Lord of all, to whom give all the Prophets witneſs, that through his Name whoever believes in him ſhall receive Remiſſion of Sins! Happy Souls, that are brought, by divine Providence, under the Preaching of Peace by Jeſus Chriſt, with a Deſign of ſpecial Grace toward them, and who appear before God to hear what he has to ſay to them, with Reverence and Attention, with all Readineſs of Mind to receive it, and with an Expectation of ſaving Benefit by it! The Holy Ghoſt loves to own, honour and ſet in with ſuch Miniſtrations, and ſuch Attendances upon them; and whilſt others wonder, they, who are favoured with his powerful Influence, will magnify God with Thankſgiving, Joy and Praiſe, as being admitted to all the Bleſſings and Privileges of the Goſpel-

† It's being ſaid, that *Peter commanded* them to be baptized, ſeems to import, that it was done by ſome of the believing Brethren of the Circumciſion who attended him, they, probably, being Miniſters, and not immediately by his own Hands: Though, perhaps, his commanding them to be baptized may only mean, that he commanded Water to be provided for baptizing them.

* *Grotius* obſerves, that in *the Name of Chriſt* is tacitly underſtood *the Father*, who anointed him, and *the Spirit*, with whom he was anointed to his Office as the Meſſiah; and this may be the Reaſon of it's being generally recorded in this Manner in the *Acts* of the Apoſtles. And as theſe *Gentile* Proſelytes of the Gate had before believed in God the Father, and could not but now believe in the Holy Ghoſt, under whoſe powerful Influence they felt themſelves to be at this very Time; there was the leſs Need of taking Notice that they were baptized into the Belief and Profeſſion of the Sacred Three; though it is not to be thought, but that the Apoſtle kept to the Form of adminiſtring the Ordinance, which Chriſt himſelf had expreſsly preſcribed, as to be done in the Name of the Father, and of the Son, and of the Holy Ghoſt. (*Matt.* xxviii. 19.) See the Note on *Chap.* ii. 38.

10 *And this was done three Times; and all were drawn up again into Heaven.*

10. And the Vision and Voice were repeated three Times over, to shew that the Thing intended was certain, and to engage my Attention, and prevent Mistakes; and then the whole Scene was regularly withdrawn, being taken up again into Heaven, from whence it came.

11 *And behold, immediately there were three Men already come unto the House where I was, sent from Cesarea unto me.*

11. And still further to instruct and confirm me in the Design of all this; whilst I was thinking of it with Wonder, and was hesitating in my own Mind about it, Observe a remarkable Occurrence, answerable to a Premonition, which the Spirit of God had just before given me of it. (*Chap.* x. 19.) There were, at that very Instant, three Messengers actually arrived, who had enquired me out, and were below at *Simon*'s House, and had been sent from *Cæsarea*, to desire me to go with them thither.

12 *And the Spirit bade me go with them, nothing doubting. Moreover, these six Brethren accompanied me, and we entered into the Mans House.*

12. And in the previous Notice, which the Holy Spirit gave me of them, by an immediate powerful Suggestion, he commanded me to comply with their Request, without Fear or Scruple, though they were *Gentiles*: Accordingly, upon this Warrant, I went along with them; and for proceeding with the utmost Caution, and preventing Offence, I took with me from *Joppa* the six *Jewish* Brethren here present, to be Witnesses of all that might pass; and, as they can certify, we all went together into *Cornelius*'s House, were I found him, and several of his Relations and particular Friends, waiting for me. (*Chap.* x. 24.)

13 *And he shewed us how he had seen an Angel in his House, which stood, and said unto him, Send Men to Joppa, and call for Simon, whose surname is Peter:*

13. And upon my asking the Reasons of his sending for me, he told me, that having set apart some Time for solemn Fasting and Prayer, in his own House and Family, four Days before I saw him, (*Chap.* x. 29, 30.) he was favoured with a Vision of an Holy Angel, in the Form of a Man, who stood before him in shining Garments, like an Inhabitant of the heavenly Regions, where all is Light; and, assuring him that his Prayer, for further Discoveries of God's Mind and Will, were answered, (*Chap.* x. 31.) charged him to send faithful Messengers to *Joppa*, and there to enquire for one *Simon*, who was particularly known and distinguished by his Sirname *Peter*.

14 *Who shall tell thee Words, whereby thou and all thy House shall be saved.*

14. He, said the Angel, having a Commission to preach the Gospel, will instruct you into the Knowledge of the true Messiah, and of the only Way of Salvation through him; that you and your Houshold may come under the Promises, and be Partakers of the Privileges, which belong to the spiritual Seed of *Abraham*, according to the Tenor of the Covenant as made with him; and that a spiritual and eternal Salvation, which has heretofore been confined to the *Jews*, may now come to your *Gentile*-Family, through Faith in the Saviour, whom *Peter* will preach unto you.

15 *And as I began to speak, the Holy Ghost fell on them, as on us at the Beginning.*

15. Upon hearing this, and comparing *Cornelius*'s Vision with my own, I clearly understood, and was fully confirmed in the Meaning of both, as carrying a divine Command, that I should communicate the Gospel to those *Gentiles*,

tiles, who were Proſelytes of the Gate, and as ſuch feared the Lord: And as ſoon as I began to preach Chriſt to them, in his awful and endearing Characters, and to recommend him as the proper Object of their Faith, in order to their receiving the Remiſſion of Sins, (*Chap.* x. 36—43.) God ſignally owned the Word of his Grace, by ſhedding down the Holy Ghoſt, who came upon them, not only with gracious Influence to enlighten their Minds and change their Hearts; but likewiſe, in an immediate and miraculous Manner, beſtowing upon them the Gift of Tongues, even as he did on us, the Apoſtles, and other *Jewiſh* Believers, at the firſt wonderful Effuſion of the Spirit, on the famous Day of Pentecoſt. (*Acts* ii.)

16 *Then remembred I the Word of the Lord, how that he ſaid, John indeed baptized with Water; but ye ſhall be baptized with the Holy Ghoſt.*

16. Then, to my ſtill further Satisfaction and Joy, I could not help reflecting upon that well known Promiſe of our bleſſed Lord, juſt before he took his affecting leave of us, and aſcended up to Glory, (*Acts* i. 5.) ſaying, *John*, my Forerunner, indeed adminiſtred to you the Baptiſm of Water; but, as the Fruit of my Exaltation at the Father's Right-Hand, ye ſhall be Partakers of a much nobler and more efficacious Baptiſm, of which his was a lively Emblem, by my ſhedding down the Holy Ghoſt, in all his Gifts and Graces, abundantly upon you: And I can't but obſerve, with Pleaſure, how this glorious Promiſe was as truly and evidently fulfilled in theſe *Gentile*-Converts, as it had been before upon ourſelves, and other native *Jews*.

17 *Foraſmuch then as God gave them the like Gift as* he did *unto us, who believed on the Lord Jeſus Chriſt, what was I that I could withſtand God?*

17. In as much therefore as God, in the Riches, Freeneſs and Sovereignty of his Grace, undeniably conferred on thoſe Believers the like precious Gift of the Holy Ghoſt, as he had done, at the Beginning of this new Diſpenſation, upon us, the natural Seed of *Abraham*, who received and truſted in Chriſt by Faith, as our Lord and Saviour, and the anointed of God to all his Offices of Prophet, Prieſt and King; Who was I, or what do ye take me to be, that I ſhould be deſirous, or, had I been ſo wicked, that I ſhould be able (κωλυσαι) to hinder or defeat the Will and Counſel, Authority, Power and Grace of God, which in ſo wonderful a Manner appeared to them? Or that they having the Thing ſignified, I ſhould refuſe applying the Sign of it to them in Baptiſm? I would not, I could not, I durſt not go about to deny them this Privilege, and ſo fight againſt God.

18 *When they heard theſe Things, they held their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles granted Repentance unto Life.*

18. This free and genuine Account, which the Apoſtle *Peter* gave of all the Tranſactions that had paſſed, relating to this grand Affair, was ſo ſatisfactory and ſtriking, that as ſoon as the reſt of the Apoſtles and all the Brethren, who had before been highly offended at him for it, heard how the Lord himſelf ſo manifeſtly directed, ordered and ſucceeded it, they were thoroughly pacified, and had not one Word to object againſt it, or againſt *Peter*, for intereſting himſelf ſo far in it. On the Contrary, all their Prejudices againſt

againſt theſe uncircumciſed *Gentiles*, were turned into brotherly Love and Affection toward them, their Envy into Joy, and their Murmurings into Praiſe; and they immediately broke out into lively and ſolemn Aſcriptions of Glory to God, on Accouut of this extenſive, unexpected Diſplay of his Power and Mercy, and unexampled Advancement of the Redeemer's Cauſe and Intereſt, ſaying, with high Approbation and holy Extaſy, From all this it appears with demonſtrative Evidence, that God, in the ſurprizing Riches of his Grace, and by the mighty Operation of his Hand, has freely vouchſafed to the once abandoned *Gentiles* themſelves, a ſincere Repentance for Sin, and Converſion to himſelf, which has brought them to a ſpiritual Life, and ſhall iſſue in eternal Life, that they may ſhare with us in all the Privileges and Bleſſings of his Covenant here, and may ſit down with *Abraham*, *Iſaac* and *Jacob*, in the Kingdom of God for ever.

19 *Now they which were ſcattered abroad upon the Perſecution that aroſe about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the Word to none but unto the Jews only.*

19. Now till this firſt Admiſſion of the devout, though uncircumciſed *Gentiles*, to the Faith and Fellowſhip of the Goſpel; thoſe miniſtring Servants of Chriſt, who had been, four or five Years before, driven from *Jeruſalem* to all Parts of *Judea* and *Samaria*, by the Severities of the Perſecution, which immediately, upon *Stephen*'s Death, was raiſed and carried on, with great Fury by *Saul* before his Converſion, in Concert with other inveterate Enemies to Chriſtianity; (*Chap.* viii. 1.) theſe Servants of Chriſt, I ſay, were indefatigably laborious in going about, and preaching the glad Tidings of Salvation through *Paleſtine*, till at length they went further, and reached as far as to *Phenicia*, a Province in the Coaſt of *Syria*, and to *Cyprus*, one of the largeſt Iſlands in the *Mediterranean*, and to *Antioch*, the Metropolis of *Syria*: (See the Note on *Chap.* xiii. 14.) But in all theſe Diſperſions, till now, they confined their Miniſtrations of the Word of Faith to the *Jews* only, whom they met with in thoſe *Gentile*-Countries; they not, as yet, underſtanding that the Goſpel was to be preached to any other Sort of People.

20 *And ſome of them were Men of Cyprus, and Cyrene, which when they were come to Antioch, ſpake unto the Grecians, preaching the Lord Jeſus.*

20. And ſome of theſe Preachers were Inhabitants of *Cyprus*, and others of *Cyrene*, a noted City in *Africa*, who hearing of the Converſion of *Cornelius*, and of his Family and Friends, all Proſelytes of the Gate, and how it had been repreſented to, and approved of by, the Apoſtles and Brethren at *Jeruſalem*; (*ver.* 18.) they, arriving at *Antioch*, took Encouragement from thence to apply themſelves not only to ſuch *Jews* as uſed the *Greek* Language *, but likewiſe to

* Some Copies read (Ελληνιστας) the *Grecians*; but the *Alexandrian* Manuſcript, and the *Vulgate*, *Syriack*, *Arabick* and *Ethiopick* Verſions read (Ελληνας) the *Greeks*. *Vid Mil. in Loc.* I have therefore taken both into the Paraphraſe, but am inclined to think that the *Greeks*, or devout *Gentiles*, were principally, if not only intended; becauſe this beſt ſuits the Senſe, Connection and Order of the

to the devout *Gentiles*, who were ſometimes called the *Greeks*; preaching to them a crucified, riſen and exalted Saviour, who is Lord of all.

21 *And the Hand of the Lord was with them: And a great Number believed, and turned unto the Lord.*

21. And the Arm of the Lord was revealed; (*Iſ.* liii. 1.) his mighty Power attended their Miniſtrations, not merely in the wonderful Miracles, that were wrought to confirm their Doctrine, which Multitudes ſaw, and all might ſee, without any ſaving Advantage to themſelves; but alſo in effectually working with it upon the Souls of their Hearers: And this produced ſuch glorious and happy Fruits, that Abundance of them believed in the Lord Jeſus Chriſt: And, as an Evidence of the Sincerity of their Faith, they, like a willing People in the Day of his Power, were turned in Heart and Life from all their Self-Confidences, and all their Iniquities to him, as their only Saviour, the Lord their Righteouſneſs and Strength, and to God through him, as their chief Good and higheſt End.

22 *Then Tidings of theſe Things came unto the Ears of the Church which was in Jeruſalem: And they ſent forth Barnabas, that he ſhould go as far as Antioch.*

22. The joyful News of this great Harveſt, not only of Helleniſt *Jews*, but likewiſe of *Gentile*-Proſelytes of the Gate, ſoon reached the Church, which, notwithſtanding the Violence of the Times, ſtill ſubſiſted at *Jeruſalem*, under the Care and Direction of the Apoſtles, who frequently reſorted thither: And as *Barnabas* was a Man of excellent Talents, and a Native of *Cyprus*, (*Chap.* iv. 36.) the Church at *Jeruſalem*, in Concurrence with the Apoſtles, deputed* and ſolemnly ſet him apart, as a proper Perſon to be ſent into thoſe Quarters, that he might go through them, (διελθειν) even as far as *Antioch*, to ſalute the New Converts there, in the Name of the Lord, and to further aſſiſt and eſtabliſh them in the Faith, Hope and Holineſs of the Goſpel.

23 *Who when he came, and had ſeen the Grace of God, was glad, and exhorted them all, that with Purpoſe of Heart they*

23 Though this was a long Journey, *Antioch* being about three hundred Miles diſtant from *Jeruſalem*, he willingly undertook it, for the Service of Chriſt and immortal Souls; and when, upon his Arrival at that great City, he ſaw the evident Tokens and Fruits of the Grace of God, which had made a wonderful Change upon the Hearts, and the

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the Hiſtory: For the Converſion of the *Grecians* or *Helleniſts*, who were as properly *Jews* as any others, (See the Note on *John* xii. 20.) was taken Notice of before in the Courſe of the Hiſtory; (*Chap.* vi. 1) and they ſeem to be intended by the *Jews* mentioned *ver.* 19. of this *Chap.* who are called the *Twelve Tribes ſcattered abroad*, *Jam* i. 1. But here the *Greeks* are oppoſed to the *Jews*; and an orderly Account is given of the Time when the Goſpel was firſt preached, and embraced among the devout *Gentiles*, or Proſelytes of the Gate, conſequent to it's being received by the Helleniſt *Jews*; and ſo it's gradual Advances through *Judea* and *Samaria*, to the utter[most] Parts of the Earth, is ſet in a clear and regular View. *Vid. Miſcel. Sacr. Eſſay*, 1st, *Sect.* 5, *&c.* But afterwards great Debates aroſe about the Believers being circumcized. See Lightfoot's *Harmony of the New Teſtament*, Vol. I. p. 286.

* This *ſending forth* of *Barnabas* by the Church at *Jeruſalem*, ſeems to be like what was afterwards done by the Church at *Antioch*, when *Barnabas* and *Saul* were ſeparated for the Work whereunto the Holy Ghoſt called them, with Faſting and Prayer and Impoſition of Hands, and were ſent away. *Chap.* xiii. 1, 2, 3.

would cleave unto the Lord.

Lives and Converſation of Multitudes there, he, like a true Son of Conſolation and of Exhortation, (παρακλησεως *Chap.* iv. 36.) laid himſelf out, to the utmoſt, in ſtirring up their pure Minds, and encouraging them, by many comfortable and perſuaſive Conſiderations, taken from the Riches and Freeneſs of that Grace, which had manifeſted itſelf to them, in the ineſtimable Bleſſings it had conferred upon them, in the Securities and Hopes it afforded them, and in the endearing, as well as ſolemn Obligations it laid upon them, to adhere to Chriſt, and to abide by their holy Profeſſion of his Name, in a Way of Dependence upon him, and Devotedneſs to him, with Stedfaſtneſs and Perſeverance, and with all the united Powers of their Souls.

24 *For he was a good Man, and full of the Holy Ghoſt, and of Faith: And much People was added unto the Lord.*

24. For this *Barnabas* was a Man of a moſt excellent Spirit and Temper, diſintereſted, obliging, courteous, generous and benevolent, and abundantly furniſhed with the Gifts and Graces of the Holy Spirit, and with an extenſive Knowledge of the Doctrines of Chriſt, and a ſtrong and lively Faith in him, as revealed therein: And the Lord Jeſus attended his Miniſtrations to the People of this Place, with ſuch efficacious Power on their Hearts and Conſciences, that ſtill many more were wrought upon to believe in him, and to enter into a ſolemn Profeſſion of his Name *, by their being baptized and brought into a Church-State, for walking in all the Ordinances of the Lord, and in the Fellowſhip of the Goſpel;

25 *Then departed Barnabas to Tarſus, for to ſeek Saul.*

25. Then ſo large a Field of Service opening in this populous City, *Barnabas*, intent upon his Lord's Work, and deſirous of having a faithful Fellow-Labourer in this Harveſt, and having heard that *Saul* was about an hundred Miles off, preaching at, and round about *Tarſus*, a chief City of *Cilicia*, and his native Place, (*Chap.* xxi. 39.) he went thither to find him out; who having been born on *Gentile* Ground, was the more likely to be acceptable among the Proſelytes of the Gate; and whom he highly eſteemed, and, about three or four Years before, had introduced and recommended to the Apoſtles at *Jeruſalem*, as an eminent Inſtance of ſovereign Grace, and as a very able and zealous Advocate for the Cauſe of Chriſt. (*Chap.* ix. 27, 28, 29.)

26 *And when he had found him, he brought him into Antioch. And it came to paſs, that a whole Year they aſſembled*

26. And when he met with him, he acquainted him with the wide and effectual Door, that was opened at *Antioch*; and was ſo far from ſeeking his own Honour, or having any Uneaſineſs at the Thought of being out-ſhone by a brighter Light, that he entreated *Saul*'s Aſſiſtance, who cheerfully accompanied him thither. And God having ſtill [illegible]ch more Work for

* *Added to the Lord*, may be of much the ſame Import with added to the Church, *Chap.* ii. 47; and ſo may intimate, that theſe believing Proſelytes of the Gate were, together with the Helleniſt *Jews*, formed into a Church-State, upon their firſt Converſion at *Antioch*, as the believing *Jews* had been before at *Jeruſalem*.

them

themſelves with the Church, and taught much People; and the Diſciples were called Chriſtians firſt in Antioch.

them to do at that Place, his Providence ordered their ſtaying there a full Year; during which Time they improved all Opportunities for frequently aſſembling with, and miniſtring to this New Church of devout *Gentiles*, that had embraced the Faith of Chriſt; and they preached the Goſpel promiſcuouſly and freely to Abundance of other People, that came to attend on their Miniſtrations: And whereas hitherto the *Jewiſh* Converts had been called by their Enemies, in a Way of Reproach, *Galileans*, *Nazarenes*, and the like; and by one another, *Diſciples*, *Believers*, *Brethren*, the *Saints*, and the *Church*, to denote their Acknowledgment of Jeſus as their Maſter, and their Faith and Love, Piety and Holineſs, in Conformity to the Doctrine they had learned of him; ſo God put a peculiar Honour upon this Church of converted Proſelytes, calling them by another, and *a new Name*, which it was propheſied *the Mouth of the Lord ſhould name.* (*Iſa.* lxii. 2. and lxv. 15.) For as the various Sects of Philoſophers, *Platoniſts*, *Epicureans*, and others, took their Names from their firſt Founders; ſo theſe Believers at *Antioch* were the firſt, who in a ſtill higher Senſe, not without Warrant from divine Intimations, * publickly and ſolemnly took upon themſelves the Name of *Chriſtians*, in Oppoſition to unbelieving *Jews* and *Heathens*, and all Sorts of Infidels; thereby profeſſing, and glorying in their Relation to *Chriſt*, as the only anointed Saviour; in their entire Dependence upon him, holy Unction and high Expectations from him; and in their Obligations, Devotedneſs and Obedience to him, and Imitation of him; and thereby ſhewing that all invidious Diſtinctions between believing *Jews* and *Gentiles* ſhould ceaſe for ever, now they were incorporated together into one and the ſame Body of Chriſt.

27 *And in theſe Days came Prophets from Jeruſalem unto Antioch.*

27. And as there were Prophets in the Chriſtian-Church, † who were eminent Miniſters, next in Office to the Apoſtles, (1 *Cor.* xii. 28.) and to whom the Spirit of Truth, according to Chriſt's Promiſe, (*John* xvi. 13.) revealed ſome future Events, for the Direction of the Church's Conduct in particular Caſes, and for the Confirmation of the Goſpel, when the Facts that were foretold ſhould come to paſs; ſo, about this Time, ſome of theſe holy and inſpired Men, having heard what great

* It is well known that (χρηματισθεὶς) the Word here uſed, commonly, if not always, in the *New Teſtament* ſignifies to be *divinely warned*, or *warned of God*: And this is the Senſe, in which our ſacred Hiſtorian uſed it, *Chap.* x. 22. and *Luke* ii. 26. It is therefore highly probable, that this is the *new Name, which the Mouth of the Lord named*, by immediate Suggeſtion to *Saul* and *Barnabas*, or to ſome of the *Antiochean* Believers; and that they thereupon took it ſolemnly upon them, as the diſtinguiſhing, and yet common Character of the Faithful in Chriſt Jeſus, in Oppoſition to all unbelieving *Jews* and *Heathens*. And as to it's having been taken upon them in a publick and ſolemn Manner, we are told that, in other Writers, this Word (χρηματισθεὶς) is uſed with Regard to Edicts and Proclamations, "ſuch particularly as contained the People's Profeſſions of Allegiance to Emperors, and the Privileges "granted by them to the People; after which mutual Declaration, the Emperor in that Place was pub-"lickly acknowledged, and the Account of State-Tranſactions were reckoned from that Æra." Dr *Stanhope's Paraphraſe on the Epiſtles*, &c. Vol. iv. p. 312.

† See a particular Account of theſe Prophets at large in Dr *Whithy's General Preface to the Epiſtles*, §. 12. and in *Miſcellan. Sacr.* Eſſay i. pag. 45.

Things God was doing in these Parts, came from *Jerusalem* to *Antioch*, to counsel, comfort and establish the Christians, and help forward the Work of the Lord there.

28 *And there stood up one of them named Agabus, and signified by the Spirit, that there should be great Dearth throughout all the World: which came to pass in the Days of Claudius Cesar.*

28. Among these, *Agabus* by Name, who afterwards foretold *Paul*'s Sufferings and Bonds, (*Chap.* xxi. 10, 11.) rose up one Day in a publick Assembly, and declared, by the Spirit of Prophecy, that as our Lord himself had predicted that *Famines* would be among the Signs, which should precede his coming to destroy *Jerusalem*; (*Luke* xxi. 11.) so there would very soon be such a Scarcity of Corn, as would be very extensive; would grievously oppress the whole Land of *Judea* in particular, * and even a great Part of the *Roman* Empire, to such a Degree, that the Poor would be in great Want of Bread; which accordingly fell out about two Years afterwards, in the fourth Year of the Emperor *Claudius Cæsar*.

29 *Then the Disciples, every Man according to his Ability, determined to send Relief unto the Brethren which dwelt in Judea.*

29. Then the Christians at *Antioch*, who were a trading People, and whom God had prospered in their secular Affairs, believing that he had revealed this important Secret to his Servant the Prophet; and taking it as a seasonable Hint of what he was about to do, and of what he called them to, by his Providence, came into a common Resolution and Agreement, that every one of them, in Proportion to his Ability and Abundance, (καθως ηυπορειτο τις) would cheerfully testify their Affection to their *Jewish* Brethren in the Faith, that resided in *Judea*; where the Poor, many of which received the Gospel, were very numerous, through a general Want of Traffick in those Parts; where the Difficulty of the Times to the poor Saints was exceeding great; and where the Famine was like to be most raging: For as these *Gentile* Converts had been made Partakers of their spiritual Things, by receiving the Gospel from thence; so they thought it their Duty to minister to them in carnal or temporal Things, (*Rom.* xv. 27.) by relieving their Necessities.

30 *Which also they did, and sent it to the Elders by the Hands of Barnabas and Saul.*

30. And as they had a willing Mind; so there was a Readiness to perform the good Purposes of their Hearts, which they did by making liberal Collections; and that their Bounty might be distributed with Faithfulness and Impartiality, as Need might require, they sent it, against the Days of Scar-

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* *Josephus*, who wrote principally about the Affairs of the *Jews*, says, in his Antiquities, *Lib.* xx. *Cap.* 2. That the Famine spread over their Country. And *Eusebius*, in his *Chronicon*, places it in the fourth Year of *Claudius*; and in his *Ecclesiastical History*, Lib. ii. Cap. 8. takes Notice, that it was recorded by Historians, who were most abhorrent of the Christian Religion, and that it oppressed the World, or the *Roman* Empire, (την οικουμενην) which, in the Days of it's Pride and vast Dominion, the *Romans* often stiled the whole World; (ολον vel πασαν την οικουμενην) and as *Luke* himself used the Phrase in this Sense, *Luke* ii. 1. it may not be necessary to confine the Extent of this Famine to the Land of *Judea*, as some learned Men have done: And though Mention is made, *ver.* 29. of the Disciples sending Relief, according to their Ability, to *Judea*, without taking Notice of their sending to any other Place; this may only intimate, that the Providence of God ordered, and over-ruled this Famine, so soon after the Conversion of the *Gentile*-Proselytes, to give them Opportunities of softening the Prejudices of the *Jews* in *Judea*, and ingratiating themselves with them, by their liberal Distributions to the Poor of that Country, which, perhaps, was most afflicted by the Famine's prevailing more there, than in other Parts.

city,

city, to the Officers †, and particularly the Deacons of the Church at *Jeruſalem*, by the Hands of *Barnabas* and *Saul*; who readily undertook this Service, and were glad of ſuch a favourable Opportunity of reporting there the great Things, that the Lord had done among the Proſelytes of the Gate at *Antioch*, of ſetting them in the moſt advantageous Light, and of cultivating a good Underſtanding between the *Jewiſh* and *Gentile*-Believers, and further helping the Faith and Joy of the Diſciples in *Judea*.

RECOLLECTIONS.

What a Pleaſure is it to hear of Sinners receiving the Goſpel; and how much more ſo, to ſee the evident Fruits of the Grace of God, as effectually working in them! The Honour and Intereſt of the dear Redeemer, and the Good of immortal Souls, are ſo eminently advanced hereby, that we ought to glorify God on this Account: And yet, alas! How apt are Prejudices, Envy and Jealouſy to riſe, in the Hearts of ſome weak Chriſtians, at the Thought of their Enemies, and Perſons of deteſted Characters, like the *Gentiles*, being made Partakers of equal Privileges and Bleſſings with themſelves! But the Servants of Chriſt muſt follow his Directions, and execute his Commiſſion, in Preaching the Goſpel to every Creature, how much ſoever ſome may be offended at it; and yet they ſhould be ready to clear their Conduct therein to ſcrupulous Minds, and to ſuch as would rejoice in proper Evidence, that it is of God, and that he owns it. Who are we, that any of us ſhould go about to withſtand God, who diſtributes his free Favours to whom he pleaſes, and over-rules even the Violence of Perſecutors to the ſpreading of the Goſpel; and who, by the Power of his Spirit attending it, brings great Numbers to believe and turn to the Lord! And when he has granted to any Repentance unto Life, what an Honour ſhould they count it to be veſted in the Privileges, and act up to the Profeſſion and Obligations, that are included in their being called after Chriſt's Name! How openly ſhould they avow their Character, as *Chriſtians*; and how cheerfully hold Communion one with another, though diſtinguiſhed by other Denominations, like the Circumciſed and the Uncircumciſed! How concerned ſhould they all be to cleave with full Purpoſe of Heart to the Lord! And with what Readineſs of Mind ſhould the Rich communicate to the Poor in Times of Want, and eſpecially in Times of great Scarcity and Famine, which never come upon the Earth without the Foreknowledge of God; and which his Providence ſometimes involves his own People in, for the Trial, Exerciſe and Improvement of their own, or of others Faith and Love, as well as of various other Graces, and of their ſelf-denying Obedience!

CHAP. XII.

Herod *perſecutes the Chriſtians, kills the Apoſtle* James, *and impriſons* Peter, 1—4. Peter *is brought out of Priſon by an Angel, in Anſwer to the Prayers of the Church for him*, 5—19. Herod, *in the Midſt of his Pride, is ſtruck by an Angel, and dies miſerably*, 20—23. *After his Death the Word of God prevails exceedingly, and* Barnabas *and* Saul *return to* Antioch, 24, 25.

TEXT.

1 NOW *about* [illegible] *that time*

PARAPHRASE.

1. ABOUT the Time [illegible] the Goſpel had ſuch a wonderful Spread among [illegible] Proſelytes of the Gate, as

† It is probable, that theſe Elders, and thoſe mentioned *Chap.* xv, were ſome of Chriſt's firſt Diſciples, upon whom the Holy Ghoſt had fallen in a plentiful Effuſion of Gifts and Graces, on the famous Day of *Pentecoſt*, *Chap.* ii; and that out of them the Prophets and Teachers were taken, and the firſt Deacons were choſen, *Chap.* vi. See *Miſcell. Sacr.* Vol. ii. p. 110—119.

well

Herod the King ſtretched forth his *Hands to vex certain of the Church.*

well as the *Jewiſh* Strangers at *Antioch*, and that *Agabus* foretold an approaching Famine, (*Chap.* xi. 26, 28.) *Herod* * *Agrippa*, a Man of the ſame Spirit with *Herod the Great*, who murdered the Infants of *Bethlehem*, in his Thirſt for the Blood of Jeſus, (*Matt.* ii. 16.) and with *Herod Antipas*, who cut off the Head of *John the Baptiſt*, and treated our Lord himſelf with Deriſion, (*Luke* ix. 9. and xxiii. 11.) This *Herod Agrippa*, who was King of *Judea* and *Galilee*, began to raiſe a freſh Perſecution againſt the Church at *Jeruſalem*, greatly diſtreſſing many of it's Members.

2 *And he killed James the Brother of John with the Sword.*

2. And after he had haraſſed, and inflicted various Puniſhments on ſome of leſs Note and Figure among them, he proceeded to ſtill bolder and more cruel Acts of Violence, even to the taking away the Life of the Apoſtle *James*, who was the Son of *Zebedee*, and Brother to the Apoſtle *John*, and for his Zeal and Fervour was ſirnamed by our Lord, a Son of Thunder. (*Mark* iii. 17.) And ſo, according to Chriſt's Prediction, (*Matt.* xx. 23.) he was baptized with the Baptiſm of Sufferings, and that even to the ſhedding of his Blood; and was the firſt of all the Apoſtles, that ſuffered Martyrdom for his Sake, which, † for the Manner of it, was by cutting off his Head with a Sword.

3 *And becauſe he ſaw it pleaſed the Jews, he proceeded further to take Peter alſo. (Then were the Days of unleavened Bread)*

3. And as one Act of Wickedneſs leads the Way to another, and *Herod* found that this Execution was very acceptable to, and highly ingratiated him with, the chief People among the *Jews*, ſuch as their Prieſts, Elders and Rulers, who continued to be inveterate Enemies to the Goſpel of Chriſt, he proceeded to apprehend the Apoſtle *Peter* alſo, juſt as the Paſchal Feaſt was coming on, with an Intention of making a Sacrifice of him, who was moſt remarkably active, bold and inſtrumental in the Converſion of *Jews*.

4 *And when he had apprehended him, he put him in Priſon, and delivered him to four Quaternions of Soldiers, to keep him, intending after Eaſter to bring him forth to the People.*

4. When therefore he had ſeized him by his Officers, he ordered him to be clapped up in Priſon, and committed him to the Care of ſixteen Soldiers, ſtrictly charging them to keep Watch and Ward over him, four at a Time in their Turns, that he might by no Means eſcape, as he had before; (*Chap.* v. 19.) *Herod* deſigning to bring him out, and expoſe him to the Rage of the People, after the Paſſover; but not during the Time of that Feſtival, leſt they, who were better affected toward the Chriſtians, than their Rulers were, (*Chap.* ii. 47.) ſhould claim their Privilege of begging that he might be releaſed to them, according to their Cuſtom at that Feaſt. (*Matt.* xxvii. 15.)

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* *Herod* was the Sirname of this *Agrippa*, and he was the Grandſon of *Herod the Great*, and the Nephew of *Herod Antipas*, the Tetrarch of *Galilee*, (*Luke* iii. 1.) and was himſelf not only made Governor of *Galilee* by *Caligula* in *Antipas*'s Room, but was confirmed therein, with the Addition of the Kingdom of *Judea*, by *Claudius Cæſar*, to whom he had been ſerviceable in obtaining his Advancement to the Imperial Crown: And he was the Father of that King *Agrippa*, before whom *Paul* was brought, and whom he almoſt perſuaded to be a Chriſtian, *Chap.* xxvi. 1—28.

† As far as I find, it is generally agreed, that, according to *Euſebius*'s Account, (*Eccleſ. Hiſt.* Lib. iii. Cap. 5.) *James* was beheaded with the Sword; and ſome have thought, that this was done by the Sword, as a more diſgraceful Way of Execution, than by the Axe.

5. For

5 *Peter therefore was kept in Priſon; but Prayer was made without ceaſing of the Church unto God for him.*

5. For this Reaſon, he kept *Peter* in cloſe Cuſtody, till a favourable Opportunity might offer for cutting him off: But the Church at *Jeruſalem*, being apprehenſive of his Danger, and of the great Importance of his Life to the Intereſt of Religion, and being full of Affection and Concern for him, united their earneſt, importunate and frequent Prayers to God, Day and Night, on his Behalf, in Faith and Hope that he would graciouſly and powerfully appear, in his own Way and Time, for his Deliverance.

6 *And when Herod would have brought him forth, the ſame Night Peter was ſleeping between two Soldiers, bound with two Chains; and the Keepers before the Door kept the Priſon.*

6. And as he gave them Opportunity and Space for fervent, ſolemn and repeated Addreſſes to a Throne of Grace, that he might gloriſy his own Name, as a God hearing Prayer; ſo he ſeaſonably, and in a ſurprizing Manner, anſwered their Supplications: For the very Night before the Day, which *Herod* had appointed to bring the Apoſtle out of Jail, in order to his being publickly put to Death; *Peter*, not being terrified by his Adverſaries, nor yet expecting immediate Deliverance, laid himſelf down and ſlept with a compoſed and quiet Heart, as knowing that he ſuffered for a good Cauſe; two of the Soldiers at the ſame Time being chained *, one to his Right-Hand, and another to his Left, to prevent his privately ſlipping away from them; and two others ſtanding as Sentinels at the Door of the Priſon, that none might force it's Locks and Bars, and open it for his Eſcape; in this Manner four at a Time kept Watch and Ward. (*ver.* 4)

7 *And behold, the Angel of the Lord came upon him, and a Light ſhined in the Priſon: and he ſmote Peter on the Side, and raiſed him up, ſaying, Ariſe up quickly. And his Chains fell off from* his *Hands.*

7. And whilſt every Thing was thus made as ſure, as poſſible, for detaining him, Behold how wonderfully God appeared at the critical Juncture, and ſurmounted all Difficulties in releaſing him! All on a ſudden, an Angel of the Lord, diſpatched from Heaven, entred the Priſon, and was ſurrounded with ſuch bright and glorious Rays, as enlightned the whole Room; and having rouſed *Peter* out of his Sleep, by giving him a Jog on his Side, he, † unawares to all the Soldiers, (*ver.* 18.) gently raiſed his Body; and, ſpeaking to him at the ſame Time, ſaid, Stand upon your Feet without Delay. Upon which the Chains, that faſtened him to the two Soldiers lying by him, were miraculouſly ſnapped aſunder, as if they had been but twined Thread, and fell off from his Hands.

8 *And the Angel ſaid unto him, Gird thyſelf, and bind on thy Sandals: And ſo he did. And he ſaith*

8. The Angel likewiſe ſaid to him, with Authority and engaging Kindneſs, Gird thoſe Clothes about you, in which you have lain, and are now clad; and put on your Sandals, tying them faſt with their Thongs to your Feet; which he accordingly did: And the Angel further added, Throw your

* The *Roman* Way of chaining Priſoners was, by faſtening one End of an Iron Chain of ſome Length to the Right-Hand of the Priſoner, and the other End to the Left-Hand or Arm of a Soldier, if but one had the Cuſtody of him; and by faſtening another Chain, in like Manner, to the Left-Hand of the Priſoner, and the Right of another Soldier, if he were committed to the Care of two, as *Peter* was.

† The Soldiers might be either caſt into a deep Sleep, or ſtruck with Blindneſs, or elſe with ſuch Confuſion and Aſtoniſhment at this awful and illuſtrious Appearance of the Angel, as made them incapable of obſerving what became of *Peter*.

looſe

unto him, Caſt thy Garment about thee, and follow me.

looſe upper Garment about you, and then come after me; intimating that he was ſent of God to deliver him out of Priſon, and out of the cruel Hands of *Herod.*

9 *And he went out and followed him, and wiſt not that it was true which was done by the Angel: but thought he ſaw a Viſion.*

9. And *Peter* obeying the Word of Command, without Heſitancy or Diſputing, readily followed his heavenly Guide, wherever he might go before him; and yet, knowing himſelf to have been in a ſound Sleep, he did not immediately apprehend, that all this Management of the Angel was really Matter of Fact; but rather imagined that he had only a clear viſionary Repreſentation of theſe Things, in a Dream, as though they had been real.

10 *When they were paſt the firſt and the ſecond Ward, they came unto the Iron Gate that leadeth unto the City, which opened to them of his own Accord: and they went out, and paſſed on through one Street, and forthwith the Angel departed from him.*

10. When the Angel had conducted him undiſcovered, through the firſt and ſecond Watches, that were ſet for the greater Safety in the Night *, they came to the Iron Gate, that ſtood between them and the City; and though it was exceeding ſtrong and heavy, and well faſtened with Locks and Bars, it, by an inviſible Power, was made to fly open, as readily, and all at once, as if it had opened merely of itſelf: Hereupon they went out of the Priſon-Yard with Safety, free from all Obſtructions that lay in their Way; and having walked together the Length of one Street in the City, which brought the Apoſtle out of the Clutches of his Keepers, and into his own Knowledge, and gave him a fair Opportunity of ſhifting for himſelf, the Angel immediately diſappeared; there being no further Occaſion for extraordinary Aſſiſtance, to compleat his Eſcape.

11 *And when Peter was come to himſelf, he ſaid, Now I know of a Surety, that the Lord hath ſent his Angel, and hath delivered me out of the Hand of Herod, and* from *all the Expectation of the People of the Jews.*

11. Then *Peter*, being alone, and having recovered himſelf from the Extaſy and Surprize, which had made him ready to think of himſelf, as only like one who dreamed of Things, that were too great and good to be true; he, in a compoſed Reflection on all the Circumſtances of the Caſe, ſaid in his own Mind, I am now thoroughly aſſured, that this was no imaginary Scene, by Way of divine Premonition of what ſhould be; but that the Lord Jeſus has actually ſent one of his holy Angels, who are all miniſtring Servants unto the Heirs of Salvation; (*Heb.* i. 14.) and that, by the kind Miniſtration of this Meſſenger from Heaven, he has miraculouſly delivered me out of *Herod*'s Power, who thought he had got me ſafe; and has diſappointed the Hopes of thoſe unbelieving and malicious *Jews*, who were looking and longing for my Death.

12 *And when he had conſidered* the Thing, *he came to the Houſe of Mary the*

12. And when he had deliberated with himſelf what might be his Prudence and Duty to do, for improving this extraordinary Deliverance, he went, under a happy Direction of Providence, to the Dwelling-Houſe of *Mary*, one of his

* It is moſtly thought, that the Iron Gate was in the Suburbs, becauſe the Iron Gate is ſaid to have led into the City; but then one would be apt to expect, that, being already out of the Priſon, ἐξελθόντες, *they went out* to the City, ſhould rather have been, *they went into*: It therefore ſeems, that the Iron Gate, which led into the City, was only a ſtrong *outward* Gate between the Priſon and the City, whether the Priſon itſelf were within, or without the Walls; and, perhaps, the firſt and ſecond Watches were rather ſuch, as were placed in the Priſon-Yard for greater Security, than publick Watches belonging to the City.

Friends,

Mother of John, whose surname was Mark, where many were gathered together, praying.

Friends, (who was the Sister of *Barnabas*, (*Col* iv 10) and the Mother of *John Mark*) where a considerable Number of the Church were assembled together, as they used to do in the Night, for Fear of the *Jews*; (*John* xx. 19) and, encouraged by Christ's Promise, (*Matth.* xviii. 19, 20) were spending Time in solemn Prayer, as they had often done before, (*ver.* 5) for their beloved Apostle in Bonds, that God would appear for him at this critical Juncture, since *Herod* had resolved to proceed against him the next Morning. (*ver.* 6)

13 *And as Peter knocked at the Door of the Gate, a Damsel came to hearken, named Rhoda.*

13. And as soon as *Peter* knocked at the Door of the Porch (την θυραν τε πυλωνος) of the House, a young Woman, whose Name was *Rhoda*, went to listen, and enquire who he was, or whom he would speak with, and what his Business might be at that unseasonable Time of Night, that she might be satisfied whether it were a Friend, or an Enemy, before she would venture to let him in.

14 *And when she knew Peter's Voice, she opened not the Gate for Gladness, but ran in, and told how Peter stood before the Gate.*

14. Upon *Peter*'s telling her his Name, and desiring to be let in, she, well knowing his Voice, was so excessively transported with Joy, and surprized at the unexpected and unlikely Event, that she had not Patience, and Presence of Mind enough, to open the Door, but ran back with all Speed to the Company, and told them, that *Peter* himself stood at the Door, seeking Entrance; God having answered their Prayers, *while they were yet speaking*, according to his Promise. (*Isa.* lxv. 24.)

15 *And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his Angel.*

15. Then they being as much surprized, as she, and knowing that he was in fast Hold, cried out, *That* is impossible; some Excess of your Passions therefore must certainly have turned your Brain, and made you talk thus wildly: But she persisting, like one in her Senses, that she was positively sure it was he; they concluded * that it was either some Messenger from him, who spoke like him, or mentioning his Name was misunderstood, as though he had called himself *Peter*; or that it was an Angel from Heaven, who, imitated the Tone of his Voice, and came to bring them some Tidings concerning him.

16 *But Peter continued knocking: And when they had opened* the Door, *and saw him, they were astonished.*

16. But while they were debating the Matter, *Peter*, finding that the Family was up, continued still knocking; and the Company, being desirous to see how far the young Woman might be in the Right, ordered the Door to be opened: And when, upon seeing the Apostle, they were satisfied it was really he himself, they were exceedingly

* As the Word [illegible] signifies a *Messenger*, as well [illegible] *Angel*, I have taken in both Senses; but am inclined to think that the last was intended, because Angels often appeared in those Days, and an Angel was more likely, than a Messenger from *Peter*, to imitate his Voice; and these Disciples seem to have received the common Notion of the *Jews* in those Days, that every good Man had his tutelar or guardian Angel, who, on special Occasions, could assume the Shape and Voice of the Man himself: tho' it don't appear that there is any Foundation, in the Word of God, for this Conceit, of each one's having his particular guardian Angel, in Distinction from others. *Vid. Calv. in loc.*

amazed to think how he got thither, and could not forbear aſking him about it.

17 *But he beckoning unto them with the Hand to hold their Peace, declared unto them how the Lord had brought him out of the Priſon. And he ſaid, Go ſhew theſe Things unto James, and to the Brethren. And he departed, and went into another Place.*

17. But as no Time was to be loſt in particular Enquiries and Anſwers, leſt his Enemies ſhould purſue and find him out; he made a Sign with his Hand, to intimate his Deſire, that they would be ſilent, and give him Audience; and then briefly told them in what a wonderful Manner the Lord Jeſus, by an Angel, had ſet him at Liberty: And as none of the other Apoſtles were preſent at this Aſſembly; but *James* the Leſs, the Son of *Alpheus*, (*Matth.* x. 3. See the Note there) was then † not far off, he ordered them to go and acquaint him, and the reſt of the Brethren, how miraculouſly he was brought out of Priſon, in Anſwer to their Prayers, that they might bleſs God for it, and be comforted and encouraged by it. Thereupon he took his leave of the Company, and went to another Place, that they might not be expoſed to Danger for his Sake, and that he might wait for a proper Opportunity of getting out of the Way of his Enemies, and going on with his Lord's Work, wherever he ſhould call him.

18 *Now aſſoon as it was Day, there was no ſmall Stir among the Soldiers, what was become of Peter.*

18. Now as ſoon as the following Day came on, the Guards awaking, miſſed their Priſoner, and were in the utmoſt Conſternation and Fright, in thinking what was become of *Peter*; one charging another with Neglect, and all of them being utterly at a Loſs to account for his Eſcape, and dreadfully apprehenſive that the Government would be extreamly ſevere upon them, as having connived at it, or been wanting in their Duty to prevent it, if not acceſſary to it.

19 *And when Herod had ſought for him, and found him not, he examined the Keepers, and commanded that* they *ſhould be put to Death. And he went down from Judea to Ceſarea, and* there *abode.*

19. And they had reaſon to be afraid of this: For when *Herod* ſent for him to be brought out of Jail, in order to the intended publick Execution, and perceived that he was gone; and when he had made Enquiry after him in the City, but could not find him, he, ſummoning the Soldiers to appear before him, ſtrictly examined thoſe four of them particularly, whoſe Turn it was to be on their Watch, how they came to loſe their Priſoner; and they being unable to give any Account of it, he forthwith ordered that their Lives ſhould go for his. After this, he ſet out from *Judea* to *Cæſarea*, where he continued for ſome Time *, to purſue his Diverſions in celebrating the Games, which *Herod* the Great had inſtituted to be obſerved every fifth Year to the Honour of *Cæſar*'s Memory.

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† It is uncertain whether *James* was there at that Time in *Jeruſalem*, or in ſome neighbouring Parts of the Country; but wherever he was, neither he nor any other of the Apoſtles could appear openly with Safety, becauſe of the Violence of *Herod*'s Perſecution, which now ſeemed to be moſt directly levell'd againſt ſuch *Apoſtles*, as were within his Reach; and therefore all the reſt of them were gone from that City.

* *Joſephus* ſays, that he went down to *Cæſarea* for this Purpoſe; and that it was at the End of the third Year of his Reign over all *Judea*. *Vid. Antiq. Lib.* xix. *cap.* 8.

20. And

20 *And Herod was highly displeased with them of Tyre and Sidon: But they came with one Accord to him, and having made Blastus the Kings Chamberlain their Friend, desired Peace; because their Country was nourished by the Kings* Country.

20. And as this *Herod Agrippa* was highly offended with, and (θυμομαχων) threatened to make War upon the People of *Tyre* and *Sidon*, for some Misdemeanours which he charged them with; so they took the Opportunity, whilst he was in their Neighbourhood, of sending Ambassadors to him, by a united Deputation from both those Cities, to make their Submission and appease his Resentment: And having obtained the Friendship of *Blastus* the King's Chamberlain, who had his Ear, they made Use of his Interest to procure their Reconciliation with him; which was highly necessary for them, because, being a numerous and trading People, and having little Land of their own, they could not well subsist without a Supply of Corn, Honey and Oil, and such like Provisions from *Judea*, and other Parts of the King's Dominions, (1 *Kings* v. 11. and *Ezek.* xxvii. 17.) which they feared he would prohibit, unless the Breach were made up between him and them.

21 *And upon a set Day, Herod arayed in Royal Apparel, sat upon his Throne, and made an Oration unto them.*

21. And upon an appointed Day, when there was a great Concourse of all Ranks and Orders of Men, *Herod* appeared in wonderful Pomp and State, cloathed with magnificent glittering Robes of Silver-Brocade, which by the shining of the Sun upon them, perfectly dazzled the Eyes of the Spectators, and gave him a most awful and august Appearance: Thus arayed, he placed himself on his Royal Seat, and made a fine Speech to the People, in Praise of *Cæsar*'s Memory *, and of his own high Pretensions, and great Goodness in passing by the Offence of the Inhabitants of *Tyre* and *Sidon*, upon their Submission to him.

22 *And the People gave a Shout*, saying, It is *the Voice of a God, and not of a Man.*

22. Thereupon the People, partly pleased with his Discourse, and partly desirous to gratify his Pride and Ambition, surrounded him with Shouts and Applauses, as tho' he were a God †, saying, An Oration delivered with such Majesty and Sweetness, Eloquence and Force, is rather the Voice of an incarnate Deity, or at least of one that deserves to be deified, than of a meer mortal Man.

23 *And immediately the Angel of the Lord smote him, because he gave not God the Glo-*

23. But (δε) God soon humbled him, in a most exemplary Manner, for the Iniquity of his Pride, and of his Cruelty to the Servants of Christ, as he had some other haughty Tyrants and Persecutors before him: For as *Ne-*

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* It is very probable, that this Oration was suited both to the Occasion of the Assembly, in Honour of *Cæsar*'s Memory, and to the Affairs that lay between *Herod* and the Inhabitants of *Tyre* and *Sidon*, who are the proper Antecedent to *them*, to whom this Oration was made; and that it was calculated to extol his own, as well as *Cæsar*'s Praises, on Account of his Power over them, and Condescension to [illegible]. *Josephus* tells us, that this was [illegible] second Day of that Festival; and that *Herod* went early in the Morning into the Theatre [illegible]ed with a Robe of curious Workmanship, all of Silver, which reflected the Rays of the rising Sun with such Lustre, as struck the Eyes of them, that looked upon him, with a sort of Dread and Horror. *Antiq. l.* xix. *c.* 8.

† Such blasphemous Flattery was the more criminal in this Company, as many of them were *Jews*, who professed to abhor the Polytheism of the Heathens; and perhaps they designed it as an Affront to Christ, by setting up *Herod*, in Opposition and Preference to him, who had spoke of himself as God incarnate.

ry: and he was eaten of Worms, and gave up the Ghoſt.

buchadnezzar, amidſt his imperious Boaſts, was driven from his Throne, and levelled with the Brutes, (*Dan.* iv. 31. &c.) and *Belſhazzar*, whilſt he was lifting up himſelf againſt the Lord of Heaven, had an aſtoniſhing Notice of the Loſs of his Kingdom; (*Dan.* v. 22—28.) ſo the Angel of the Lord, as a Miniſter of Juſtice, immediately ſtruck *Herod* with a loathſome and mortal Diſeaſe *, becauſe his Vanity was ſo tickled with the impious Flatteries of the People, that inſtead of checking and rebuking them, he was fond of taking thoſe divine Honours to himſelf, which were due, and ought to have been aſcribed to God only: And ſo malignant was his Diſtemper, that, in the Compaſs of five Days, he was in a Manner devoured by Worms, which bred in his putrified Fleſh, and preyed upon it, till he finiſhed his wretched Life by a moſt deplorable Death.

24 *But the Word of God grew and multiplied.*

24. In the mean while, notwithſtanding the late fierce Oppoſition and Cruelties of *Herod* againſt the Chriſtians, but eſpecially after he was cut off, in ſo aſtoniſhing a Manner, by the righteous Hand of God, the Goſpel was freely preached in many Places, and attended with great Succeſs in the Converſion of Multitudes, and in the Edification and Eſtabliſhment of the Diſciples in their moſt holy Faith.

25 *And Barnabas and Saul returned from Jeruſalem, when they had fulfilled* their *Miniſtery, and took with them John whoſe ſurname was Mark.*

25. And about this Time, *Barnabas* and *Saul* having diſcharged their Truſt at *Jeruſalem*, in delivering, and taking Care about a due Diſtribution of the Charity, ſent by the *Antiochian*-Chriſtians to the Believers there, (*Chap.* xi. 30) returned from thence back to *Antioch*, to carry on the begun Work of the Lord in that great City, and to be ſent from thence to ſtill remoter Parts among the *Gentiles*: (*Chap.* xiii. 1, 2, &c.) And they took along with them *John Mark*, at whoſe Mother's Houſe the Diſciples were met to pray for *Peter*, when he came to them, (*ver.* 12.) and who was *Barnabas*'s Nephew, (*Col.* iv. 10) that they might train him up for the Miniſtry; and that he might be aſſiſtant to them in their Travels and Labours; (*Chap.* xiii. 5.) Accounts of which are given at large in the following Parts of this Hiſtory.

RECOLLECTIONS.

Which ſhall we moſt wonder at, the Wickedneſs of Men in promoting, or the Wiſdom of God in over-ruling the Perſecution of the Church? This is an Iniquity made up of Selfiſhneſs and Pride, Raſhneſs and Cruelty; it is nothing *but divine Evil*; and as the Way of Sin is all down Hill, one Sin drags on another, and can't know how to ſtop ſhort of

* We have an Account at large of this Diſeaſe in *Joſephus*, and of *Herod*'s being forced to acknowledge that he, who was then cried up for a God, muſt die like a mortal Man. *Antiq. Lib.* xix. *c.* 8. And *Euſebius* has recited the whole Story of him, as an Atteſtation to the Truth of the Scripture-Hiſtory of it. *Vid. Eccleſiaſt. Hiſt. l.* ii. *c.* 10. See alſo *Whitby* on this Place, for various Inſtances of the like miſerable Exits of violent Perſecutors, who were eaten up of Worms.

uſurping

uſurping God's Prerogative, and of impriſoning and murdering the beſt of Men: But how pleaſing ſoever all this may be to ignorant and furious Bigots, and how much ſoever applauded by mean ſpirited Flatterers; it is highly offenſive to the merciful and holy God, who often, in Jealouſy for his own Glory, makes the haughty and moſt violent Perſecutors memorable Examples of his dreadful Vengeance, and delivers his faithful Servants out of their Hands: O with what amazing Management does his Providence operate, in overruling the worſt that Men can do, to ſubſerve the Propagation of the Goſpel, and the Encreaſe of the Church; and in ſeaſonably cutting off it's implacable Enemies, amidſt all their Pomp and Grandeur! The Prayers of his People, are their Arms of Defence, and well, one Time or other, prove too hard for all that oppoſe them; when God pours down his Spirit of Grace and Supplication, it is a Sign that their Deliverance is at Hand; and the Time of their Extremity is his Opportunity to ariſe for their Help; in the Mount of the Lord it ſhall be ſeen; he will rather ſend an Angel from Heaven, than not execute his kind Deſigns toward them. But when he affords them ordinary Means for their Preſervation, Miracles are needleſs, and they ought not to expect them.

CHAP. XIII.

Saul *and* Barnabus *are ſolemnly ſeparated to their Apoſtolick Office among* Gentiles, *as well as* Jews, *in the Church at* Antioch, 1—3. *Their firſt Apoſtolick Journey, beginning at* Seleucia, *and proceeding from thence to* Salamis *and* Paphos *in the Iſle* Cyprus, 4—7. *Their Rencounter at* Paphos *with* Elymas *the Sorcerer, and converting* Sergius Paulus, 8—12. Saul, *who from that Time is called* Paul, *goes with* Barnabas *and others to* Perga *in* Pamphylia, *and from thence to* Antioch *in* Piſidia, *were they preached Chriſt to the* Jews, *and* devout Gentiles, *many of which were converted*, 13—43. *But other* Jews *contradicting and blaſpheming, they waxed bold, and preached to the* idolatrous Gentiles *with great Succeſs*, 44—49. *And, the unbelieving* Jews *raiſing Perſecution againſt the Apoſtles, they depart from thence to* Iconium, *bearing their Teſtimony againſt thoſe Infidels, and leaving the Diſciples full of Joy*, 50—52.

TEXT.

1 NOW *there were in the Church that was at Antioch, certain Prophets and Teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the Tetrarch, and Saul.*

PARAPHRASE.

1. NOW in the Church at *Antioch*, the Metropolis of *Syria*, which, conſiſting moſtly of *Gentile* Converts, (See the Notes on *Chap.* xi. 20, 21.) was deemed the Mother-Church of the believing *Gentiles*, as that at *Jeruſalem* was of the believing *Jews*, and of all that ſhould be afterwards brought to the Faith of Chriſt; there were not only ordinary Preachers of eminent Gifts and Graces, but likewiſe a conſiderable Number of Prophets, who were the higheſt Rank of Officers next to the Apoſtles, (See the Note on *Chap.* xi. 27.) and were the principal Miniſters in this Church; as particularly the before-mentioned *Barnabas*, (*Chap.* xii. 25.) and * *Simeon*, who for his tawney

* Some have thought that this *Simeon*, was *Simon the Cyrenean*, who was compelled to bear the Croſs after our Lord to Mount *Calvary*. (*Matt.* xv. 21.)

Complexion,

Complexion, and the Colour of his Hair, was ſirnamed, by the *Latins*, *Niger*, which ſignifies *Black*: There were alſo * *Lucius*, a Native of *Cyrene*; and *Manaen*, who had been educated with *Herod Antipas*, the Tetrarch of *Galilee*, (*Luke* iii. 1.) and ſo was ſuch an intimate Friend and Favourite of that Prince, as might have expected great Preferments from him; but, Grace having reached his Heart, he, like another *Moſes*, deſpiſed them all for Chriſt: And, to name no more, there was the famous *Saul*, who lately returned hither with *Barnabas* from *Jeruſalem*.

2 *As they miniſtred to the Lord, and faſted, the Holy Ghoſt ſaid, Separate me Barnabas and Saul, for the Work whereunto I have called them.*

2. Whilſt, on a certain Day, theſe inſpired Prophets were leading, directing and aſſiſting the Worſhip of the Church, in Exhortations to them, and in Acts of religious Devotion to the Lord Jeſus, for the Honour of his Name, and in Obedience to his Commands; and while for the greater Solemnity and Continuance of the Service, and humbling of themſelves before him, they abſtained from the uſual Refreſhments of Nature, the Holy Ghoſt ſaid to them, by immediate Suggeſtion, and † with the Majeſty and Authority of a divine Perſon, Set apart *Barnabas* and *Saul* in a ſolemn Manner, as miniſtring Servants dedicated to me, and to the good Work to which I, together with the great Head of the Church, have appointed, called and anointed them, and inclined their Hearts, that they might go into diſtant Countries, and *preach among the Gentiles*, as well as *Jews*, *the unſearchable Riches of Chriſt*. (*Eph.* iii. 8)

3 *And when they had faſted and prayed, and laid their Hands on them, they ſent* them *away.*

3. Accordingly, when the Prophets, with the Concurrence of the Church, had ſpent ſome further Time in Faſting and Prayer, for recommending them to the Grace of God, (*Chap.* xiv. 26.) and for a Bleſſing on their Labours; and had laid their Hands upon them, as an Ordinance to their Faith, and as a Signal of further extraordinary Furniture and Aſſiſtance, which he would give them for fulfilling that Part of their Miniſtry, (απελυσαν) they diſmiſſed them, with high Approbation of their travelling, in the Quality of Apoſtles ‖, to *diſciple all Nations*, according to the Commiſſion

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* We read of one *Lucius*, who is mentioned by the Apoſtle *Paul*, as a Perſon of Note; (*Rom.* xvi. 21.) he might probably be the *Lucius* here ſpoken of as a Prophet; and Dr *Lightfoot* imagined, that this might be *Luke*, who was the Writer of this Hiſtory, and of that Goſpel which bears his Name.

† The Holy Spirit's uſing the perſonal Pronouns *I*, and *me*, in ſpeaking to the Prophets; and it's being ſaid, that he *called* the Apoſtles to their Work, and *they were ſent forth* by him, which are all perſonal Actions, ſhew him to be what we call a *Perſon*; and his ordering by his own Authority, and in an abſolute Way, that *Barnabas* and *Saul* ſhould be *ſeparated to him*, as Perſons devoted to his Honour and Service in the Work to which he called them, ſhews that he is a *divine* Perſon, or truly *God*.

‖ The Author of *Miſcellanea Sacra* has made it exceeding probable to me, that as it was neceſſary for an Apoſtle to have ſeen the Lord after his Reſurrection from the Dead; ſo *Saul*'s late Journey with *Barnabas* to *Jeruſalem*, was the Time when he ſaw the *Perſon* of Chriſt in a Trance in one of the Courts of the Temple, which is refered to *Chap.* xxii. 14. (See the Note on *Chap.* ix. 11.) and that then he received his Commiſſion, immediately from Chriſt himſelf, for his Apoſtolick Office, which was to be exerciſed principally among the idolatrous *Gentiles*, for till now, he preached

missiion, which Christ, before his Ascension, had given to his Servants in general.

4 So they being sent forth by the Holy Ghost, departed unto Seleucia, and from thence they sailed to Cyprus.

4. They therefore (ουν) being in this Publick and solemn Manner, and with this rich Encouragement, sent out by the special Direction, Influence and Power of the Holy Spirit, began their first Apostolick Journey, by going directly to *Seleucia*, which lay about fifteen Miles, from *Antioch*, on the River *Orontes*; and from thence, going a Ship-Board, they sailed away to the Island *Cyprus* in the *Mediterranean* Sea, which was *Barnabas*'s native Country, and abounded with *Jews*.

5 And when they were at Salamis, they preached the Word of God in the Synagogues of the Jews: And they had also John to their *Minister.*

5. And when they arrived at *Salamis*, which was the chief Town of the eastern Part of that Island over against *Syria*; they first of all repaired to the Synagogues there, as they usually did in other Places, and preached the Gospel of the Grace of God to the *Jews*, that they might give them the Preference, and leave them without Excuse: And *John*, whose Sirname was *Mark*, (*Chap.* xii. 25.) attended them, to assist them in the Work of the Lord, as private, or publick Opportunities might offer.

6 And when they had gone through the Isle unto Paphos, they found a certain Sorcerer, a false Prophet, a Jew, whose Name was *Barjesus:*

6. And when they had travelled through the greatest Part of the Island to *Paphos*, which was it's chief City on the western Coast, and had been famous, among the Heathens, for the Temple of *Venus*: At this Place they met with a very noted Sorcerer, who dealt in the wicked Art of Divination, set up for a Prophet and Fortune-Teller, and was a *Jew* by Birth, whose Name was *Bar-Jesus*, which signifies the Son of *Joshua*.

7 Which was with the Deputy of the Country, Sergius Paulus a prudent Man, who called for Barna-

7. This infamous Wretch had got access to *Sergius Paulus*, the *Roman*-Governor of the Island *, endeavouring to ingratiate himself with him, who resided at this City, and was (συνετος) an understanding, considerate Man; and who having heard something of the Fame of *Barnabas* and *Saul*,

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preached only as a Prophet, without the Apostolick Character, about *seven* or *eight* Years to the *Jews* only, and about *two* or *three* Years more to the *Gentile*-Proselytes of the Gate: As also that, about the same Time, *Barnabas* was made an Apostle of the *Gentiles*, together with him: and that this was first notified to the Prophets of the Church at *Antioch*, who could not but be pleased with these two Persons, whom infinite Wisdom had fixed upon, as the most proper and unexceptionable Messengers to the Heathen; because they themselves were born on *Gentile* Ground, one at *Cyprus*, and the other at *Tarsus*; and had for a great while publickly approved themselves to be eminent and faithful Ministers of the Gospel. See this Subject elaborately discussed in *Vol.* II. *p.* 27, &c. and *Essay* III. throughout.

* The Word here rendered the *Deputy* (ανθυπατος) signifies a *Proconsul*, which was the Name of the chief Governor of a Province, when he was set over it by the *Roman*-Senate: But this Officer was called *Propretor*, when he was made Governor of a Province by the Emperor, as the Lieutenant [illegible] made [illegible]nor of *Ireland*, by the King of *Great Britain*. The same Title is likewise given to *Ga*[illegible] the elder Brother of *Seneca*, (*Chap.* [illegible]12.) with an exact Propriety, because, at the Time of *Luke*'s writing his History of the *Acts*, both these Persons were made Governors of their respective Provinces by the *Senate*; tho' before that Time, the Governors of them severally received their Authority from the *Emperor*, and then were called *Propretors*, Testimonies to this Purpose from *Dio Cassius*, *Strabo*, *Suetonius*, and *Tacitus*, may be seen in *Lardner*'s Credibility of the *Gospel Hist.* Vol. I. p. 44, &c.

bas and Saul, and desired to hear the Word of God.

and of the new Doctrine they taught, was desirous to see them, and hear, from their own Mouths, what they had to say about the Christian Religion, that he might the better compare and judge between their Pretensions, and those of *Bar-Jesus*: And therefore he sent for them to come to him, as *Cornelius* had for *Peter*; (*Chap.* x.) Providence so ordering it, that their Way might be the clearer, in their first going to preach to an *idolatrous Gentile*, as that Apostle's was, for his first preaching to the Proselytes of the Gate.

8 *But Elymas the Sorcerer (for so is his Name by Interpretation) withstood them, seeking to turn away the Deputy from the Faith.*

8. But when they went to instruct him in the chief Points of the Gospel, this Sorcerer (whose *Arabick* Name, *Elymas*, signifies a Magician) set himself to contradict and oppose them with all his Tricks and Arts, as the Magicians in *Egypt* did *Moses*, (*Exod.* vii. and viii. compared with 2 *Tim.* iii. 8.) endeavouring thereby to prevent the Governor's receiving the Faith of Christ; lest not only he, but many other Idolators likewise, by his Example and Influence, should be induced to believe; and so both his own and Satan's Interest should be overturned among them.

9 *Then Saul (who also* is called *Paul) filled with the Holy Ghost, set his Eyes on him.*

9. Then *Saul*, who from this Time forward shall be called, and commonly went by his *Roman*-Name *Paul* *, as the most acceptable Name to the *Gentiles*; and who, being the most eminent and active Apostle in his Ministrations to them, bears a chief Part in the following History; this *Paul*, I say, being filled with Wisdom and Knowledge, and with a just Indignation and Zeal, by an extraordinary Afflatus of the Holy Ghost, fixed his Eyes stedfastly upon the Magician, to put him out of Countenance, and observe what Change might appear in it; as also to intimate, that God took particular Notice of all his abominable Wickedness.

10 *And said, O full of all Subtilty and all Mischief, thou Child of the Devil, thou Enemy of all Righteousness, wilt thou not cease to pervert the right Ways of the Lord?*

10. And, by an immediate Dictate of the Spirit, he severely reprimanded him, saying, O the astonishing Deceit and Cunning, and pernicious Malignity, that have thoroughly possessed thee, thou Child of the Devil, that old Deceiver and false Accuser, who beareſt his Likeness, pursuest his Interests, actest under his Influence, and practisest his treacherous and inveterate Arts! Thou implacable Adversary of all Religion and Holiness, Truth and Goodness, which the Gospel is evidently designed to promote! How durst you still, while the Light of this glorious Gospel shines round about you, persist in putting false Constructions upon, and turning Men aside from, the Ways of the Lord Jesus, which he has appointed and opened for Duty and Happiness; and which directly lead to eternal Life, and are all right and true, without the least Iniquity, or Error in them?

* As his being so constantly called *Paul*, ever after this, was most agreeable to the *Gentiles*, when he became an Apostle to them; so the Conversion of *Sergius Paulus* might give the immediate Occasion for this Alteration, in the Use of his Name, from that of *Saul*, to that of *Paul*; the first of which was his *Jewish*, and the second his *Roman*-Name, both of which were given him in his Infancy.

11. And

11 *And now behold, the Hand of the Lord* is *upon thee, and thou ſhalt be blind, not ſeeing the Sun for a Seaſon. And immediately there fell on him a Miſt and a Darkneſs; and he went about ſeeking ſome to lead him by the Hand.*

11. And now Behold, with Dread, Conviction and Submiſſion! The mighty Power of the Lord Chriſt, whom you have deſpiſed, reproached and oppoſed, will ſoon decide the Controverſy between us his Servants, and you the Servant of the Devil: His immediate and righteous Judgment is now irreſiſtibly coming down upon you; and, maugre all the Art and Force of Earth and Hell, you ſhall be inſtantly deprived of your bodily Sight, and continue ſo totally dark for a conſiderable Time, at leaſt, as not to be able to ſee the ſmalleſt Glimmering of the ſhining Sun at Noon-Day; which will be an exemplary and emblematical Puniſhment of your Sin, in the wilful Blindneſs of your own Heart, and in your perverſe Endeavours to do Satan's Work in blinding the Minds of them, that believe not. (2 *Cor.* iv. 4) Accordingly, all on a ſudden, a thick impenetrable Miſt of Darkneſs miraculouſly ſpread over his Eyes, and made him ſo entirely blind, that he groped about to feel his Way, and begged that ſomebody would have ſo much Pity upon him, as to take him by the Hand, and be his Guide.

12 *Then the Deputy, when he ſaw what was done, believed, being aſtoniſhed at the Doctrine of the Lord.*

12. Then the Governor having been, not only preſent at the Debates that had paſſed between the Apoſtle and the Magician, but likewiſe an Eye-Witneſs of this awful and miraculous Event, believed in the Lord Jeſus, who had made known his divine Power, in ſo ſurprizing a Manner, to the Confuſion of *Elymas*, and the Confirmation of his own moſt excellent and holy Doctrine, which proceeded from himſelf as it's Author, and related to him as it's principal Subject; and which came in the Demonſtration of the Spirit to this great Man's Heart.

13 *Now when Paul and his Company looſed from Paphos, they came to Perga in Pamphylia: and John departing from them, returned to Jeruſalem.*

13. Now when the Apoſtle *Paul*, and thoſe that accompanied him, ſet Sail from *Paphos*, and ſo departed from the Iſle *Cyprus*, they directed their Courſe to *Perga*, a City of *Pamphylia*, which was a Province of *Aſia the Leſs*; and the moſt memorable Occurrence there was, that *John Mark* took his Leave of them, and returned to *Jeruſalem* to ſee his Mother, and to ſeek for *Peter* there, now *Herod* was dead, chooſing to be with them, whom he affectionately loved, rather than to go forward with theſe Apoſtles in their difficult and dangerous Enterprize among the *Gentiles*; in which he diſcovered ſo much of a timorous and ſelfiſh Spirit, as was highly diſpleaſing to *Paul*. (*Chap.* xv. 38)

14 *But when they departed from Perga, they came to Antioch in Piſidia, and went into the Synagogue on the Sabbath-Day, and ſat down.*

14. But, to go on with the Account of theſe Apoſtles Journey and Labours, when they left *Perga*, they went further Northward, till they came to *Antioch*, the capital City of *Piſidia*; * and there, according to Cuſtom, they went to the Synagogue, where *Jews* and devout *Gentiles* (*ver.* 16.) were aſſembled, for religious Worſhip, on the Sabbath-Day; and ſet themſelves down in a proper Place among them, ho-

* This *Antioch* is different from that mentioned *ver.* 1. *That* was the Metropolis of *Syria*, and *this* of *Piſidia*, a Country in the *Leſſer Aſia*; and both were called *Antioch*, as is moſt generally thought, by *Seleucus Nicanor*, who built them, and gave them that Name in Honour of his Father *Antiochus*.

ping for an Opportunity of ſpeaking to the whole Congregation †.

15 *And after the reading of the Law and the Prophets, the Rulers of the Synagogue ſent unto them, ſaying, Ye Men* and *Brethren, if ye have any Word of Exhortation for the People, ſay on.*

15. And after the Sections of the Law and Prophets, appointed for that Day, were read as uſual ‖; the Ruler of the Synagogue, underſtanding that *Paul* and *Barnabus* bore a publick Character, as extraordinary Prophets, ſent to let them know that they might have the free Liberty of the Synagogue, (See the Notes on *Luke* iv. 16, 17.) ſaying, in a Stile of Civility and Reſpect, Ye Men and Brethren, who are Partakers of the ſame human Nature, and deſcended from the ſame Father of the Faithful with ourſelves, if ye are inclined to expound what has been read, or to give any Word of Exhortation or Conſolation (παρακλησεως) to the People, be pleaſed to let us hear it.

16 *Then Paul ſtood up, and beckening with* his *Hand, ſaid, Men of Iſrael, and ye that fear God, give Audience.*

16. Then *Paul* got up, and making a Sign for Silence, by a Motion of his Hand, addreſſed them in the following Manner, Ye Deſcendents of our Father *Jacob*, and *Jews* by Religion; and ye *devout Gentiles*, who profeſs to worſhip the God of *Iſrael*, (See the Note on *Chap.* viii. 27.) I beſeech you, to hear with Attention, Impartiality and Patience, the important Things I am going to deliver according to the Scriptures, which ye all own to be the Word of God.

17 *The God of this People of Iſrael choſe our Fathers, and exalted the People when they dwelt as Strangers in the Land of Egypt, and with an high Arm brought he them out of it.*

17. The only living and true Jehovah, who made the Heavens and the Earth, even the Covenant-God, and the Great King of the *Iſraelitiſh* Church and Nation, made Choice of our Anceſtors, as his peculiar Favourites, in Diſtinction from all the reſt of the World; and though at firſt they were but few in Number, he, for his own Name Sake, ſignally multiplied, preſerved and countenanced them, while they ſojourned, about Two Hundred and Sixteen Years, as Strangers in the Land of *Egypt*: And when the King of that Country, envying their Proſperity, laid them under grievous Oppreſſions, the Lord delivered them out of their Houſe of Bondage by wonderful Signs and Miracles, which his Almighty Power wrought on their Behalf.

18 *And about the Time of Forty Years ſuffered he their Manners in the Wilderneſs.*

18. He likewiſe gave them his Statutes and Ordinances to direct and regulate their Religion and Morals; and when, notwithſtanding all this, they ſoon rebelled againſt him, he, in his amazing Patience and long Suffering, bore with their Ingratitude, Perverſeneſs and Unbelief, yea, with their Murmurings, Mutinies and Idolatry, and other numerous Provo-

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† Though the Apoſtles conſtantly obſerved the Lord's Day, as the New Teſtament Sabbath, for celebrating all religious Ordinances in Chriſtian-Aſſemblies; yet they took Opportunities of going to the Synagogues of the *Jews* on *their* Sabbath, becauſe then the greateſt Compa[illegible] them were gathered together.

‖ The Law and the Prophe[illegible] each of them divided, ſay ſome, into [illegible]-y-two, or, ſay others, into Fifty-three, or Fifty-four Sections; and by reading of one Section of each every Sabbath-Day, or joining two of the ſhorteſt, once or twice in the Year, if there were Occaſion for it, the *Jews* uſed to read over thoſe Parts of the Old Teſtament in their Synagogues once a Year; but the *Hagiographa*, which are called the *Pſalms*, in Diſtinction from the Law and the Prophets, were not publickly read among them. See *Lightf.* Vol. i. p. 533. and Vol. ii. p. 1102. and *Weems's Exercit.* Vol. iii. p. 175.

cations,

cations, for about Forty Years in the Wilderneſs of *Sinai* *; and all along provided for them with the tendereſt Care, and by a Train of Miracles. (*Deut.* i. 31.)

19 *And when he had deſtroyed ſeven Nations in the Land of Canaan, he divided their Land to them by Lot.*

19. And when he, in his righteous Judgment, had cut off ſeven wicked and idolatrous Nations for their Iniquities, that were in Poſſeſſion of the Land of *Canaan*, to make Way for his choſen People, (*Joſh.* iii. 10.) he gave them the Inheritance of that fruitful Country, a Figure of the heavenly one, which was divided among them by Lot.

20 *And after that, he gave* unto them *Judges about the Space of Four Hundred and Fifty Years, until Samuel the Prophet.*

20. And here they continued, for about Four Hundred and Fifty Years, under the immediate Government of God himſelf; who, as Occaſions required, raiſed up, and eminently ſpirited, a Sort of extraordinary Officers called *Judges*, that they, under him as the only Sovereign, might rule his People *Iſrael*, fight their Battles, vindicate their Rights, and deliver them out of the Hands of ſurrounding Enemies, who were frequently troubleſome to them; under which Form of Government they continued till the Days of the famous Prophet *Samuel*.

21 *And afterward they deſired a King: and God gave unto them Saul the Son of Cis, a Man of the Tribe of Benjamin, by the Space of Forty Years.*

21. But after all this indulgent Care and Kindneſs, which God had ſhewn them, they, wanting to be like the Nations round about them, ungratefully deſired a King to be ſet over them: And God, highly diſpleaſed with them for rejecting him, that he might not reign over them, and preferring a temporal Monarch to him, granted their Requeſt in Judgment to them; (1 *Sam.* viii.) and appointed *Saul*, the Son of *Cis*, of the Tribe of *Benjamin*, to be their King, whoſe Reign, together with *Samuel*'s preceding Government, filled up the Space of Forty Years.

22 *And when he had removed him, he raiſed up unto them David to be their King; to whom alſo he gave Teſtimony, and ſaid, I have found David the* Son *of Jeſſe, a Man after mine own Heart, which ſhall fulfil all my Will.*

22. And when God had rejected, (1 *Sam.* xv. 28.) and in his Providence taken away, this Prince, who had diſobeyed his Commands, and perverted the true Ends of Government; he, in his great Goodneſs, appointed, ſpirited, qualified, raiſed up from a low and mean State, and enthroned *David* to be their King; a Man of eminent Wiſdom, Piety and Valour, to whom the Lord himſelf bore an honourable Teſtimony, ſaying, I have pitched upon, and provided a King, even *David* my Servant, the Son of *Jeſſe* the *Bethlehemite*, of the Tribe of *Judah*, (1 *Sam.* xvi. 1.) a Man whom I know and approve of, and who will be ready to anſwer all my Deſigns and Orders in governing the People: By all which ye may ſee how free and ſovereign, undeſerved, and yet abundant the Care and Kindneſs of God have been to his People *Iſrael*, through various Diſpenſations, as ſo many Types and Specimens of the further Favour he intended for them, by ſettling the Meſſiah's Kingdom on *David*'s Houſe.

23 *Of this Mans Seed hath God accord-*

23. Of whoſe Offspring, as pertaining to the Fleſh, God, according to his Promiſe, firſt to this great Man himſelf,

* Several Copies and Verſions of conſiderable Reputation read ετροφοφορησεν, *he nouriſhed them*, inſtead of ετροποφορησεν, *he ſuffered their Manners*: Vid. *Mill. in loc.* And that is the Word uſed by the *Seventy* in *Deut.* i. 31.

ing to his *Promiſe raiſed unto Iſrael a Saviour Jeſus:*

(*Pſal.* cxxxii. 11.) and afterwards to the whole Church, (*Iſa.* xi. 1, 2.) has now at length authorized and qualified, exhibited and exalted, and firſt of all ſent to his own Covenant-People, the *Iſraelites*, Jeſus Chriſt, whom he has raiſed up as an Horn of Salvation for them in the Houſe of his Servant *David*, (*Luke* i. 69.) to deliver them from Sin and Miſery, and advance them to heavenly Glory.

24 *When John had firſt preached before his Coming, the Baptiſm of Repentance to all the People of Iſrael.*

24. To introduce this glorious Saviour, in a Manner ſuitable to the Dignity of his Perſon and Office, *John the Baptiſt*, going before him in the Spirit and Power of *Elias*, to prepare the Way for his appearing in his publick Miniſtry, preached the Neceſſity of Repentance to all the People of *Iſrael*, without Diſtinction; and called upon them to make a ſolemn Profeſſion of it, by being baptized in the Name of the approaching Meſſiah, that they might obtain Remiſſion of Sins through Faith in him. (*Mark* i. 4. and *Luke* iii. 3.)

25 *And as John fulfilled his Courſe, he ſaid, Whom think ye that I am? I am not* he. *But behold, there cometh one after me, whoſe Shoes of* his *Feet I am not worthy to looſe.*

25. And in the Courſe of *John*'s Miniſtry, when, toward the Cloſe of it, his Reputation grew, and was eſtabliſhed, and the People began to have a Notion, as though he were the Meſſiah himſelf, he ſaid to them, What do ye take me to be? If ye imagine that I am the promiſed Meſſiah, whom all of you are now in Expectation of, ye are under a great Miſtake; for I aſſure you, that I am not he. (*John* i. 20.) But behold, ſaid he, I bring you the beſt of Tidings; there is one juſt at Hand, ready to appear in his publick Character, who is indeed the Chriſt; and, compared with whom, I am ſo very mean and contemptible, as to be utterly unworthy of performing the moſt humble Service of taking off his Shoes.

26 *Men* and *Brethren, Children of the Stock of Abraham, and whoſoever among you feareth God, to you is the Word of this Salvation ſent.*

26. This brings us to the main Point, which we, the Apoſtles of Chriſt, are driving at in ſpeaking to you, whom we look upon, and would treat, with the utmoſt Reſpect and earneſt Sollicitude for your Welfare, as ye are rational Creatures, that are capable of conſidering, and have immortal Souls to be ſaved, or loſt for ever, and as ye are our Brethren, Partakers of Fleſh and Blood, and Children of the Promiſe together with ourſelves, even all of you, whether ye be the natural Seed of *Abraham*, or *devout Gentiles*, that worſhip the God of *Iſrael*; We, in the Name of our great Lord and Maſter, do, for your Caution and Encouragement, declare to all and every one of you, that the Goſpel, which ſhews the only true Way of ſpiritual and eternal Salvation, by Jeſus Chriſt, is now ſent, by his Commiſſion, to be publiſhed to you, and freely propoſed to your Acceptance, as Perſons that need it, and are concerned in it, though it was firſt of all ſent to them, that dwelt at *Jeruſalem*, and in *Judea* and *Galilee*.

27 *For they that dwell at Jeruſalem, and their Rulers, becauſe they knew him not, nor yet the Voices of the Prophets which*

2[illegible]r to take off your Prejudices against Jeſus of *Nazareth*, on Account of his ignominious Death, and to ſhew what abundant Grace is in his Heart to the worſt of his Enemies; let it be ſeriouſly conſidered, that the common People at *Jeruſalem*, and their Chief Prieſts and Rulers, who ſtirred them up againſt him, joined together in procuring his Cruci-

are read every Sabbath-Day, they have fulfilled them *in condemning* him.

Crucifixion, becauſe they really did not know who this Lord of Glory was, nor yet underſtand the true Meaning of what was foretold concerning him by their own Prophets, which are read in their Synagogues every Sabbath-Day: (See the Note on *ver.* 15.) But as it was owing to their own Perverſeneſs, that they were Strangers to theſe Things; ſo their Ignorance and their Wickedneſs in condemning him, as an Impoſtor and Malefactor, were over-ruled, by the Wiſdom of God, in ſuch a Manner, that they themſelves thereby, unwittingly, and contrary to their own Deſign, exactly fulfilled thoſe very Prophecies concerning him, which foretold the Meſſiah's Sufferings and Death.

28 *And though they found no Cauſe of Death* in him, *yet deſired they Pilate that he ſhould be ſlain.*

28. And though they could prove no Crime upon him, for which he deſerved to dye; and the *Roman*-Governor himſelf, before whom he was tried, declared that he found no Fault in him; (*Luke* xxiii. 4.) yet ſo malicious and outrageous were they againſt him, that they inſiſted, and inceſſantly pleaded, till they prevailed with *Pilate*, even againſt his Will, that he ſhould be put to Death.

29 *And when they had fulfilled all that was written of him, they took* him *down from the Tree, and laid* him *in a Sepulchre.*

29. And when, by this their ill Uſage of him, they had accompliſhed all, that is recorded in the antient Prophecies, relating to the Manner of his Death, even to the moſt minute Circumſtances of it; they, being aſſured that he was really dead, conſented to *Pilate*'s Order, that he ſhould be taken down from the Croſs, and ſhould be laid in a Sepulchre, as one that ought to be buried, and kept as ſecurely as poſſible under Watch and Seal, to prevent all Fraud in removing his Body, and all falſe Pretences thereupon, that he had revived again. (*Matt.* xxvii. 58—66)

30 *But God raiſed him from the Dead:*

30. But, notwithſtanding all their Malice and Precautions, God raiſed him from the Dead on the third Day, to vindicate his Character, and teſtify his own entire Approbation of him; and to ſhew that his Law and Juſtice were compleatly ſatisfied by his Sufferings for the Sins of all, that ſhould believe in him.

31 *And he was ſeen many Days of them which came up with him from Galilee to Jeruſalem, who are his Witneſſes unto the People.*

31. And, to put this important Fact paſt all Diſpute, the riſen Saviour was ſeen, and converſed with, at ſeveral Times afterwards, in the Space of Forty Days, by a great Number of his Diſciples, Men of unqueſtionable Reputation for Honeſty, that were well acquainted with him, and had often attended his Miniſtry, and travelled with him from *Galilee* to *Jeruſalem*, and ſo could not miſtake any other Perſon for him; theſe he appointed to be Witneſſes of it; and they accordingly have, in the Face of all Oppoſition and Danger, and at the Peril of their Lives, atteſted it; and as many of them as are ſtill living continue to aſſert it to the People, with invariable Unanimity and Conſtancy, wherever they come, to this very Day.

32 *And we declare unto you glad Tidings, how that the Promiſe*

32. 33. And we ourſelves, having ſeen the Lord Jeſus ſince his Reſurrection, (See the Note on *Chap.* ix. 17.) readily join in their Teſtimony; and are come hither to proclaim to you

the

which was made unto the Fathers,

the moſt joyful Tidings, that ever reached the Ears of the ſinful Sons of Men, *viz.* That God having in former Ages made a gracious Promiſe of the Meſſiah, in whom all Nations ſhould be bleſſed, and having often repeated it to the Patriarchs, our pious Anceſtors, has now in his Faithfulneſs actually accompliſhed it to us, their Deſcendents, and the imitators of their Faith; foraſmuch as he has given the higheſt Proof and Demonſtration of the divine and Office-Character of our Jeſus, in that he raiſed him up again from the Dead; and ſo ſhewed that he is the very Perſon ſpoken of in the ſecond *Pſalm*, where the eternal Father is brought in, as ſaying to the Meſſiah, *Thou art my Son, this Day have I begotten thee.* That is, thou art my true and proper Son, I in the unſucceſſive Day of my Eternity have, in an ineffable Manner, begotten thee; and in the Day of thy Reſurrection have I eminently manifeſted and declared it, and have further notified thee to be Lord and Heir of all, as the Firſt-begotten, and Firſt-born from the Dead, whom I have raiſed to all the Honours of thy Kingdom. (*Rev.* i. 5. and *Col.* i. 18.)

33 *God hath fulfilled the ſame unto us their Children, in that he hath raiſed up Jeſus again; as it is alſo written in the ſecond Pſalm, Thou art my Son, this Day have I begotten thee.*

34 *And as concerning that he raiſed him up from the Dead, now no more to return to Corruption, he ſaid on this wiſe, I will give you the ſure Mercies of David.*

34. And it is plain that (ὅτι δὲ) God the Father raiſed him from the Dead, not to dye again, as thoſe did, whom Chriſt raiſed in the Days of his Fleſh on Earth, but to be advanced to an immortal Life of all Authority, Glory and Bleſſedneſs in Heaven, never to dye any more, (*Rom.* vi. 9.) or to be laid again in the Grave, which is called *the Pit of Corruption:* (*Iſa.* xxxviii. 17.) For in that everlaſting Covenant, in which God ſpeaks of his Son (*Iſa.* lv. 3, 4.) as a *Witneſs, Leader and Commander of the People*, including *Jews* and *Gentiles*, even ſuch as compoſe this Aſſembly, he expreſſes himſelf to them after this Manner, *I will give you the ſure Mercies of David*, meaning the great Mercies, which he had freely promiſed, confirmed by Oath, and would certainly perform in Faithfulneſs to *David* and his Houſe, relating to the perpetual Bleſſings of the Meſſiah's Seed and Kingdom, (*Pſal.* lxxxix. 1—5. and 13—37.) and which ſhould be fulfilled in that Deſcendent of *David*, who was typified by, and mentioned under the Name of, his royal Father; and was, by Way of Eminence, called the Son of *David.*

35 *Wherefore he ſaith alſo in another* Pſalm, *Thou ſhalt not ſuffer thine holy One to ſee Corruption.*

35. Therefore, ſtill more exactly to characterize the only true Meſſiah, he, in another of the *Pſalms*, is brought in as ſaying, with holy Confidence to God his Father, (*Pſal.* xvi. 10.) Thou, in thy Mercy, Faithfulneſs and Juſtice to me, and my Cauſe, wilt not permit thy holy One, meaning his Anointed or his Chriſt, to continue ſo long in the State of the Dead, as that his Body ſhould be corrupted in the Grave: This could not be literally true of *David* himſelf.

36 *For David after he had ſerved his own Generation by the Will of God, fell on ſleep, and was laid un-*

36 For we all know, that after *David*, the antient King of *Iſrael*, had fulfilled the Duty of his Day, in the many good Services, which he did to his Cotemporaries, and by doing which he was a publick Bleſſing to that Age, according to the commanding and diſpoſing Will of God; he then, by

divine

to his Fathers, and saw Corruption:

divine Ordination, reſted from his Labours at Death, like one who, after the Toils of the Day, falls aſleep at Night; and thereupon was laid in the Grave, *the Houſe appointed for all Living*, (*Job* xxx. 23.) as his Anceſtors had been before him; and his Body has, long before this, been turned into Corruption and Duſt.

37 *But he whom God raiſed again, ſaw no Corruption.*

37. But the forementioned Words were remarkably fulfilled in our Lord Jeſus Chriſt, whom God, according to this Prediction, raiſed again on the third Day, before the Time that a dead Carcaſs, not worn with Sickneſs, nor loaded with Phyſick, and embalmed as the Body of Jeſus was, (*John* xix. 40.) uſes to putrefy; and ſo his Body, by theſe Means, as well as by a ſpecial Providence, was not ſubject to Corruption, nor will it ever be ſo hereafter; God the Father having now exalted him to an immortal State of Glory, that by his perpetual Agency in Heaven for Sinners on Earth, he might be a publick Bleſſing, not to that Generation only, in which he lived here below, but to all Ages, till Time ſhall be no more.

38 *Be it known unto you therefore, Men and Brethren, that through this Man is preached unto you the Forgiveneſs of Sins:*

38. It is therefore a Matter of vaſt Importance to be known, and taken Notice of, as we now declare it to you of the human Race, whom we delight to think of, and ſpeak of, as our Brethren, and hope to have you ſo in Chriſt, that an Act of Grace for the free and full Remiſſion of Sins is now, by a divine Warrant, proclaimed to each and every one of you, through the Merit, and on Account of this Jeſus, who was Partaker of human Nature, and in that Nature was once crucified, and is now exalted at the Father's Right-Hand; that upon this Ground ye ſeverally may be encouraged to come to God, through him, for this ineſtimable Bleſſing, which involves, and leads the Way to all others.

39 *And by him all that believe are juſtified from all Things, from which ye could not be juſtified by the Law of Moſes.*

39. And through his Blood and Righteouſneſs, who died in the Room and Stead of Sinners, and lives in Heaven to make Interceſſion for them, every one that is brought to rely upon him, and receive him by Faith, as the only Saviour, is ſo compleatly juſtified, as to be entirely diſcharged from the Guilt of all his Sins, even of ſuch as are ſo great, that no Sacrifice was appointed for them in the Ceremonial Law; and as to be freed from all the Condemnation due to them, from which he never could have been acquitted, by Virtue of any Works commanded, or any Sentence pronounced, in any Part of the Law of *Moſes*.

40 *Beware therefore, leſt that come upon you which is ſpoken of in the Prophets,*

40. Take heed therefore to yourſelves, I beſeech you, eſpecially you of the *Jewiſh* Race, that, through the Perverſeneſs of your own Hearts, ye don't obſtinately reject this our gracious Errand to you; leſt that awful and alarming Threatning be applicable to, and executed upon you, for ſo provoking a Sin, in the utter Deſtruction of your Nation in this World, and more dreadful Ruin of your own Souls in the next, which God ſpake by one of the Prophets, (*Habak.* i. 5.) with Reference to the terrible Havock, that was made by the *Chaldeans*

on

on the *Jews* of that Age, who perſiſted in their Iniquities, notwithſtanding all the Meſſages he ſent by the Prophets to reclaim them. The Purport of whoſe Words, as they may be well accommodated to the preſent Caſe, is this,

41 *Behold, ye Deſpijers, and wonder, and periſh: for I work a Work in your Days, a Work which you ſhall in no wiſe believe, though a Man declare it unto you.*

41. Behold, with Dread and Horror, the irreverſible Sentence I pronounce againſt you, O ye Contemners of my ſolemn Warnings, and of my kindeſt Meſſages of Peace to you; and ſtand amazed at your own Stupidity and Perverſeneſs in rejecting them, and at the righteous Vengeance, that is coming upon you on this Account; yea, (αφανισθητε) let your Faces be covered with Paleneſs, and hide yourſelves, for Fear and Shame, at the Thought of your aſtoniſhing Perdition for, and in your Iniquities: For, in this preſent Age, I have wrought the greateſt Work of Mercy, that ever was brought about, in the Redemption of my People; and, for your Infidelity with Reſpect thereunto, I will bring to paſs a ſurprizing Work of Judgment to ſome, and of Mercy to others, in utterly abandoning you, and calling the *Gentiles* in your Stead; neither of which will ye regard, or give any Manner of Credit to, though it be ever ſo plainly, fully and demonſtratively declared to you, by any, whom I have commiſſioned to aſſure you of it.

42 *And when the Jews were gone out of the Synagogue, the Gentiles beſought that theſe Words might be preached to them the next Sabbath.*

42. And when thoſe *Jews*, that reſolutely perſiſted in their Unbelief, were ſo exaſperated at this cloſe and touching Diſcourſe of the Apoſtle's, that they went out of the Synagogue, to ſhew their publick Diſlike and Contempt of him, and of his Doctrine, yea, and of Chriſt himſelf, whom he preached to them; then the *Gentiles* earneſtly entreated him to favour them ſo far, as to preach another Sermon to them upon the following Sabbath, † to inſtruct them in the important Truths of the Goſpel, which ſo many of the *Jews* had deſpiſed, and turned their Backs upon.

43 *Now when the Congregation was broken up, many of the Jews, and religious Proſelytes followed Paul and Barnabas: who ſpeaking to them,*

43. Now, when the Aſſembly was diſmiſſed, a conſiderable Number of *Jews* and * devout *Gentiles* were ſo affected, and impreſſed with what they had heard of Chriſt, and the Forgiveneſs of Sins through Faith in him, that they embraced the Apoſtles Doctrine; and ſo became Followers of them and of the Lord, and went after them to their Lodging, that they might be further inſtructed in the

† The Words (εις το μεταξυ σαββατον) here tranſlated the *next Sabbath*, are a very uncommon Phraſe, and might be moſt literally rendered *between the Sabbath*, meaning between this Sabbath and the next; or if the Word (σαββατον) be taken to ſignify a *Week*, as it is in *Chap.* xx 7. *Luke* xviii. 12. and xxiv. 1. and ſeveral other Places, they may be rendered *in the Middle of the Week*; and were it not that, in *ver.* 44. we are told, all the City, including the *Gentiles*, came together the next Sabbath-Day to hear the Word of God, I ſhould incline to underſtand this, at the Requeſt of the *Gentiles*, that as *Paul* was employed in preaching to the *Jews* on their Sabbaths, he would ſpend ſome Time on Week-Days in preaching to them. But this, together with a like Senſe of [illegible] μεταξυ, as ſignifying the *next*, or *following*, ſeems [illegible] to favour the Senſe given in the Paraphraſe; unleſs we alſo, in *ver* 42. take the Sabbath to ſignify *the Week*. Vid. *Pol. Synop. Crit.*

* The *religious* or *worſhipping Proſelytes* (σεβομενοι) and *the devout* or *religious Greeks*, and *devout Perſons* or *Worſhippers* (*Chap.* xvi. 14. and xvii. 4, 17.) were Proſelytes of the Gate, who renounced Idolatry, and worſhipped the God of *Iſrael*. See Mr *Joſ. Mede's Diſc.* iii. p. 27. Vol. i.

Way

perſwaded them to continue in the Grace of God.

Way of Salvation; and the Apoſtles, rejoicing to ſee what God had wrought in them, diſcourſed freely with them, and urged upon them the Neceſſity, the Pleaſure and Advantage of their continuing to adhere ſtedfaſtly, in their Hearts, to the Truths of the Goſpel, which proceed from the free Favour of God, diſplay it's Glory, raiſe our Hopes in it, and are the Means of conveying it's Bleſſings to us; and they excited them to perſevere in a ſolemn and holy Profeſſion of theſe Doctrines of Grace. (*Heb.* xiii. 9. and 1 *Pet.* v. 13)

44 *And the next Sabbath-Day came almoſt the whole City together to hear the Word of God.*

44. And as *Paul* and *Barnabas* left no Means unattempted, for private Inſtruction, all the following Week-Days; ſo on the next Sabbath, they, according to the earneſt Requeſt that had been made to them, (*ver.* 42.) took an Opportunity of preaching publickly, and particularly to all ſuch *Gentiles*, as ſhould come to hear them: And the Inhabitants of the City †, even the *idolatrous* as well as *devout Gentiles*, having Notice of it, came together almoſt univerſally, ſome out of Curioſity, others with worſe, and others with better Motives, to hear the Goſpel, which God is the Author of, and which he had given his Servants a Commiſſion, now at length, to preach to them. (*Chap.* i. 8. and *Luke* xxiv. 47.)

45 *But when the Jews ſaw the Multitudes, they were filled with Envy, and ſpake againſt thoſe Things which were ſpoken by Paul, contradicting and blaſpheming.*

45. But when the unbelieving *Jews* ſaw ſuch vaſt Crowds aſſembled together, and among them many *idolatrous Gentiles*, to attend on the Apoſtles Miniſtrations, they ſwelled with Envy, Indignation and Rage, at their being ſo openly favoured with the Meſſages of Grace, and ſhewing ſuch Attention and Regard to it's Preachers, as Chriſt foretold they would in the Parable of the elder Brother's being angry and ſurly, at the Return of the prodigal Son; (*Luke* xv. 28, 29, 30) and they ſet themſelves to cavil and diſpute againſt, and run down the Doctrines that *Paul* preached; and not only diſputed, but ſpoke reproachfully in an outrageous Manner againſt them, even to the blaſpheming of the glorious Name of the Lord Jeſus, who was the principal Subject of the Apoſtle's Diſcourſe, (*ver.* 16—41.)

† It appears from the following Verſes, that ſome of this vaſt Multitude were *idolatrous Gentiles*, who, upon the Rumour that was ſpread abroad of this new Doctrine, joined the Aſſembly of the religious Proſelytes to hear what it was; for the Prophecy recited *ver.* 47. relates to them; and it was the Apoſtles preaching to them, that raiſed the Envy of the *Jews*, *ver.* 45. and put them upon ſtirring up the devout Women-Proſelytes to perſecute *Paul* and *Barnabas*, *ver.* 50. Accordingly they are called (τα εθνη) the *Gentiles*, *ver.* 42, 46, 48. in Diſtinction from *the Proſelytes of the Gate*, as well as from the *Jews*, *ver.* 16, 26. And when the Apoſtles returned to *Antioch*, they reported (*Chap.* xiv. 27.) how, in this Journey, God had opened a Door of Faith to the *Gentiles*, which [illegible] mean the *idolatrous Gentiles*, becauſe that Door had been opened to the *devout Gentiles*, at the Converſion of *Cornelius*, long before: Thus the Goſpel was gradually publiſhed, firſt to the *Jews* and Proſelytes of Righteouſneſs, who were [illegible] ſame Church with them; then to the *devout Gentiles*, or Proſelytes of the Gate; and now, at length, to the *idolatrous Gentiles*, and that upon their own Requeſt here, as it had been to *Sergius Paulus* at his Requeſt before, *ver.* 7. And, from this Time forward, it was preached by *Paul* and *Barnabas* chiefly to theſe, though not without firſt offering it to the *Jews*, where there was any of them in the Places, to which Providence called theſe Apoſtles. (See the Note on *ver.* 46.)

and blaſpheming the bleſſed Spirit, as if all his Gifts and Operations, by which their Doctrine was delivered and confirmed, were Impoſtures of the Devil *.

46 *Then Paul and Barnabas waxed bold, and ſaid, It was neceſſary that the Word of God ſhould firſt have been ſpoken to you: But ſeeing ye put it from you, and judge yourſelves unworthy of everlaſting Life, lo we turn to the Gentiles.*

46. But *Paul* and *Barnabas*, being inſpired with a holy Zeal for their Lord and Maſter's Glory, and the Converſion of the poor idolatrous *Gentiles*, and with an undaunted Courage and Reſolution, which the preſent Circumſtances of Things called for, replied, with awful Boldneſs to thoſe *Jews*, ſaying, The Privileges of Birth-right which belonged to you, and the Covenant made with your Fathers, as well as the Appointment of God, and Chriſt's own expreſs Order, laid us under a Neceſſity, which we cheerfully complied with, of publiſhing this new Diſpenſation of the Word of God's Grace, in the *firſt Place* to you: But this is not, like the *Moſaick* Diſpenſation, to be confined to you; and ſince ye ſo ſhamefully abuſe all this Indulgence and Kindneſs, and ſo openly diſclaim, obſtinately reject, and maliciouſly vilify theſe glad Tidings of Salvation by Jeſus Chriſt, and thereby evidently paſs Judgment againſt yourſelves, as Perſons that are utterly unworthy of any further Tenders of this bleſſed Doctrine of eternal Life; Behold the Wiſdom of God, as ſeaſonably diſplayed in his Severity and Goodneſs on this Occaſion! Our way is now plain; and we henceforth ſhall make no Scruple of turning away from ſuch deſperate Refuſers †, and freely preaching Chriſt to the *Gentiles*, of what Rank ſoever they be; and this we are impowered to do by a divine Warrant from thoſe Scriptures, which ye yourſelves own to be the Word of God.

47 *For ſo hath the Lord commanded us, ſaying, I have ſet thee to be a Light of the Gentiles, that thou ſhouldeſt be for Salvation unto the Ends of the Earth.*

47. For this is not only what the Lord Jeſus himſelf has commanded us, (*Chap.* i. 8.) but what God the Father likewiſe, in a famous Prophecy of theſe Days, has, by juſt Conſtruction, enjoyned upon us as the Miniſters of Chriſt, when, in a Foreview of the Unbelief of the *Jews*, he ſaid, by way of Encouragement and Promiſe to the Meſſiah, (*Iſa.* xlix. 6.) I have granted and conſtituted thee to be a glorious Light, to enlighten the dark Minds of the *Gentiles*, that thou mayeſt be the Sum and Subſtance, and the Purchaſer, Author and Giver of a ſpiritual and eternal Salvation to them, wherever they are ſpread abroad in all Nations, even to the uttermoſt Parts of the Earth.

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* This envious and malicious contradicting and blaſpheming, under all the Light and Evidence that theſe Jews may be ſuppoſed to have had, looks very like the Sin againſt the Holy Ghoſt, which our Lord ſpoke of, as what ſhould never be forgiven; and [illegible] 'tis no wonder that the Apoſtle, on this Occaſion, [illegible] ſuch ſevere Things againſt them, [illegible] ned to the *Gentiles*. (See the Note on *Matth.* xii. [illegible]

† The Apoſtle did not hereby intend that he would never preach again to any of the *Jews*; for we find that after this, it was his Cuſtom to do it in all other Places, where he met with them. (*Chap.* xvii. 2.) But he meant that he would no longer preach to thoſe refractory *Jews*, at this *Antioch*, and would no longer confine his Miniſtrations to that Sort of People; but would immediately preach the Goſpel to the *Gentiles*, and take all Opportunities ever afterwards of doing ſo.

48. And

48 *And when the Gentiles heard this, they were glad, and glorified the Word of the Lord: And as many as were ordained to eternal Life, believed.*

48. And when the *idolatrous Gentiles* heard with what Favour the Apoſtles ſpoke of *them*, as by Warrant and Command from Chriſt, and from God himſelf; they rejoiced to think that they might be admitted to all the Bleſſings of the Goſpel, without being obliged to ſubmit to Circumciſion and the ceremonial Law; and they wonderfully extolled the Doctrine of the Lord Jeſus, which with ſo much Condeſcenſion and Grace was preached to them: And tho' many of theſe were only like the ſtony ground Hearers, that *received the Word with Joy*, (*Luke* viii. 13) and like the Attendants on Chriſt's Miniſtry, who, when he was opening a Prophecy concerning himſelf, *wondered at the gracious Words, which proceeded out of his Mouth*; (*Luke* iv. 22.) yet (οσοι) ſuch of them as were appointed *, or laid out for the Inheritance of endleſs Life and Glory, in the holy, wiſe, and ſovereign Diſpoſals of God, according to the eternal Counſel and Purpoſe of his Will, (*Eph.* i. 11.) were ſo effectually wrought upon by his Spirit, that they believed in Chriſt to the ſaving of their Souls.

49 *And the Word of the Lord was publiſhed throughout all the Region.*

49. And after this, by the diligent and ſucceſsful Labours of the Apoſtles, and by Means of theſe *Gentile*-Converts, who were ready to tell what God had done for their Souls, and were very deſirous of the Salvation of others; the Goſpel of the Lord Jeſus, which was ſo full of him, and de-

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* As the Word (τεταγμενοι) ſignifies *diſpoſed* or *ſet in Order*, in Alluſion to a General's ordering of Soldiers to their reſpective Poſts in an Army, as well as *ordained* or *appointed*, I have taken in both Senſes; but can't think that it, here at leaſt, ſignifies an *internal Diſpoſition of Heart*, much leſs that theſe Perſons *diſpoſed themſelves* to eternal Life: For all ſuch Diſpoſitions are from God, who *works in us both to will, and to do of his good Pleaſure*, (*Phil.* ii. 13.) and are rather the Fruit and Conſequence, than the Cauſe of that *Faith which purifies the Heart*: (*Chap.* xv. 9) Nor does it appear to me, that the Verb, (τασσω vel τατ[illegible]) which in it's ſignification, is *tranſitive*, is ever uſed in the New Teſtament, and particularly by the Writer of this Hiſtory, to ſignify diſpoſing ones ſelf, or determining one's own Inclinations, unleſs ſome other Word be added to expreſs that Meaning: The principal Paſſage pleaded for it, is in *Chap.* xx. 13. which is rendered, *we went before to Ship, and ſailed unto* Aſſos, *there intending to take in* Paul, *for ſo had he appointed, minding himſelf to go afoot.* But it ſeems to me, that the true Senſe of the Expreſſion (ουτω γαρ ην διατεταγμενος) is not, *for ſo had he appointed*, but *for ſo it was appointed* or *determined*, viz. by an Agreement between him and the Ship's Company, before they ſet ſail; they agreed before-hand to take him in at *Aſſos*, becauſe he had a Mind to go thither afoot: And as this is conſonant to that Senſe of the Word, by which God's *ordaining* Perſons to Life is expreſſed; ſo in all other Places, where our ſacred Hiſtorian uſes it, it is ſtill in the ſame Sort of Senſe, as particularly in *Chap.* xv. 2. and xxii. 10. and xxviii. 23. and *Luke* vii. 8; and thus it is uſed in *Matth.* xxviii. 16 and *Rom.* xiii. 1. which are all the Places that I can meet with, where it is found in the New Teſtament, except 1 *Cor.* xvi. 15; and there εταξαν εαυτους is rendered *they addicted themſelves*; but as neither εαυτοις *themſelves*, nor any Thing like it, is added in the Place before us, there is no Reaſon to underſtand it of theſe Perſons being *well diſpoſed*, or *diſpoſing themſelves* to eternal Life; [illegible] I take their being ordained to eternal Life to be mentioned, not in Oppoſition to the [illegible]ng and blaſpheming *Jews*, ſpoken of in *ver.* 45, but in Diſtinction from others of this [illegible]y, that *were glad, and glorified the Word of the Lord*, who are ſpoken of in the former P[illegible] of this Verſe. Theſe ſeemed to be [illegible]much diſpoſed for eternal Life, as the reſt; but while the Work went no further, than to ſtir up Affections of Joy and Wonder in them, there were others of that applauding Multitude, in whom it proceeded to ſaving Faith, even in ſuch, as *were ordained of God to eternal Life*; and ſo it intimates, not that *all* the Elect in that Aſſembly believed at the ſame Time; but that among them, in whom there were ſuch promiſing Appearances, thoſe, that were choſen to eternal Life, did ſavingly believe.

rived it's Authority from him, (διεφερετο) was carried and divulged, with rich Advantage, through the whole Country of *Pisidia.* (*ver.* 14.)

50 *But the Jews stirred up the devout and honourable Women, and the chief Men of the City, and raised Persecution against Paul and Barnabas, and expelled them out of their Coasts.*

50. But, as has been observed, (*ver.* 45.) the infidel *Jews* were so enraged at the *idolatrous Gentiles* being received into the Kingdom of the Messiah, that they, having little Interest in those Parts themselves, used their utmost Endeavours, by artful, malicious and scandalous Misrepresentations, to provoke, and stir up some Women of Quality, who were zealous Proselytes of the Gate; and, by their Means, to incense the chief Magistrates of the City against the Apostles and their Doctrine; and so they spirited up a violent Persecution against *Paul* and *Barnabas*; insomuch that Orders were issued out to banish these kind Messengers of Peace from those Territories; and they were forced to fly for their own Safety, which Providence overruled for the still further Propagation of the Gospel.

51 *But they shook off the Dust of their Feet against them, and came unto Iconium.*

51. But, at leaving that City and it's Borders, they, according to our Lord's Direction and Order, (*Luke* ix. 5.) shook off the Dust of their Feet, to testify a just Abhorrence and Contempt of this wicked and ungrateful People, and God's casting off all further Care and Kindness for them: And then these indefatigable Preachers proceeded to *Iconium*, the chief City of *Lycaonia*, a neighbouring Province in the *Lesser Asia.*

52 *And the Disciples were filled with Joy, and with the Holy Ghost.*

52. In the mean while, the Disciples of Christ at the *Pisidian-Antioch*, especially those of them that had been converted from Heathenism; tho' they had lost the desirable Company of the Apostles, and seen the inhuman Persecutions they suffered; yet observing with what Faith, Patience and holy Magnanimity they endured them, were filled with Abundance of divine Consolation, and were likewise enriched with such Assistances, Graces and Gifts of the Holy Ghost, as confirmed their Faith, and inspired them with a noble Courage in their Profession of it *.

RECOLLECTIONS.

How important are the Directions of God's Spirit and Providence for due Ministrations of his Gospel! He lays out the Work of his Servants, qualifies them for it, calls and separates them to it, in Ways, among People, and by Means of his own Appointment, and succeeds them in it. And with what Pleasure, Courage and Hope may they set about it, when they

* These were the first considerable Church, that was gathered from among the *idolatrous Gentiles* at this *Antioch*; (*Chap.* xiv. 20, 21, 22.) though the Door [illegible] had been opened to them at the Isle *Paphos*, *ver.* [illegible] the first famous Church was gathered from among the Proselytes of the Gate, at the other *Antioch* in *Syria*, *ver.* 1. after the like Door had been opened at *Cæsaria* to them, *Chap.* x. And it is highly probable that, as the Holy Ghost fell down *immediately* upon the first Fruits of the *devout Gentiles*; (*Chap.* x. 44, 45.) so he did upon this first Company of Converts from among the *idolatrous Gentiles*; and that in this Manner, without the laying on of the Apostles Hands, they were filled with the Holy Ghost in his extraordinary Gifts, as well as saving Graces.

are

are ſatisfied that he has ſent them! But, alas! How great is the Oppoſition, that Satan and his Inſtruments make, to the moſt gracious and holy Revelation of the divine Will, eſpecially when the greateſt Sinners, who had long been his Slaves, are like to be converted by it! All the Arts of Sorcery on one Hand, and of Infidelity on the other; all the Fury that blind Zeal, Bigotry, temporal Intereſt, and Envy can inſpire; and all the Powers of this World are ſtirred up to ſuppreſs it, and the Work of God by it: And yet no Weapon formed againſt *Sion* ſhall proſper; but the Word of Salvation, attended with the Power of the bleſſed Spirit, ſhall ſo much the more run, and ſpread, and be glorified. And O what joyful Tidings does the Goſpel bring of the promiſed Saviour, for whoſe coming all former Diſpenſations to *Iſrael* prepared the Way, till *John the Baptiſt* was raiſed up as his immediate Fore-runner; and who was crucified and raiſed again from the Dead, according to Old Teſtament Prophecies of the Meſſiah! With what infinitely wiſe and ſeaſonable Advances has the Knowledge of Chriſt ſpread, and prevailed in our World! He, through the wonderful Condeſcenſion and Grace of God, is now preached even to the worſt of *Gentile*-Sinners; and the Goſpel of Salvation is now ſent, by a divine Order, to us, who live, ſo diſtant from *Paleſtine*, in the Ends of the Earth: Chriſt is now ſet up as a Light to us, and through him is preached to us the Forgiveneſs of Sins. O happy Souls, who heartily believe in a once crucified, and now riſen Jeſus! They were ordained to eternal Life before all Worlds, are compleatly juſtified, through the Redeemer's Blood and Righteouſneſs, from all Sins and Charges, from which they could not be juſtified by the Law of *Moſes*; and, under a Senſe of this, they not only think and ſpeak honourably of the Word of the Lord; but are filled with holy Joy, and have ſuch Supplies of the divine Spirit, as are needful for their Eſtabliſhment and Edification; and they are encouraged, as well as obliged, to continue in the Doctrine of the Grace of God, in the Exerciſe of every Grace, and in a Profeſſion of Chriſt's Name and Goſpel, with holy Boldneſs, notwithſtanding all the Perſecutions they may ſuffer for his Sake. But, on the other Hand, how dreadfully, at their Peril, do Unbelievers, and eſpecially ſuch as are viſibly in Covenant with God, reject and deſpiſe the only Saviour, and ſet themſelves to reproach his Servants, Truths and Ways! They reſolutely put away the Goſpel and eternal Life from themſelves, and provoke God to caſt them off in his hot Diſpleaſure, as a People whom he juſtly abhors; and they muſt periſh with Aſtoniſhment and Confuſion for ever. But bleſſed be God, that while ſome deſperately harden their Hearts againſt Chriſt, and others only applaud the Doctrine of Salvation by him; he has a People that ſhall believe in him to everlaſting Life; and among theſe there are ſome, who, like *Sergius Paulus*, are Men of Senſe and Figure; and others, who, like the idolatrous Heathens, are the moſt vile and ſtupid Sinners: So free, ſovereign and victorious is Goſpel-Grace!

CHAP. XIV.

Paul *and* Barnabas *preach the Goſpel at* Iconium, *from whence they are driven, by a* Jewiſh *Perſecution, to neighbouring Towns*, 1—7. *At* Lyſtra *a Cripple is miraculouſly healed, and the People thereupon are ſcarce reſtrained from offering Sacrifice to the two Apoſtles, as incarnate Gods; and yet ſoon after, by the Inſtigation of the* Jews, *they ſtoned* Paul, *till they thought they had killed him*, 8—20. *The Apoſtles viſit the Churches, which they had lately planted, to confirm them, and ſettle Paſtors in them*, 21—23. *And then return to* Antioch *in* Syria, *to report what God had done, by them, in this their firſt Journey among the* Idolatrous Gentiles, 24—28.

TEXT.

1 *AND it came to paſs in Iconium, that they went*

PARAPHRASE.

1. WHEN *Paul* and *Barnabas* were at the forementioned *Iconium*, (*Chap.* xiii. 51.) they, ſtill continuing the Cuſtom of offering the Goſpel firſt to the *Jews*, repaired to

both together into the Synagogue of the Jews, and ſo ſpake, that a great Multitude both of the Jews, and alſo of the Greeks, believed.

to their Synagogue at the Time of publick Worſhip; and went into it together, to ſhew their joint Concurrence in their Lord's Work, and their mutual Affection to each other, as well as to add the greater Weight to their Teſtimony; and theſe Apoſtles preached to the People there, in ſo clear and convincing, judicious and ſcriptural, moving and affectionate a Manner, like Perſons who heartily believed the Importance, as well as the Truth of the Doctrines they delivered, and were earneſtly concerned for the Salvation of their Hearers; and they ſpoke, with ſuch evident Demonſtration of the Spirit and Power, to the Heart and Conſcience, that Abundance both of *Jews* and *Gentile*-Proſelytes of the Gate, who were called devout *Greeks*, and uſed to attend Synagogue-Worſhip, believed in Chriſt as the only Saviour.

2 *But the unbelieving Jews ſtirred up the Gentiles, and made their Minds evil affected againſt the Brethren.*

2. But the greater Succeſs the Goſpel had, the more the Devil was enraged at it; and thoſe *Jews* that perſiſted in their Infidelity, finding they had not Strength enough of themſelves to put a Stop to it, ſet their Wits to Work, to ſpirit up the *idolatrous Gentiles*, into an Oppoſition againſt it; and by injurious and malicious Suggeſtions prejudiced their Minds, not only againſt the Apoſtles and their Doctrine, but likewiſe againſt all thoſe, whether *Jews* or *Greeks*, and eſpecially the latter, that were newly converted, and become Brethren in the Houſhold of Faith.

3 *Long Time therefore abode they ſpeaking boldly in the Lord, which gave Teſtimony unto the Word of his Grace, and granted Signs and Wonders to be done by their Hands.*

3. The Apoſtles therefore * ſpent a conſiderable Time at this City, to take off, and confute the Prejudices, that had been raiſed againſt the glorious Truths, which God had ſo abundantly owned; and they ſpoke publickly and openly with great Liberty of Spirit, undaunted Courage and holy Confidence, in the Cauſe of the Lord Jeſus, and by his powerful Aſſiſtance, as Perſons united to him; who ſtrengthened them with Might by his Spirit in the inward Man; and bore Witneſs to the divine Authority of the Goſpel, which ſprings from, and contains the richeſt Diſcoveries of his own, as well as the Father's free and undeſerved Grace, by enabling them to perform ſuch wonderful Miracles of various Kinds, as could be no leſs than an Atteſtation to it from God himſelf. (See the Note on *Chap.* ii. 22.)

4 *But the Multitude of the City was divided: and Part held with the Jews, and Part with the Apoſtles.*

4. And (δε) notwithſtanding the malicious Endeavours of the unbelieving *Jews* to incenſe the Citizens, who were chiefly *Gentiles*, ſo many were wrought upon by the Apoſtles Miniſtrations, that there was a great Diviſion between them; one Party ſiding with the obſtinate *Jews*, and the other

* Some Criticks obſerve that theſe Particles (μεν ουν) may be rendered *for indeed*, inſtead of *therefore*; and ſo think that this refers to the Time, which the Apoſtles had ſpent at *Iconium*, before the *Jews* ſtirred up the *Gentiles* againſt them, and gives the Reaſon of their Rage: But as I can't bring both Senſes into a conſiſtent Paraphraſe, and this rendering ſeems not to be the moſt genuine and uſual, I rather prefer that, which our Tranſlation has given us with undoubted Propriety.

with

with *Paul* and *Barnabas*, which, for a while, reſtrained the Perſecution.

5 *And when there was an Aſſault made both of the Gentiles, and alſo of the Jews, with their Rulers, to uſe* them *deſpiteſully, and to ſtone them,*

5. But (δὲ) when, at length, the oppoſing Party, of both *Jews* and *Gentiles*, combined together with the Magiſtrates, whom they had gained over, to make an open, violent Attempt for running down, and deſtroying the Apoſtles, by reviling them, and ſtoning them to Death, as Blaſphemers, (*Deut.* xiii. 6—10.) in like Manner, and for the ſame Cauſe, as *Paul* himſelf in the Days of his blind Zeal and Unbelief, had conſented to the ſtoning of *Stephen.* (*Chap.* viii. 1.)

6 *They were ware of* it, *and fled unto Lyſtra and Derbe, cities of Lycaonia, and unto the Region that lieth round about:*

6. The Apoſtles being informed of this barbarous Conſpiracy, in which the moſt inveterate Enemies one to another were united, under Satan's Influence, againſt Chriſt, and againſt his Servants and Goſpel, haſtened away with all Speed from thence, and went to *Lyſtra* and *Derbe*, two other Towns or Cities of *Lycaonia*, and to the neighbouring Villages, that they might ſpread the Goſpel in thoſe Places, according to our Lord's Direction for improving ſuch Events. (*Matth.* x. 23.)

7 *And there they preached the Goſpel.*

7. And they preached the glad Tidings of Salvation, with good Succeſs, (*ver.* 21, 22.) in theſe Cities, and in all Parts of the Country round about.

8 *And there ſat a certain Man at Lyſtra, impotent in his Feet, being a Cripple from his Mothers Womb, who never had walked.*

8. And while they were one Day preaching at *Lyſtra*, the Inhabitants of which were moſtly Heathens, there ſat in the Aſſembly a certain Man, who was lame in his Feet, and had been ſo great a Cripple from his very Birth, that he had never been able to walk; the Wiſdom of Providence having brought him thither, that the Apoſtles might have an Opportunity of working a publick Miracle, to confirm their Doctrine, at their firſt coming among this idolatrous People.

9 *The ſame heard Paul ſpeak: Who ſtedfaſtly beholding him, and perceiving that he had Faith to be healed,*

10 *Said with a loud Voice, Stand up right on thy Feet. And he leaped and walked.*

9. 10. This Man was very attentive to *Paul*'s Diſcourſe, who fixing his Eyes ſtedfaſtly upon him, and perceiving, partly by his ſerious Countenance and Behaviour, but principally by an extraordinary Spirit of diſcerning, that he believed and hoped in the Power of Chriſt for a Cure, was filled with Compaſſion toward him, and ſaid with a loud Voice, that all the People might hear, and the Work of God might be made manifeſt, I command you * in the Name of the Lord Jeſus, whom I preach, and in whom you believe, to riſe up immediately, and ſtand on your Feet: And he no ſooner ſpake, than the Man nimbly ſprung up with Abundance of Joy; and, to ſhew that he was perfectly recovered to the Uſe of his Limbs, walked

* Several Copies and Verſions, mention *Paul*'s ſpeaking theſe Words to the Cripple, in *the Name of the Lord Jeſus*: (*Vid. Mill. in loc.*) And we may be ſure that this was implied, and ſome way intimated, and can ſcarce doubt but that it was expreſſed in ſo many Words, on ſuch a remarkable Occaſion, as the firſt Introduction of the Goſpel to the idolatrous *Gentiles*; ſince this was the uſual Way, in which he and the other Apoſtles worked their Miracles. (See the Note on *Chap.* iii. 6.)

about

about in the Preſence of all the Company, which he had never been capable of doing before: And ſo the Goſpel, ſoon after it was firſt preached to the *idolatrous Gentiles*, was confirmed with juſt the ſame Sort of Miracle, by the Apoſtle *Paul*, as it had been by the Apoſtle *Peter*, quickly after it began to be publiſhed to the *Jews*, in his healing one at the Gate of the Temple, who had likewiſe been born a Cripple, (*Chap.* iii. 1. &c.) both of which were lively Emblems of the ſpiritual Impotence of all Mankind, whether they be *Jews* or *Gentiles*, from their Birth, and of the Power of divine Grace to put Strength into them, for walking in the Fear of the Lord, and in the Comfort of the Holy Ghoſt.

11 *And when the People ſaw what Paul had done, they lift up their Voices, ſaying, in the Speech of Lycaonia, The Gods are come down to us in the likeneſs of Men.*

11. And when the *idolatrous Gentile*-Part of the Auditory ſaw what an undoubtedly miraculous Cure was wrought, in an Inſtant, at *Paul*'s only ſpeaking a few Words, they were exceedingly aſtoniſhed; and, in an Extaſy of Joy, cried out aloud, as with one Voice, in their own *Lycaonian* Language, which was a Dialect of the *Greek*-Tongue, Theſe are certainly two of our Gods, whom we worſhip, that are come down from Heaven *, as we have heard they ſometimes do in the Shape of Men, to make a kind Viſit to us.

12 *And they called Barnabas, Jupiter; and Paul, Mercurius becauſe he was the chief Speaker.*

12. And as *Barnabas* ſeemed to be a Perſon of the moſt venerable Aſpect, and advanced Age and Stature, and moſt upon the Reſerve of the two; they imagined, and pronounced him to be *Jupiter*, their chief God: And as they accounted *Mercury*, to be the Meſſenger, and Interpreter of the Mind and Will of their ſuperior Deities, and the Attendant of *Jupiter*, whenever he deſcended to this lower World; they agreed that it was *he*, who appeared in the Form of *Paul*, becauſe this Apoſtle was the moſt free and forward in Diſcourſe and Action.

13 *Then the Prieſt of Jupiter which was before their City, brought Oxen and Garlands unto the Gates, and would have done ſacrifice with the People.*

13. Then the Prieſt of *Jupiter*, hearing how the People cried them up for Gods, and ſpoke of one of them as the Deity, to whom he uſed to officiate before his Image in his Temple, which ſtood in the Suburbs of the City, as it's Patron and Guardian, thought it his Duty to pay religious Homage to them; and therefore he, attended with a vaſt Multitude of the idolatrous Inhabitants, went in ſolemn Proceſſion to the Gates of the Houſe, where the Apoſtles lodged, and brought with them Oxen, crowned with Garlands of Flowers and Ribbons, to intimate that they were dedicated to the Honour of their Idols; and they deſigned

* It was a common Notion among the Heathens, which they had from the Philoſophers, as well as Poets, that their Gods came in Shape like Men, and never appeared in any other Form. See *Grotius* and *Whitby*. But how amazingly did the Prince of Darkneſs blind the Minds of them who believed not; that though, under his Influence, the *Jews* would not own Chriſt's Godhead, but ſacrificed him to their Rage, while they ſaw him work innumerable Miracles; yet the Heathens were ſo ſtupid, as, on ſeeing meer mortal Men perform one wonderful Work, to deify them, and go about to treat them with anſwerable Homage.

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to offer the Oxen in Sacrifice to *Barnabas* and *Paul*, and to place the Garlands upon their Heads, in like Manner as they were uſed to crown the Statues of their fictitious Deities:

14 Which *when the Apoſtles, Barnabas, and Paul heard of, they rent their Clothes, and ran in among the People, crying out,*

14. But the Apoſtles, *Barnabas* and *Paul*, perceiving their idolatrous Intent, were ſo far from allowing of it, and being pleaſed with it, as ſome of the Heathen-Emperors were with the divine Honours that were paid to them, or as *Herod* was with the blaſphemous Shouts of the People, when, in Applauſes of his Oration, they cried out, *It is the Voice of a God, and not of a Man*, (*Chap.* xii. 21, 22.) that, on the contrary, they were extreamly ſhocked at it; and, in Zeal for the Glory of God, rent their Garments, in Teſtimony of their Indignation, Grief and Abhorrence, and immediately ruſhed into the Crowd, calling out to them with the greateſt Vehemence to forbear.

15 *And ſaying, Sirs, why do ye theſe Things? we alſo are Men of like Paſſions with you, and preach unto you, that ye ſhould turn from theſe Vanities unto the living God, which made Heaven and Earth and the Sea, and all Things that are therein;*

15. And they reaſoned with them, ſaying, Sirs, what do ye mean by this impious and abſurd Attempt? Tho' we are Meſſengers ſent with a divine Commiſſion to you, who have us in ſo high Admiration, we can by no Means admit of your invading the Prerogative of God in worſhipping us: For ſo far are we from being Gods in human Shape, that we are meer mortal Men, who have our natural and ſinful Infirmities, and have human Bodies and Souls, of the very ſame Frailty and Affections with your own: And the great Deſign of our Doctrine, is to bring you off from all vain Imaginations of Deity in thoſe, whom ye call Gods, but who really are not ſo; and to turn you from all your Idols, which are either lifeleſs Things, or dying, impotent and unprofitable Creatures, or rather meer Vanities and Nothing, (*Jer.* xiv. 22. and 1 *Cor.* viii. 4.) to that God, who has Life in himſelf, and is the Fountain of Life to all others, and is indeed the only true God, who created the Heavens and the Earth and the Sea, and all Things contained therein, whether viſible or inviſible, that are, or ever were made.

16 *Who in Times paſt ſuffered all Nations to walk in their own Ways.*

16. Who, as the great Governor of the World, has for many Ages paſt, in his wiſe and holy, ſovereign and righteous Judgment, left all the Nations of the *Gentiles* to the dim Light of Nature, as a juſt Puniſhment for their Iniquities, without any expreſs Revelation of his Will, like that made to the *Jews*, or any other Guide than their own Conſciences, to accuſe or excuſe them; (*Rom.* ii. 15.) and who, in his wonderful Long-Suffering and Patience, [illegible] for many Generations bore with them, while they walked [illegible] the perverſe Ways, which their own vain Imaginations [illegible]nd fooliſh Hearts invented and choſe. (*Rom.* i. 21.)

17 *Nevertheleſs, he left not himſelf without Witneſs, in that he did good, and gave us*

17. And yet, all that Time, he gave them plain Evidences of his infinite Wiſdom and Goodneſs, eternal Power and Godhead, (*Rom.* i. 20.) which were ſufficient to teach them, that he alone ought to have been worſhipped; inaſmuch as he not

Rain from Heaven, and fruitful Seaſons, filling our Hearts with Food and Gladneſs.

only created them, but, in the Courſe of his kind and all-diſpoſing Providence, conſtantly beſtowed Abundance of temporal Mercies upon them; and this, among innumerable other Inſtances, appears in that he has cauſed the Clouds of Heaven to water the Earth with ſeaſonable Rains, and thereby fed it's Springs, and made it fruitful for a Supply, not only of the Neceſſities of Mankind, both of the Good and Evil, but likewiſe of the Conveniencies and Comforts of Life, that they might have a Fulneſs of proper and delightful Proviſions, and be capable of eating them with Pleaſure: And ſo they were very criminal in abuſing the Light and Mercies they enjoyed, by giving the Glory to others, which was due to him alone; and your Guilt will be ſtill more exceedingly aggravated, if, now the Goſpel of the Grace of God is ſent to you, ye ſhould perſiſt in paying idolatrous Worſhip to us, or to any other Creature whatſoever.

18 *And with theſe Sayings ſcarce reſtrained they the People, that they had not done Sacrifice unto them.*

18. And it was with much ado, that the Apoſtles, by all theſe earneſt Entreaties, moving Expoſtulations, and ſolid Reaſonings, prevailed upon thoſe poor Heathens to deſiſt from their abominable Attempt of offering Sacrifice to them: So fond were they of theſe heavenly Meſſengers, and yet ſo loth to be convinced of their own Error.

19 *And there came thither certain Jews from Antioch and Iconium, who perſuaded the People, and having ſtoned Paul, drew him out of the City, ſuppoſing he had been dead.*

19. But when the unbelieving *Jews*, who had been ſo inveterate againſt the Apoſtles at *Antioch* and *Iconium*, (*ver.* 2, 5. and *Chap.* xiii. 45, 50.) heard what an Intereſt they had, and what Progreſs the Goſpel was like to make, among theſe *Gentiles*, they came with all Haſte from thoſe Cities hither, on Purpoſe to incenſe the People, and raiſe the Mob upon them, as ill-deſigning, turbulent, blaſphemous and ſeditious Men: And they found Means to give ſuch a Turn to their corrupt and fickle Minds, that as the Multitude formerly ſang *Hoſanna to the Son of David* one Day, and within leſs than a Week afterwards, under the Influence of the Chief Prieſts and Rulers, cried out, *Crucify him*; (*Matt.* xxi. 9. and xxvii. 22, 23.) ſo this People, who but a little before had adored the Apoſtles, as Gods, now by the Inſtigation of the *Jews*, who had the greateſt Spleen againſt *Paul*, ſtoned him in a riotous Manner, as though he had been the worſt of Men; and then dragged him with barbarous Indignity out of the City, under an Apprehenſion that they had certainly killed him †.

20 *Howbeit, as the Diſciples ſtood round about him, he roſe up, and came into the City: and the next Day he departed with Barnabas to Derbe.*

20. However, while the Chriſtians, that had been converted in thoſe Parts, got about him, with tender and affectionate Concern to mourn over him, and to bury him, in Caſe he were dead; or to perform the beſt Offices of Kindneſs and Reſpect they were capable [illegible]rd him, as Occaſion might require; he, by the mi[illegible]ron[illegible]d j[illegible]Power and Goodneſs of God, revived; and, getting up, to their great Sur-

† The Apoſtle evidently referred to theſe Troubles, when he ſaid to the *Corinthians*, (2 *Cor.* xi. 25.) *Once was I ſtoned*; and to *Timothy*, *Thou haſt fully known my Doctrine——Perſecutions, Afflictions, which came unto me at* Antioch, *at* Iconium, *at* Lyſtra, *what Perſecutions I endured; but out of them all the Lord delivered me.* (2 *Tim.* iii. 10, 11.)

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prize and Joy, returned privately into the City: And, to eſcape the further Fury of his Enemies, he went with *Barnabas*, on the Morrow, from thence to *Derbe*, a neighbouring City in the ſame Province.

21 *And when they had preached the Goſpel to that City, and had taught many, they returned again to Lyſtra, and* to *Iconium, and Antioch.*

21. And, wounded and bruiſed as his Body was, he and *Barnabas* improved their Time in preaching the Goſpel to the Inhabitants of that City; and ſo effectual was the Grace of God which accompanied it, that they, as Inſtruments in his Hand, made a conſiderable Number of Diſciples, (μαθητευσαντες ικανους) who believed in Chriſt, yielded themſelves up to his Conduct and Government, and profeſſed his Name: After this, the Apoſtles proceeded no further in their Journey, but returned back to water the good Seed they had ſown, at *Lyſtra* and *Iconium*, and at the *Piſidian-Antioch*.

22 *Confirming the Souls of the Diſciples,* and *exhorting them to continue in the Faith, and ſaying that we muſt through much Tribulation enter into the Kingdom of God.*

22. At all which Places, they laid themſelves out in eſtabliſhing and ſettling (επιστηριζοντες) the Souls of the late Converts, on the Foundation of their moſt holy Faith; exciting them, by all Manner of Arguments taken from Duty, Gratitude and Love, Neceſſity and Delight, the Honour of Chriſt and their own ſpiritual and eternal Welfare, to abide by, and ſtedfaſtly perſevere in the Belief, Profeſſion and Practice of thoſe great and glorious Doctrines, which had been delivered to them, and which they had received by Faith. And to ſatisfy them againſt Diſcouragement, on Account of the late inhuman Treatment *Paul* had met with, as alſo to let them know the worſt, as well as the beſt, that might be expected, they told them, That from the holy Appointment of God, the Enmity of Satan and the World to the Purity and Spirituality of the Goſpel, and the preſent imperfect State of Things, they muſt unavoidably paſs through great Trials and Afflictions, Perſecutions and Reproaches, into the heavenly Kingdom, which God has prepared for them that love him, and which will richly make Amends for all the Difficulties that lie in the Way to it.

23 *And when they had ordained them Elders in every Church, and had prayed with Faſting, they com-*

23. And when, to bring Things into a proper Order in the ſeveral Churches, which had been gathered in all thoſe Towns or Cities, the Apoſtles, with the concurring Approbation, Choice and Vote of each Church, teſtified by the lifting up of Hands, (χειροτονησαντες *) had publickly appointed ſome

* It muſt indeed be allowed, that the Word χειροτονειν is ſometimes uſed by *Greek* Writers, as ſignifying barely to *appoint* or *conſtitute*, whether by one Perſon or more; and yet it can't be denied, but that it's proper Signification is to *lift up the Hand*; and that, in this Senſe, it was commonly uſed by the *Greeks*, to expreſs their Way of giving Votes in publick Elections; and as the *ſimple* Verb, as far as I find, is but once more uſed in the New Teſtament, *viz.* in 2 *Cor.* viii. 19. it there evidently ſignifies, the *Suffrage* of the Churches in their Choice: And though it is uſed in *Compoſition*, *Acts* x. 41. to ſignify the Apoſtles being *fore-chosen of God*, (προχειροτονημενοις υπο του Θεου) to be Chriſt's Witneſſes; the Nature of the Thing [illegible] determines it's particular Meaning [illegible] as puts it paſt Danger of being miſtaken. But when the Choice of Officers in Churches is expreſſed by this Word, one would think it's original, grammatical and moſt uſual Senſe ſhould be intended, as ſuitable to the Rights of Chriſtian-Societies; and it ſeems an exceeding Strain upon the Word, to ſuppoſe that it is here uſed in the ſame Signification with χειροθετειν, *to lay on Hands*. But the Reader may conſult for one Side of the Argument Dr *Hammond* on the Place; and for the other, Dr *Owen's True Nature of a Goſpel-Church*. p. 68, &c.

mended them to the Lord, on whom they believed.

of the graver and elder, moſt judicious and experienced Converts among them reſpectively, to the paſtoral Office, for ſtatedly labouring in the Word and Doctrine, and adminiſtring the Goſpel-Seals of the Covenant, and for preſiding and watching over the particular Flocks, of which the Holy Ghoſt, in this Manner, made them Overſeers; (*Chap.* xx. 28.) they, by ſolemn Prayer, attended with Faſting, ſuitable to the great Importance of this religious Work, committed thoſe Paſtors to the Grace and Care, Guidance and Bleſſing of the Lord Jeſus, in whom they had believed, that they might be more and more furniſhed for, protected, aſſiſted and ſucceeded in, all their holy Miniſtrations; and ſo ſet them apart to their reſpective Charges.

24 *And after they had paſſed throughout Piſidia, they came to Pamphylia.*

24. Then *Paul* and *Barnabas*, taking their Leave of *Antioch*, and returning through the reſt of *Piſidia*, came back again to *Pamphylia*, both which were Provinces of the *Leſſer Aſia*.

25 *And when they had preached the Word in Perga, they went down into Attalia.*

25. And arriving at *Perga* in that Country, where they had been before, (*Chap.* xiii. 13.) they preached the Goſpel again to the People of that City, making a ſecond Trial of them, without any remarkable Succeſs in either of thoſe Attempts: After this, they went down to *Attalia*, another City of *Pamphylia*, and a Sea-Port.

26 *And thence ſailed to Antioch, from whence they had been recommended to the Grace of God, for the Work which they fulfilled.*

26. And from thence, going a Ship-Board, they ſailed over the Eaſtern Part of the *Mediterranean*, which is called the Sea of *Cilicia* and *Pamphylia*, (*Chap.* xxvii. 5.) to the famous *Antioch* in *Syria*; from whence they firſt ſet out on this glorious Expedition among the *Gentiles*, after they had been ſolemnly recommended in the Church there, by Faſting and Prayer, to the Grace and Bleſſing of God for that Service, (*Chap.* xiii. 1, 2.) which they had now abundantly laboured in, and performed with wonderful Succeſs, in Anſwer to thoſe Prayers.

27 *And when they were come and had gathered the Church together, they rehearſed all that God had done with them, and how he had opened the Door of Faith unto the Gentiles.*

27. And when, on their Arrival again at that City, they had called the Church together, they gave a diſtinct and particular Account to them, from whom they had been ſent by the ſpecial Direction of the Holy Ghoſt, (*Chap.* xiii. 3, 4.) of all their Travels, Labours and Sufferings, Preſervations and Encouragements; what God's Ways had been with them; what amazing Things he had wrought by their Preaching and Miracles for the Propagation of the Goſpel, and Converſion of Multitudes among the *idolatrous* Heathens, as well as *Jews* and Proſelytes; and how, in many Places, the Believers were eſtabliſhed in Chriſt, formed into Churches, and furniſhed with ſuitable Paſtors; and eſpecially that God had, in this Manner, opened a wide and effectu[illegible], even to the worſt of the *Gentiles* themſelves, to bring [illegible] Numbers of them into [illegible]te of Salvation, through [illegible] the Lord Jeſus.

28 *And there they abode long Time with the Diſciples.*

28. And the Apoſtles continued a conſiderable Time with the Chriſtians there to comfort them, and be comforted by them, and to help forward their further Settlement, Edification and Encreaſe.

RECOL-

RECOLLECTIONS.

How plainly does the only living and true God teſtify his Being and Providence, Patience and Goodneſs, even to Heathen-Nations, as he is the Creator of the Heavens, the Earth and Sea, and of all Things therein; as he bears with the perverſe Manners of thoſe, that abuſe the Light of their own Conſciences; and as he orders fruitful Seaſons, and gives them the Neceſſaries and the Delights of Life! But with how much brighter, and more endearing Glory, does he make himſelf known in the Teſtimonies, he has given us by the Word of Revelation! He hereby calls us off from all Idolatries, and makes known the Goſpel of his Grace, in and through the only Saviour of loſt Sinners; and ſo opens a Door of Faith to them. But how amazingly different is the Reception, that this bleſſed Goſpel meets with, where it comes! Some ſide with it, others ſet themſelves againſt it; ſome are enraged at it, others believe it: And, alas! how fickle and inconſtant are the Thoughts of carnal, unrenewed Men about it! at one Time they take up a good Opinion of it, and admire Chriſt's miniſtring Servants, as if they were Gods; and ſoon afterwards they are turned againſt it, and exerciſe the moſt inhuman Barbarities upon the Preachers of it. But God's own Teſtimony to his Word, by it's external and internal Credentials, bears down all Oppoſition before it; and, by the attending Power of his Spirit, wins over the worſt of Sinners to Chriſt: And when they are brought to believe in him, how do his infinite Wiſdom, Love and Care manifeſt themſelves, in his appointing them to be formed into Churches, and furniſhed with Paſtors after his own Heart, for their further Edification and Eſtabliſhment! And, O with what Pleaſure and Hope, Labour and Diligence, ſhould his miniſtring Servants lay themſelves out, not in ſeeking their own Glory, or admitting of Honours, that belong to God only; but in the Converſion of Sinners, and Confirmation of Believers; and in all the Services, to which Chriſt calls them, notwithſtanding the ſevereſt Perſecutions they may meet with for his Sake! And yet Sufferings, even on his Account, are not to be ſhunned, or deſired; but are to be carefully avoided, as far as may be with a good Conſcience, and that for the Furtherance of the Goſpel.

CHAP. XV.

A Diſpute is raiſed at Antioch, *by Judaizing Teachers, about Circumciſing the* Gentile-*Converts; and* Paul *and* Barnabas *are ſent by the Church to* Jeruſalem *for a Deciſion of that Point,* 1—5. *The Debates and Concluſion of the Council at* Jeruſalem, *and their Circular Letter to the* Gentile-*Believers concerning it,* 6—29. Paul *and* Barnabas *carry it to* Antioch, *where it is received with great Joy,* 30—35. *After which they propoſe a ſecond joint apoſtolick Journey; but fall into ſuch a warm Contention about* John Mark, *that they part, and take different Routs,* 36—41.

TEXT.

1 AND *certain Men which came down from Judea taught the Brethren, and ſaid, Except ye be circumciſed after the Manner of Moſes, ye cannot be ſaved.*

PARAPHRASE.

1. AFTER *Paul* and *Barnabas* had made their Report to the Church at *Antioch*, how God had opened a Door of Faith, even to the *idolatrous Gentiles*, (Chap. xiv. 27, 28.) ſome Judaizing Chriſtians, that came thither from *Judea*, and pretended to have Authority from the Apoſtles and Church at *Jeruſalem*, (*ver.* 24.) endeavoured to enſlave the Minds and Conſciences of the *Gentile*-Converts, who were Brethren in the Faith and Fellowſhip of the Goſpel, ſaying, Circum-

Circumciſion is of ſuch abſolute Neceſſity, that unleſs ye ſubmit to that divine Ordinance, and ſo oblige yourſelves to an Obſervation of the whole Law, according to *Moſes*'s Conſtitution, (See the Note on *ver.* 5.) all your Faith in Chriſt will be utterly ineffectual to your Salvation.

2 *When therefore Paul and Barnabas had no ſmall Diſſention and Diſputation with them, they determined that Paul and Barnabas, and certain other of them, ſhould go up to Jeruſalem unto the Apoſtles and Elders about this Queſtion.*

2. The two Apoſtles therefore, being deeply concerned for the Liberty and free Courſe of the Goſpel, and for it's great Doctrine of Juſtification, alone through Faith in Chriſt, which ſuch Notions were ſubverſive of, thought it their Duty vigorouſly to oppoſe, and with holy Zeal to diſpute againſt theſe Corrupters of Chriſtianity: And when their Debates with them roſe ſo high, that all Things ſeemed to be running into Confuſion, the *Antiochian* Church, (*ver.* 3.) agreed to depute *Paul* and *Barnabas* †, and ſome other faithful Brethren, that were Members in Communion with themſelves, to ſuch Apoſtles and Elders, (See the Note on *Chap.* xi. 30.) as might then be at *Jeruſalem*, and to the whole Church there, (*ver.* 4.) to aſk their Judgment upon this important Point, that it might be determined in the moſt unexceptionable Manner by thoſe very Perſons, from whom the Diſturbers of the Church's Faith and Peace pretended to come, and by the moſt eminent Church of the Circumciſion, as alſo by ſuch Miniſters, as all true Believers owned to be inſpired Men.

3 *And being brought on their Way, by the Church, they paſſed through Phenice, and Samaria, declaring the Converſion of the Gentiles: and they cauſed*

3. Hereupon a conſiderable Number of the *Antiochian* Church attended theſe Deputies, Part of their Way, to bear their Charges, and enjoy the Pleaſure of their Company; and to teſtify their Reſpect to them, and Approbation of the Deſign of their Journey, who travelled through the Countries of *Phenicia* and *Samaria*, publiſhing, as they went along, to the Believers they met with, what a glorious Work God had wrought in the Converſion (των εθνων) * of *idolatrous*, as well as

† This was the third Time of *Paul*'s going to *Jeruſalem*, which he refers to *Gal.* ii. 1, 2, 3. where he ſays, that it was fourteen Years after his Converſion, and that he then took *Titus* with him; and went by Revelation, either to himſelf, whereby, as well as by the Choice of the Church at *Antioch*, he was directed to go thither; or by Revelation to the Prophets of that Church, who now again, by an immediate Suggeſtion of the Holy Spirit, appointed theſe Meſſengers, in Concurrence with the whole Church, as they at firſt had ſent forth *Paul* and *Barnabas* to miniſter to the *Gentiles*. *Chap.* xiii. 2. See Dr *Whitby* on *Gal.* ii. 1, 2.

* What is here ſaid, about the Apoſtles *declaring the Converſion of the* Gentiles, ſeems to me to relate to the Converſion of the *idolatrous* Gentiles, which was ſpoken of at the Cloſe of the laſt Chapter, (*ver.* 27.) For the Converſion of the *Proſelytes of the Gate* at *Antioch*, could not but be well known long e'er this, as it had been about Eight or Nine Years before, and had made a great Noiſe in all thoſe Parts, and been carried as far as *Jeruſalem*. This, among other Things, reſtrains my full Aſſent, which I would willingly have given, if I could, to the plauſible and laboured Attempt of the learned Author of *Miſcellanea Sacra*, Eſſay iv, and of others after him, to prove that the following Decree related only to the *Proſelytes of the Gate*; for it can ſcarcely be thought, as he pleads, [illegible] with moſt Aſſurance to depend upon, for the Support of his Hypotheſis, that ſo ſurprizing, [illegible] notorious a Fact, as the Converſion of the idolatrous [illegible], which was not wrought in a [illegible] in one Place only, but in the chief Cities of ſeveral [illegible], and made a great Buſtle there, [illegible] that all following Inſtances of it could be ſo long concealed from the Church at *Jeruſalem*, as till about Nine Years after this Decree, as he repreſents it: And we are expreſly told, *ver.* 4. that when *Paul* and *Barnabas* came to *Jeruſalem*, they *declared all Things that God had done with them*, (ανηγγειλαν οσα εποιησεν ο Θεος μετ' αυτων) which is the very ſame Expreſſion, that is uſed in *Chap.* xiv. 27. when they declared at *Antioch*,

great Joy unto all the Brethren.

as other *Gentiles*, from Darkneſs to Light, from the Power of Satan to God. (*Chap.* xxvi. 18.) And as out of the Abundance of the Heart the Mouth ſpeaks; ſo the Hearts of all the faithful Brethren were warmed, and comforted at the hearing of ſuch good News; and, inſtead of envying and murmuring, they exceedingly rejoiced in the Grace of God, which had taken ſo wide a Spread, and gave him the Glory.

4 *And when they were come to Jeruſalem, they were received of the Church, and* of *the Apoſtles and Elders, and they de-*

4. And when theſe Meſſengers arrived at *Jeruſalem*, they were readily and affectionately received, with great Eſteem, by the Church, and by *Peter*, *James* and *John*, who were the only Apoſtles they found there, (*Gal.* ii. 9.) as alſo by the ſtated Officers of that Church: And *Paul* and *Barnabas* related, at large, firſt privately to the Chief of them,

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Antioch, how God had opened the Door of Faith to the idolatrous *Gentiles*. It is likewiſe ſaid of theſe *Gentiles*, that they *were turned to God*, (*ver.* 19.) which anſwers very nearly to what is ſaid of the *Theſſalonians*, that they *were turned to God from Idols, to ſerve the living and true God*; (1 *Theſſ.* i. 9.) and an Attempt to oblige them to be circumciſed and keep the Law, is called *ſubverting their Souls*, (*ver.* 24.) which is of much the ſame Import with what the Apoſtle ſaid to the *Galatians*, who had been converted from Heatheniſm, that if they were circumciſed, *Chriſt would profit them nothing*, and would be *of no Effect to them*. (*Gal.* v. 2, 4.) And theſe I take to be the *Reſidue of Men*, who, as the Apoſtle *James* obſerved, (*ver.* 17.) it was propheſyed *ſhould ſeek after the Lord*, in Diſtinction from the Proſelytes of the Gate, who ſeem there to be deſcribed as thoſe, *on whom his Name was called*. And in the *Hebrew*, *Amos* ix. 12. the Place here quoted, inſtead of the Reſidue of Men, it is the *Remnant of Edom*, which was one of the Nations that were notorious Idolaters. Accordingly the Council's, recommending *Paul* and *Barnabas*, as Men that *had hazarded their Lives for the Name of our Lord Jeſus Chriſt*, (ver. 26.) ſeems to refer to the Account theſe Apoſtles had given of their Dangers and Sufferings, when they preached the Goſpel to the *idolatrous Gentiles*, and were aſſaulted, and ſtoned for it, at *Iconium* and *Lyſtra*, (Chap. xiv. 5, 19.) at the laſt of which Places *Paul* was left for dead; and this Apoſtle, in his next Journey among the *Gentiles*, delivered this Decree of the Council to the Churches in *Lyſtra* and *Derbe*, Cities of *Lycaonia*, (Chap. xvi. 1—4.) where he and *Barnabas* had been before, and converted idolatrous *Gentiles*, and formed Churches, partly at leaſt, of them, (*Chap.* xiv. 20—23.) which ſhews that they underſtood all Sorts of *Gentiles* to be concerned in the Deſign of this Decree. But I own there is a conſiderable Difficulty in reconciling all this with the Apoſtle *Paul*'s ſaying, (*Gal.* ii. 2.) that he *communicated the Goſpel, which he preached among the* Gentiles, *privately to them which were of Reputation*; meaning, as is generally ſuppoſed, to the Apoſtles *James*, *Peter* and *John*: However, it is not ſaid that he communicated it to them *only*; and the *Chief Men*, or *Men of Reputation* there mentioned, might probably include other eminent Men, ſuch as the ſuperior Prophets and Elders that were there, as well as the Apoſtles; and *Paul* might firſt privately acquaint theſe with his Preaching among the idolatrous *Gentiles*, to take off their Prejudices, and engage them to ſupport and countenance him in the more publick Report he was to make of it, leſt the moſt zealous and prejudiced Part of the Judaizing-Brethren, finding none to back him, ſhould refuſe to hear, or ſhould raſhly run down, what he had to ſay about it: So that this is no Proof that he did not afterwards communicate it to the Council at *Jeruſalem*; and perhaps it is hinted that he did, in the former Part of that Verſe, where the Apoſtle, having ſpoke of the Church there, ſays, He *communicated that Goſpel to them*; for they are the Antecedent to this Relative. And whereas it has been ſaid that the Apoſtle *James* ſpoke of this Decree, as the only Thing that the Church of *Jeruſalem* had known, relating to the *Gentile* Converts, till *Paul*, about Nine Years afterward, *declared to them what Things God had wrought among the* Gentiles by his Miniſtry, (*Chap.* xxi. 17—25.) I ſhould rather think that he ſpoke of it, as the only *Reſtraint* that had been laid upon Believers from among them, of what Character ſoever they had been before: For he, or rather he and the Elders, (*ver.* 18.) ſay nothing about the Church's Ignorance of any ſuch Converſion; and all that may be ſuppoſed to carry ſuch an Aſpect, related as much to themſelves as to the Church: But they ſtood to it, that, according to that Decree, believing *Gentiles* of all Nations only obliged to abſtain from the Things therein mentioned. And it is indeed aſtoniſhing to [illegible] Converſion of the idolatrous [illegible] ſhould be ſuppoſed to be ſo long a Secret to the Church [illegible]*ſalem*; ſince the Authors of this Opinion themſelves (though as far as I find, they ſlip over the Thought, when they come to anſwer Objections againſt their Scheme) have placed the Apoſtle *Paul*'s Epiſtles to the Churches of *Galatia*, *Corinth*, *Theſſalonica* and *Rome*, before this Time, which were *Gentile* Churches, and conſiſted ſome, if not all, of them, moſtly of Converts from Heathen Idolatry: Nor can I eaſily imagine, that, if this was *privately communicated* to the Apoſtles at *Jeruſalem*, they would have concealed it from the Church there.

(*Gal.* ii.

clared all Things that God had done with them.

(*Gal.* ii. 2.) and afterwards in a full Aſſembly, (*ver.* 12.) all the great Things, which God had done by their Means, not only at *Antioch*, but in other *Gentile*-Towns, and Cities, where they had preached, (*Chap.* xiv.) and what Sufferings they had endured, and Teſtimonies the Lord had given, in the gracious and miraculous Way, to his Acceptance of the Heathen thro' Faith in the great Redeemer.

5 *But there roſe up certain of the Sect of the Phariſees which believed, ſaying, That it was needful to circumciſe them, and to command them to keep the Law of Moſes.*

5. But here, as well as at *Antioch*, ſome *Jewiſh* Chriſtians, who were converted from among the Phariſees, a Sect that were moſt zealous for the Rites of their Law, vehemently oppoſed the two Apoſtles, and all that had ſhewn their Approbation of the Account they had given; theſe Men warmly inſiſted upon it, That there was an abſolute Neceſſity for *Gentile*-Believers to be circumciſed *, and thereby obliged to obſerve the whole Law, given by *Moſes*, in order to their Admiſſion into the Church, and partaking of that Salvation which was brought in by Jeſus Chriſt.

6 *And the Apoſtles and Elders came together to conſider of this Matter.*

6. And as this was like to create further Trouble, and the Point itſelf was of too great Importance to be neglected, the Apoſtles and Elders, by joint Agreement, (*ver.* 25) aſſembled together without Delay, not by themſelves, but with the whole Church, (*ver.* 4, 22.) to take it into ſerious Conſideration.

7 *And when there had been much diſputing, Peter roſe up, and ſaid unto them, Men and Brethren, ye know how that a good while ago, God made choice among us that the Gentiles by my Mouth ſhould hear the Word of the Goſpel, and believe.*

7. And, after long and cloſe Debates on both ſides of the Queſtion, the Apoſtle *Peter*, to bring Things to an Iſſue, got up and ſpake to the whole Aſſembly in the following Manner, Ye Men of *Iſrael*, and my dearly beloved Brethren, ye all well know, and can't but own, that ſome Years ago, God was pleaſed to chooſe me, from among the reſt of us the Apoſtles of the Lord Jeſus, as was intimated by Chriſt himſelf, in the Days of his Fleſh, (*Matth.* xvi. 19. See the Paraphraſe there) and was afterwards more expreſsly revealed, with Regard to *Cornelius*; (*Acts.* x.) all which was according to God's Purpoſe, in the antient Days of Eternity, (*αφ' ημερων αρχαιων*) that the *Gentiles* ſhould have the Goſpel preached to them firſt of all, by my Miniſtrations; and that, by the Power of his Grace attending his own Word and Appointment, they ſhould be brought to believe in Jeſus Chriſt for eternal Life, which was but the firſt Fruits and Earneſt of his further calling others from among them.

* This plainly ſhews that it was not barely Circumciſion, but a Compliance with the whole Law of *Moſes*, which Circumciſion obliged to, that the judaizing Chriſtians aimed at, as neceſſary to Salvation: And it was under this Notion of it, that they were ſo zealous to impoſe it, and the Apoſtle *Paul* was ſo zealous in ſetting himſelf againſt it, as a moſt dangerous Error, ſubverſive of the Truth of the Goſpel, and of God's Way of Juſtification, alone through Faith in Chriſt, without the Deeds of the Law: Accordingly he repreſents it in this Light, ſaying, (*Gal.* v. 2, 3, 4.) *If ye be circumciſed Chriſt ſhall profit you nothing: For I teſtify again to every Man that is circumciſed, that he is a Debtor to do the whole Law. Chriſt is become of none Effect to you, whoſoever of you are ſeeking to be juſtified by the Law, ye are fallen from* the Doctrine of Grace. And this I take to be the Key to what he means, whenever he inveighs againſt Circumciſion, as inconſiſtent with a State of Pardon, and Acceptance to eternal Life.

8. And

8 *And God which knoweth the Hearts, bare them Witneſs, giving them the Holy Ghoſt, even as* he did *unto us:*

8. And God, who is perfectly acquainted with the inmoſt Diſpoſitions of the Heart, and with the thorough Change which his own Work had made in theirs, clearly teſtified his Acceptance of them, not only by giving them the Graces and Joys of his Spirit, whereby they magnified his Name, but alſo by a viſible Effuſion of the Holy Ghoſt, in an immediate and miraculous Way upon them, (*Chap.* x. 44, 45, 46.) juſt after the ſame Manner, as he openly bore witneſs of his accepting us, his firſt *Jewiſh* Diſciples, on the famous Day of *Pentecoſt.* (*Chap.* ii.)

9 *And put no Difference between us and them, purifying their Hearts by Faith.*

9. And this was an evident Demonſtration, that he as readily received them, as he did us *Jews*, to his ſpecial Favour, without making the leaſt Difference, in this Reſpect, between us and them, tho' they were not circumciſed, and thereby obliged to keep the whole Law of *Moſes*; he having made them clean without any of theſe external Rites, in that he cleanſed their Souls from the Guilt, Pollution and Power of Sin, through Faith in his Son, by whoſe Blood and Spirit they are juſtified and ſanctified.

10 *Now therefore why tempt ye God, to put a Yoke upon the Neck of the Diſciples, which neither our Fathers nor we were able to bear?*

10. Since therefore God has ſo plainly declared himſelf in their Favour, how durſt any of you diſbelieve it, or quarrel at it, or arraign his infinite Wiſdom and Authority in it, or go about to preſcribe to him, and try whether he will retract what he has done? And why ſhould ye attempt to put a Yoke of Bondage upon *Gentile*-Believers and their Seed, by obliging them to be circumciſed, who, under the Goſpel-State, are to be conſidered as Diſciples of Chriſt, in like Manner as Children were reckoned with their Parents, to belong to the Church of *Iſrael*, under the *Moſaick* Œconomy? How perverſe is it to inſiſt, in Defiance of this new Diſpenſation of God's Grace toward them, that they ſhould be ſubjected to Circumciſion, and thereby to all the legal Inſtitutions, which are ſo numerous and coſtly, painful and difficult; and ſo entangling to Conſcience, and incapable of ſatisfying it, or of taking away Sin, that neither our holy Anceſtors, nor we ourſelves could tell how to bear them, without the greateſt Incumbrance and Anxiety of Mind; nor ſhould ever have willingly ſubmitted to them, unleſs he had commanded it?

11 *But we believe that through the Grace of the Lord Jeſus Chriſt, we ſhall be ſaved, even as they.*

11. But there is evidently now no need of this, ſince, though thoſe *Gentiles* were uncircumciſed, we are firmly perſuaded, conſidering the great Things which God himſelf has freely done for them, that it is by the meer Grace and Favour of Jeſus Chriſt, the only Lord and Saviour of both *Jews* and *Gentiles*, and by the Favour of God thro' him, that we and they *, as well as our Fathers, believe

* It ſeems moſt directly ſuitable to the Apoſtle's Deſign to refer theſe Words, *even as they*, to the *Gentiles*, rather than to the *Fathers*; and yet as both admit of a good Senſe, and the laſt may not be entirely foreign to the Apoſtle's Argument againſt impoſing the Law of *Moſes* upon the *Gentiles*, ſince the Fathers were ſaved, not by the Law, but merely by the Grace of Chriſt, through Faith in him, who was to come, I have likewiſe taken that into the Paraphraſe.

unto, (πιστευομεν σωθηναι) and are made Partakers of Salvation, without any Reſpect to the one or the other's being circumciſed, or not; for *in Chriſt Jeſus, neither Circumciſion availeth any Thing, nor Uncircumciſion, but Faith which works by Love.* (*Gal.* v. 6.)

12 *Then all the Multitude kept Silence, and gave Audience to Barnabas and Paul, declaring what Miracles and Wonders God had wrought among the Gentiles by them.*

12. When *Peter* had finiſhed this pertinent and moving Diſcourſe, there was a profound Silence in the whole Church, to hear what might be further offered upon the Argument before them; whereupon, *Paul* and *Barnabas* ſtanding up to ſpeak, they attentively liſtened to them, who gave a diſtinct Account of the various Steps they had taken in their late Journey, not only with the *Jews* and Proſelytes of the Gate, but likewiſe with the *idolatrous Gentiles*, and of what wonderful Miracles God had wrought, by their Means, to confirm the Goſpel, which they had preached to the laſt of theſe, as well as the others, and to teſtify his Acceptance of them, according to what has been already related at large. (*Chap.* xiv.)

13 *And after they had held their Peace, James anſwered, ſaying, Men and Brethren, hearken unto me.*

13. And when they had gone through their Narrative, and made proper Reflections upon it, the Apoſtle *James*, the Son of *Alpheus*, (See the Note on *Matth.* x. 3.) ſummed up the Debate, in the following pacifick and judicious Manner, ſaying, Ye Men of *Iſrael*, and my dear Brethren in the Lord, let me beg your Patience, and your favourable Attention to my Sentiments on this important Point.

14 *Simeon hath declared how God at the firſt did viſit the Gentiles, to take out of them a People for his Name.*

14. Our worthy Brother, *Simon Peter*, has juſt now informed us, how God at firſt began his great and good Work of graciouſly viſiting the *Gentiles*, by making him the happy Inſtrument of conveying the Light of Salvation to them, which ye hear has been carried on ſtill further in a glorious Manner, and with divine Atteſtations, by the Miniſtry of our beloved Brethren, *Barnabas* and *Paul*, to the Converſion of Multitudes of Heathen-*Idolators*, as well as Proſelytes of the Gate, to ſeparate a peculiar People from among all Sorts of *Gentiles* to himſelf, in a Way of ſovereign Mercy, to the Praiſe of the Glory of his Grace, that they might profeſs and call upon his Name, through Jeſus Chriſt our Lord.

15 *And to this agree the Words of the Prophets; as it is written.*

15, 16. And if we compare Facts with former Prophecies of theſe Days, we ſhall find that all this is perfectly agreeable to, and an exact Accompliſhment of, antient Predictions of inſpired Men, according to what is recorded in many of their Writings, and particularly in *Amos.* ix. 11.

16 *After this I will return, and will build again the Tabernacle of David, which is fallen down: And I will build again the Ruins thereof, and I will ſet it up:*

where, after God had promiſed that he would not utterly deſtroy the Houſe of *Jacob*, but would ſeparate the Corn from the Chaff, wherever they are ſcattered among all Nations, that not a Grain of it might be loſt, v. 8, 9. he ſays, I will return in the Greatneſs of my Mercy to them, and will rebuild the Houſe of *David*, which, by it's own Iniquities, and the Oppreſſion of it's Enemies, is like a Tabernacle fallen into Contempt, and brought to Deſolation; and

and I will raiſe it again out of it's Ruins, and exalt it to higher Glory than ever, by the coming of the Meſſiah, who ſhall ſpring out of that decay'd Family, and by ſetting up a ſpiritual and everlaſting Kingdom under him, with wide Extent, of whom and of whoſe Church, *David* and his Houſe were Types;

17 *That the Reſidue of Men might ſeek after the Lord, and all the Gentiles upon whom my Name is called, ſaith the Lord, who doeth all theſe Things.*

17. That not the *Jews* only, but likewiſe Men of other Nations, who have hitherto been left and neglected of God, (See the Note on *ver.* 3.) may enquire after him, and the Way of finding Favour with him; and ſo may *ſeek* and *ſerve the Lord their God and David their King*, as was propheſied of both theſe Sorts of People; (*Hoſ.* iii. 5. and *Jer.* xxx. 9.) and that particularly all the devout *Gentiles*, who, as religious Proſelytes, profeſs and call upon my Name, and ſhall be converted to the Faith of the Meſſiah, may lead the Way herein, ſaith the Lord Jehovah, who performs all theſe great and marvellous Works, to unite *Jews* and *Gentiles* in one Church under Chriſt, their Head.

18 *Known unto God are all his Works from the Beginning of the World.*

18. This, my Brethren, plainly ſhews, that as God has, and ever had a comprehenſive, diſtinct and unerring View, and Fore-knowledge of all his Works, from the Beginning of the World, and before the Foundation of it; ſo his calling the *Gentiles* now, in Accompliſhment of Prophecies, that were delivered many Ages ago, was foreſeen and predetermined from all Eternity by him, and is brought to paſs by his gracious and effectual Operation, according to his Purpoſe, who *worketh all Things after the Counſel of his own Will.* (*Eph.* i. 11.)

19 *Wherefore my Sentence is, that we trouble not them, which from among the Gentiles are turned to God.*

19. My Opinion and Advice therefore, upon the whole, is, that we ſhould take heed of burdening and diſtreſſing the Conſciences, and diſturbing the Peace of thoſe among the *Gentiles*, or of loading them with a Yoke of Bondage, who are turned to God from their Iniquities, and even from heatheniſh Idols, to ſerve the living and true God, (1 *Theſ.* i. 9.) by obliging, or ſo much as deſiring them to be circumciſed, and ſo bound to obſerve the whole *Jewiſh* Law.

20 *But that we write unto them, that they abſtain from Pollutions of Idols, and from Fornication, and from Things ſtrangled, and from Blood.*

20. But as the civil Polity of the Common-Wealth of *Iſrael* ſtill, in Meaſure, ſubſiſts; and as the utmoſt Care ſhould be taken to keep the converted *Gentiles* at the greateſt Diſtance from every Thing, that looks like favouring the idolatrous Worſhip, which they have renounced, and to prevent their giving Offence to the believing *Jews*; it may be very neceſſary, for uniting both Parties into one civil Society, and one Chriſtian-Church, in the preſent Circumſtances of Things, that we write a Letter to our *Gentile*-Brethren, to recommend the abſtaining from ſuch Things, as the Proſelytes of the Gate have hitherto been obliged to, by the Law of *Moſes*, in order to their enjoying civil and religious Privileges among the *Jews*; as particularly, That they abſtain from eating or drinking any Thing, that is offered or devoted to Idols; and from all impure Em-

braces, that are condemned by *Moſes*'s Law, and have been uſed in the Heathen-Temples before their Gods; as alſo from eating the Fleſh of ſuch Beaſts, or Fowls, as were ſtrangled to prevent the Separation of the Blood from their Fleſh *; and from eating or drinking the Blood itſelf, that has been taken from any Animal; For as Fornication is in itſelf ſinful, ſo abſtaining from the other Things, as well as that, is needful to prevent Offence to the Chriſtian-*Jews*, and ſecure a quiet Enjoyment of Privileges to the converted *Gentiles*; and ſo to promote mutual Love and Communion between both.

21 For Moſes of old Time hath in every City them that preach him, being read in the Synagogues every Sabbath-Day.

21. For the Law of *Moſes*, which forbids theſe Things, even to the Proſelytes of the Gate, is ſtill, according to antient Cuſtom, explained in every City, where there are religious Aſſemblies of *Jews*; his Writings being conſtantly read in their Synagogues, at their Times of publick Worſhip, every-Sabbath Day: And therefore as they have been brought up, all their Lives long, in a Reverence of this Law, and will ſtill frequently hear it read, they will be exceedingly offended to find, that the Things there expreſsly prohibited, ſhould nevertheleſs be practiſed by the uncircumciſed *Gentile*-Converts, who, by the Goſpel, are brought into the ſame Church and Communion with themſelves, and who, upon abſtaining from theſe Things, will have as good a Claim to civil Privileges,

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* The Author of *Miſcellanea Sacra*, (See *Eſſay* iv.) has, I think, made it out, with a good deal of Evidence, in Concurrence with Dr *Spencer*, that *Things ſtrangled* are to be diſtinguiſhed from Things that were torn, or died of themſelves, and that all the Particulars of the Prohibitions mentioned here, and in the following Decree, *ver.* 29. were laid upon the believing *Gentiles*, becauſe they had been forbidden by the Law of *Moſes*, (*Lev.* xvii. and xviii. 1—26) to the Proſelytes of the Gate, on Account of their having been the chief Inducements to, and Concomitants or Symptoms of Idolatry, in order to their enjoying the civil and religious Privileges, that were allowed to them among the *Jews*. But this does not, in my Opinion, neceſſarily infer, as that learned Author contends, that the following Decree related *only* to Proſelytes of the Gate: (See the Note on *ver.* 3.) For, upon the Converſion of the *idolatrous Gentiles*, why might not they be admitted to all theſe Privileges, upon the ſame Terms with the Proſelytes of the Gate, ſince they renounced Idolatry, as much as theſe? And this makes the Decree to be only temporary, with reſpect to thoſe Things, that merely related to the *Jewiſh* Conſtitution, as much as if we were to confine it to the Proſelytes of the Gate; and conſequently none of theſe Particulars, except Fornication, which is often expreſsly forbid in the New Teſtament, as in itſelf ſinful, can be any longer obligatory upon us, who have no Concern with the national Conſtitution of the *Jews*, either as to Church or State, which is now utterly deſtroyed. As to the *eating of Blood*, Mr *Shuckford* has, as I apprehend, juſtly obſerved, that the principal Reaſon for the Prohibition of eating it was, becauſe God appointed the Blood of Beaſts to make Atonement for the Soul of Man, (*Lev.* xvii. 10, 11.) and therefore required, that it ſhould be religiouſly ſet apart for that Purpoſe: But if this were a *moral* Thing, God would not have permitted the *Iſraelites* to give, or ſell a Creature that died of itſelf, and ſo in it's Blood, to a Stranger that he might eat it: (*Deut.* xiv. 21.) And therefore tho' the Apoſtles, at the Council of *Jeruſalem*, that offence might not be given to the *Jews*, adviſed the *Gentiles*, at that Seaſon, to abſtain from it; yet the eating [illegible] not eating it, is no Part of *our* Religion, but we are at [illegible] Liberty in this Matter. [illegible]*ford*, Vol. I. Part i. Book ii. p. 94—97. And as to *Things offered to Idols*, the Apoſtle [illegible] afterwards ſpeaks of eating them, not as abſolutely unlawful in itſelf; but only ſo far as it might countenance Idolatry, and give Offence to weak and tender Conſciences; (*Rom.* xiv. 14, 15, 17. 1 *Cor.* viii. 7—10. and x. 23—32.) And this agrees with our Lord's own Determination about *moral* Defilement. *Mark* vii. 15—23.

that

that are allowed by the Law to Strangers of the Gate, as if they had been all devout *Gentiles* before.

22 *Then pleased it the Apostles and Elders, with the whole Church, to send chosen Men of their own Company to Antioch, with Paul and Barnabas*; namely, *Judas surnamed Barsabas, and Silas, chief Men among the Brethren:*

22. This Proposal, which was made, not in a Way of authoritative Imposition, but of candid Advice, appeared so very fit and reasonable to the rest of the Apostles, *Peter* and *John*, *Paul* and *Barnabas*, as also to the Elders then present, and to the whole Church, that they all united in choosing certain Persons from among themselves, to go to *Antioch*, together with *Paul* and *Barnabas*, and carry their Answer to the Question, which had been sent from the Church there: (*ver.* 2.) And that they might in the best Manner testify their Respect to them, and their Readiness to keep up brotherly Communion with them, and might add the greater Weight to their Message, the Men they pitched upon, to accompany these two Apostles, were *Judas*, whose Surname was *Barsabas*; and *Silas*, who was likewise called *Silvanus*, (2 *Cor.* i. 19.) * both of which were noted, eminent and leading Men among the Brethren of the Church at *Jerusalem*.

23 *And wrote Letters by them after this Manner, The Apostles, and Elders, and Brethren send greeting unto the Brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.*

23. And that the *Antiochian*-Brethren and other *Gentile*-Churches might be fully satisfied, that what these Messengers had in Commission, to report to them, was the true and unanimous Sense of the whole Assembly, they wrote a Letter, and sent it by them †, exactly answerable to the Apostle *James*'s Advice, the Contents of which were to this Effect ‖: The Apostles, and Elders, and Brethren at *Jerusalem*, send their Christian-Salutations in the Lord, wishing all Prosperity, Peace and Joy unto the *Gentile*-Brethren of the Churches, that commonly reside and assemble at *Antioch*, and in other Parts of the Provinces of *Syria* and *Cilicia* ⊥, or wherever they are scattered abroad.

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* As *Judas*'s Surname is the same with that of *Joseph*, who was called *Barsabas*, and was a Candidate for the Apostleship, (*Chap.* i. 23.) some have thought that they were Brethren. *Silas* was the *Jewish* Name of the other of these Messengers, and it seems from his being called a *Roman*, (Chap. xvi. 37.) that he was a Free-man of *Rome*, and that *Silvanus* was his *Roman* Name, by which he was usually called, after he became the Companion of the Apostle *Paul* in preaching the Gospel to the *Gentiles*.

† The whole Conduct of this Affair plainly shews, that the Church in those Days had no Notion of *Peter*'s Primacy, or of his being the chief Judge of Controversies: For the Decree is drawn up, not according to *his*, but the Apostle *James*'s Proposal and Direction about the Point in Dispute; and that in the Name, not of the Apostle *Peter*, but of all the Apostles and Elders then present, and of the whole Church, to whom the Message was sent. Nay, *Peter*'s Name is not so much as mentioned at all, either in the Order for sending to *Jerusalem* (*ver.* 2.) upon the Question, or in the Messengers Address relating to it, (*ver.* 4.) or in the Letter that was wrote in Answer to it: And this likewise shews that the Seat of Judgment was then placed in the whole Church, as well as in it's Officers, or together with them; and that even extraordinary Officers themselves would not take upon them to determine this important Point, without the Concurrence of the Brethren; and that their Determination was according to the Word of God, (*ver.* 15, &c.) the only Rule of Faith, and infallible Judge of Controversies. How unlike was all this to the Proceedings of Popes, and famous Councils, in After-Ages!

‖ I take the following Words to the End of *ver.* 29. to be an exact Copy of the Council's Letter; but as the Nature of a Paraphrase requires the Use of different Terms to explain, and enlarge upon the Text, it is necessary to say, in order to fixing it's Sense, that it was to *this Effect*, or to *this Purpose*, or the like.

⊥ That this Decree was sent to other Churches of the *Gentiles* besides those in *Syria* and *Cilicia*, appears from the Apostle *Paul*'s delivering it to the Churches of the several Towns and Cities in other Provinces, to which he afterwards went, (*Chap.* xvi. 4.) and where he had before preached the Gospel, and been owned of God in the Conversion of many *Idolaters*, as well as devout *Gentiles*. (See the Note on *ver.* 3.)

24. Inasmuch

24 *Forasmuch as we have heard, that certain which went out from us have troubled you with Words, subverting your Souls; saying,* Ye must *be circumcised, and keep the Law; to whom we gave no* such *Commandment.*

24. Inasmuch as, to our extreme Grief, we have been informed, that some Persons, who went from these Parts, and, pretending to be countenanced and authorized by us, have given you a great deal of Disturbance, by their deceiving Words and fierce Disputations, even to the perverting of your Souls, in the great Article of Justification alone through Faith in our Lord Jesus Christ, and turning them aside from the Liberty of the Gospel, by insisting on the Necessity of your being circumcised, and submitting to the whole Law of *Moses*, in order to your Acceptance with God, and being admitted to all the Privileges and Blessings of his Covenant, We in Reality never said a Word to those Men, or to any others, that looked like a Commission from us, to suggest any Thing of that Kind.

25 *It seemed good unto us, being assembled with one Accord, to send chosen Men unto you, with our beloved Barnabas and Paul;*

25. We therefore being met together with one Mind and Heart, in one and the same Spirit, and having maturely deliberated upon the Matter, have thought it highly expedient, and accordingly have unanimously agreed, to send to you, with this our Letter, Men of unexceptionable Character, chosen out of the Church, which ordinarily assembles here; and have sent, together with them, the two Apostles, *Barnabas* and *Paul*, who are deservedly exceeding dear to us, as well as to yourselves, for their eminent Gifts and Graces, Labours and Sufferings;

26 *Men that have hazarded their Lives for the Name of our Lord Jesus Christ.*

26. Men, who have given the strongest Proofs of their Sincerity and Zeal, in that they have freely exposed themselves to the utmost Hardships, and run the Risk of their own Lives, by preaching the Gospel, in Obedience to the Authority, and for promoting the Glory of Jesus Christ, their Lord and ours. But lest the false Teachers should make ill Impressions on some Minds, as if, because these Apostles have been chief Instruments in converting the *Gentiles*, they are so prepossessed in their Favour, as to misrepresent our Sense about them.

27 *We have sent therefore Judas and Silas, who shall also tell* you *the same Things by Mouth.*

27. We have therefore, to take off all Suspicion of that Nature, deputed *Judas* and *Silas* to attend them, in bringing this Letter to you, who will likewise more fully satisfy you, by Word of Mouth, about our Sentiments, Proceedings and Determination in this Affair, according to what we have here written.

28 *For it seemed good to the Holy Ghost and to us, to lay upon you no greater Burden than these necessary Things;*

28. For, to come to the main Point, it has pleased the Holy Ghost, as appears by the Intimations he has given in antient Prophecies of the Calling of the *Gentiles*, and by his extraordinary Descent on *Cornelius* and his Friends at *Cæsarea*, (*Chap.* x. 44, &c.) and afterwards on the idolatrous *Gentiles*, (See the Note on *Chap.* xiii. 52.) [illegible] neither of them were circumcised; and it has accordingly [illegible] judged fit and proper by us, under his Direction and Influence, to enjoin your Observation of nothing further, that might be looked upon as of a burdensome Nature, than the few following Things, which, considering all Circumstances in the present State of the

the *Jewish* Conſtitution, and of the Goſpel-Church, are neceſſary * to ſet you upon good Terms with your believing Brethren of the Circumciſion; and they are

29 *That ye abſtain from Meats offered to Idols, and from Blood, and from Things ſtrangled, and from Fornication: from which if ye keep yourſelves, ye ſhall do well. Fare ye well.*

29. That ye refrain from Meats and Drinks offered to Idols, as partaking of them would be conſtrued a countenancing of the Idol itſelf, in Oppoſition to the only true God; that ye forbear eating or drinking of Blood, that has been taken from any Animal; and from eating the Fleſh of any Fowl or Beaſt, that has been ſtrangled to prevent the taking away it's Blood, as feeding upon either of theſe would be deemed ſymbolizing with Idolatry, and would give ſuch Offence, as to prevent all free Correſpondence and brotherly Communion with Chriſtian-*Jews*; and that ye never defile yourſelves with any Kind of unlawful Uſe of Women, as that is not only abominable on Account of the Impurities of that Kind, which have been practiſed before the Heathen-Idols in their Temples, but is likewiſe deſtructive of God's Ordinance of Marriage, and of the Peace, Harmony and Welfare of Families, and is directly contrary to the expreſs Command of our Saviour. (*Matt.* xix. 3—9.) If ye carefully avoid theſe Four Things, ye will do all that is needful, on your Part, to take off Exceptions againſt you, merely becauſe ye are not circumciſed, and don't think yourſelves bound by the Moſaick Law; and ye will commendably purſue the Things, that make for the Glory of God, the Tranquillity and Comfort of the Church, and the Furtherance of the Goſpel. We add no more, than our hearty Prayers, that your Souls may abundantly proſper in Light and Grace, Holineſs, Love and Peace, and may be ſaved for ever.

30 *So when they were diſmiſſed, they came to Antioch: and when they had gathered the Multitude together, they delivered the Epiſtle.*

31 Which *when they had read, they rejoiced for the Conſolation.*

30. 31. Then *Paul* and *Barnabas*, and the other Meſſengers that attended them, being in this Manner ſent away, proceeded, in Purſuance of their Orders, directly to *Antioch* in *Syria*, from whence the Queſtion had been ſent, relating to the Neceſſity of the believing *Gentiles* being circumciſed. And there, calling the Church together, they delivered to them the Letter from the Apoſtles, Elders and Brethren at *Jeruſalem*. Which being read to the whole Aſſembly, by their own Order, they exceedingly rejoiced in the Comfort of ſuch a ſeaſonable and amicable Settlement of the late troubleſome Controverſy, and in the friendly Exhortation (επι τη παρακλη-

* Though all theſe Particulars were at that Time neceſſary for avoiding Offence, and promoting civil and ſacred Harmony, Love and Peace, as Things were then circumſtanced between the believing *Jews* and *Gentiles*, who were to be incorporated into one Church; they were not ſaid to be *abſolutely* or *alike* neceſſary in themſelves: And therefore it can't be concluded from thence, that eating of Blood, as well as Fornication, is in it's own Nature ſinful; or that abſtaining from the firſt of theſe is at all neceſſary, now the Reaſons of the Prohibition are ceaſed; though avoiding Fornication will always be ſo, as long as God's Ordinance for Marriage, the Laws of Society, and the New Teſtament-Diſpenſation laſt. For if theſe Things were neceſſary, ſtill, on any Account whatſoever, and particularly with Relation to the Caſe, which occaſioned the writing of this Letter; *that* is enough to anſwer the Force of the Expreſſion, which calls them, in this View, *neceſſary Things*. See *Leland's Div. Author. of the Old and New Teſt.* Vol. i. p. 415—419. And as it is certain that many other Things, beſides theſe, were neceſſary to the Chriſtian-Character, it appears that, when theſe only were ſpoken of as *neceſſary Things*, it relates not to Chriſtians as ſuch, but merely to the then preſent State of the Church.

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ord) that was given them to comply with these Injunctions, which were indeed no other, than the Proselytes of the Gate had always been under; and to stand fast in their Christian-Liberty from the Yoke of Bondage, which their Enemies would have laid upon them.

32 *And Judas and Silas being Prophets also themselves, exhorted the Brethren with many Words, and confirmed* them.

32. Hereupon *Judas* and *Silas*, who were themselves superior Prophets, joined with the Apostles, and took Abundance of Pains, in persuading and entreating the Christian-Brethren, by many Arguments, to practise according to this excellent Plan for Peace; and to persevere in the pure Doctrines of Christ, and in a close Adherence to him for Justification in God's Sight: And by this Means they greatly strengthned, and settled them in the Faith, Holiness and Liberty of the Gospel.

33 *And after they had tarried* there *a Space, they were let go in Peace from the Brethren unto the Apostles.*

33. And when they had spent a considerable Time in this useful Manner at *Antioch*, their good Services were thankfully owned by the Church there, who being at Peace among themselves, and wishing all Blessings to them, agreed to give them all proper Assistances, and Testimonies of Respect, in their Journey, whenever they should please to return to such of the Apostles, as might be still at *Jerusalem*, who would be glad to hear of the happy Effects of the Epistle and Deputation, which had been sent from thence.

34 *Notwithstanding it pleased Silas to abide there still.*

34. But *Silas* rather chose to let *Judas* go back alone, and to continue himself still a while longer with the Brethren at this City, that he might be of further Use to them; and might have the Pleasure and Advantage of their Christian-Conversation, and of seeing how the Work of the Lord went forwards among them.

35 *Paul also and Barnabas continued in Antioch, teaching and preaching the Word of the Lord, with many others also.*

35. *Paul* and *Barnabas* likewise tarried at *Antioch* for some Time after this, laying themselves out, with great Zeal and Assiduity, in private Discourses, and publick Preaching on the great Doctrines of Christ, for the Conversion of Sinners, as many People used to come from all Parts to that great Metropolis; and for the Increase and Edification of the Church; and there were several other Men of eminent Gifts and Graces, that were assistant to them therein †.

36 *And some Days after, Paul said unto Barnabas, Let us go again, and visit our Brethren, in every City where we have preached the Word of the Lord, and see how they do.*

36. But after the two Apostles had stayed there as long as they thought convenient, *Paul* said to *Barnabas*, his Fellow-Labourer, Come, let us now return, and make a joint Visit to our dear Brethren, that have been brought over to the Faith of Christ, and formed into Churches, (*Chap.* xiv. 23.) in all the Towns and Cities, where we have been preaching the Gospel of the Lord Jesus, which he committed to our Trust, and which derives all it's Efficacy from him, who is it's Author, Subject and Glory, that we ourselves may see

† It appears pretty plain from *Gal.* ii. 11, &c. that *Peter* came down from *Jerusalem* to *Antioch*, before *Paul* and *Barnabas* had left it; and that this was the Time when the Contention happened between him and the Apostle *Paul*, about eating with the *Gentiles*: For this seems to be the only Time when *Peter* saw these two Apostles of the *Gentiles* at *Antioch*.

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how it fares with them; whether they continue and go forwards in the Faith and Order of the Gospel, or decline and go backwards; whether they have Rest and Peace, or are involved in Troubles and Dangers; and what further Assistances may be needful for them, or further Work is to be done among them.

37 *And Barnabas determined to take with them John, whose Surname was Mark.*

37. And *Barnabas*, approving of this good Motion, was desirous to take his Nephew *John Mark* along with them in their second Progress; he having still an Affection for him, as his near Kinsman after the Flesh, and Brother in Christ, though he had deserted them in their former Journey. (*Chap.* xiii. 13.)

38 *But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the Work.*

38. But *Paul* did not think him worthy of this Honour; and therefore would by no Means agree to take him for their Assistant again, who,* under the Influence of some worldly and carnal Motive, had left their Company at *Perga* in *Pamphylia*, and declined venturing any farther with them in the noble, though perilous Enterprize, to which the Holy Spirit had called them; (*Chap.* xiii. 2.) and so left them to go on alone in that important Service.

39 *And the Contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;*

39. And as the best of Men are but Men at the best, and have Remainders of Weakness and Corruption in them, for their Humbling and Caution, and to keep them self-diffident and dependent on the Merit and Grace of the Redeemer; each of these eminent Saints and Servants of Christ was so stiff, and unyielding to the other on this Head, that neither of them would make such Allowances to his Brother, as Humility, Love and Meekness called for; but they fell into such warm Disputes, as too much inflamed each other's Passions, and issued in their parting Company: And yet as their Hearts were invariably set on their main Design, and God knows how to over-rule the intemperate Heats and Quarrels of his own People, as well as the cruel Persecutions of their Enemies, for the Furtherance of the Gospel; *Barnabas*, who would not give up *Mark*, as a Vessel wherein is no Pleasure, (*Hos.* viii. 8.) went away with him, and set Sail for his native Country, the Isle *Cyprus*, (*Chap.* iv. 36.) to visit the Brethren, and to help their Faith and Joy there, where the two Apostles of the *Gentiles* had begun their Work in their first Journey. (*Chap.* xiii. 4.)

40 *And Paul chose Silas, and departed, being recommended by the Brethren unto the Grace of God.*

40. And *Paul*, who was afterwards reconciled to *Barnabas* and *Mark*, and spoke honourably and affectionately of them, (1 *Cor.* ix. 6. *Col.* iv. 10. and 2 *Tim.* iv. 11.) chose *Silas* for his Assistant, instead of *Mark*; and though there might be some Fault in both the Apostles Way of managing their hot Contests about him, yet the Church seeming to think *Paul* most in the right, and approving of his Choice of *Silas* *, he set-

* It seems as if *Barnabas* went away abruptly, without waiting for the Prayers of the Church, which he might think the less necessary, because he had been before sent out, and recommended by them to the Grace

set out with him upon the Wings of their Prayers, who solemnly recommended him to the Favour and Blessing of God, for all Assistance and Success in this his second apostolick Journey; which, together with what was afterwards done by him, will be the principal Subject of the remaining Part of this History.

41 *And he went through Syria and Cilicia, confirming the Churches.*

41. And he travelled, first of all, through Part of *Syria*, till he came to *Cilicia*, which was his own Country, (*Chap.* xxi. 39.) in both of which Provinces he visited the Churches, that had been planted in their several Cities †; and, leaving with them the Articles agreed on by the Council at *Jerusalem*, and directed to them, (*ver.* 23.) he chiefly applied himself to the good Work of establishing them in the Faith and Fellowship of the Gospel.

RECOLLECTIONS.

How injurious is a Spirit of Bigotry for the Law of *Moses* to the pure Doctrine of Salvation alone by Jesus Christ, through Faith in him! But how happy is it to be freed from a Law, the Observation of which was like a galling Yoke of Bondage to the Flesh and Conscience, and never could procure the Benefit, which the Gospel brings to those, whose Hearts are purified by Faith! They are saved, not by any Works of their own, but merely by the Grace of the Lord Jesus Christ, how infamous soever their Characters were before! When Attempts are made, and that under Pretence of apostolical Authority, to corrupt the distinguishing Peculiarities of the Gospel, and to pervert the Souls of Christ's Disciples; it is high Time to contend earnestly for the Faith, which was once delivered to the Saints. But what Pity is it, and what a humbling Proof of the Remainder of Corruption in the best of Men upon Earth, that angry Contentions should ever arise among such, as are heartily agreed in the same common Cause, about Matters of little Moment, and about the prudential Rules and Methods of carrying on the Work of the Lord! And to what Confusion, Trouble and Danger, do warm Controversies expose the Churches of Christ! It is Matter of great Consolation when they are happily adjusted; and the Wisdom of God is to be adored, which over-rules them, for the clearing up of Truth, and the Establishment of Believers, as it did the Issue of the Disputations between the Apostles and the false Teachers; and for propagating the Cause of Christ, as the Contention between *Barnabas* and *Paul* turned to the wider Spread of the Gospel. But it is the Duty of the Churches themselves, as well as of their Pastors and Teachers, to interpose for the settling of such Controversies, as affect their Peace, Harmony and Communion one with another; and yet this is by no Means to be attempted in a Way of arbitrary Imposition, but of prudent, brotherly Advice, which they should be ready to ask, receive and give, with a deep Concern for important Doctrines and Christian Liberty on one Hand, and for Tenderness and Condescension to weak and scrupulous Consciences on the other; and none should ever go into a Way of authoritative Determination, any farther than they can make it appear, that the Holy Ghost has decided the Point, which lyes before them. And how careful should we be, that

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Grace of God, together with the Apostle *Paul*, for preaching the Gospel to the *Gentiles*. (Chap. xiii. 3.) Or, perhaps, he had their Prayers now again, before he set out, as well as *Paul*, though *Luke* passed it over in Silence, as designing to give no further Account of him; but to proceed immediately to the History of the other great Apostle of the *Gentiles*, after this Separation.

† There is no Room to doubt but that, as this Decree was directed to the Churches, as well as to that at *Antioch*, *Paul* and *Silas* left it with them; and therefore some have thought that this Verse is to be connected with *Chap.* xvi. 4, and that the three first Verses of that Chapter are to be considered as a Parenthesis. But there is no Necessity for this Supposition, which seems to be made to serve an Hypothesis; for that Fact might be taken for granted, and therefore needed not to be particularly mentioned; because it had just before been said, that the Decree was expressly addressed to the Churches of these Provinces, *ver.* 23. of this Chapter.

we don't misconstrue God's own Injunctions, and make such of them perpetually binding upon Conscience, which he designed only to suit some temporary Occasions; and that we don't confound Things necessary in themselves, like that of flying from the Sin of Fornication, with Things that are so only in some peculiar Circumstances, like those of abstaining from Meats and Drinks offered to Idols, and from Things strangled, and from Blood!—When any are brought to the true Faith of Christ, it is Matter of great Joy to all serious Christians that hear of it; but the Ministry of the Gospel is as needful for confirming and establishing them that believe, as for the Conversion of a Sinner from the Error of his Ways: And whatever Success his Servants have, in either of these Parts of their Work, it is only what God has done by them, and they should speak of it in that Manner, that he may have all the Glory.

CHAP. XVI.

Paul, *finding* Timothy *at* Lystra, *circumcises him, and takes him to be his Assistant*, 1—3. *Visits several Churches*, 4, 5. *Is prevented going to some Places, and directed to* Macedonia, *by the Spirit*, 6—12. Lydia *is converted by his Ministry near* Philippi, 13—15. *He afterwards casts out a Spirit of Divination from a young Woman there*, 16—18. *For this he and* Silas *are scourged and imprisoned*, 19—24. *The Jailor is converted*, 25—34; *And* Paul *and* Silas *are publickly and honourably set at Liberty by the Magistrates*, 35—40.

TEXT.

1. *THEN came he to Derbe and Lystra: and behold, a certain Disciple was there, named Timotheus, the Son of a certain Woman which was a Jewess, and believed; but his Father* was *a Greek:*

2 *Which was well reported of by the Brethren that were at Lystra and Iconium.*

3 *Him would Paul have to go forth with him; and took and circumcised him, because of the Jews which were in those Quarters: for they knew*

PARAPHRASE.

1. THE Apostle *Paul*, leaving *Cilicia*, went in Company with *Silas* to *Derbe* and *Lystra*, Cities of *Lycaonia*; where he and *Barnabas* had preached, and planted Churches before. (*Chap.* xiv. 6, 20—23.) And observe how happily God supplied his Want of *John Mark*, by providing him another most agreeable Assistant in his Stead. At the last of these Cities, he met with a certain Disciple of Jesus, *Timothy* by Name, the Son of the noted *Eunice*, who was a *Jewess*, and a sincere Believer in Christ; (2 *Tim.* i. 5.) but his Father was a *Gentile* of *Grecian* Extract; and so he was the propereſt Person that could be met with, to engage in Ministrations both to *Jews* and *Gentiles*.

2. This young Man had an excellent Character for his Religion, Morals, and superior Gifts and Graces, among all the Christian-Brethren, that were acquainted with him at *Lystra*, and the neighbouring City of *Iconium*; and some of the inspired Prophets, in those Days, had foretold his future eminent Services in the Church of Christ. (1 *Tim.* i. 18. and iv. 14.)

3. *Paul* therefore was desirous to take this extraordinary Youth to travel with him, and to be assistant to him in his Work: And though this Apostle had lately appeared with great Zeal against imposing Circumcision on *Gentile*-Converts, either as necessary to Salvation, or as a religious Bond to observe the Ceremonial Law; (*Chap.* xv. 1, 2.) and had opposed the circumcising of *Titus*, both his Parents being *Gentiles*,

all that his Father was a Greek.

who were under no Manner of Obligation to regard the *Moſaick* Conſtitution: (*Gal.* ii. 3.) Yet as the *Jewiſh* Ceremonies were national Rites, which belonged to their *Civil*, as well as *Eccleſiaſtical* State, and were to be gradually laid aſide among them, till their Civil Conſtitution ſhould be utterly deſtroyed; and as he was willing, as far as he could with a ſafe Conſcience, to become a *Jew* to the *Jews*, and to be made all Things to all Men, that he might gain over the more to Chriſt and the Goſpel, for his Glory and their own Salvation. (1 *Cor.* ix. 19—23) So, in Condeſcenſion to *Jewiſh* Prejudices, and in Compliance with their Civil Polity, he, with *Timothy*'s own Conſent, circumciſed him, becauſe he was a *Jew* by his Mother's Side, and there were a great many of that Countrymen in thoſe Parts, who were zealous for their antient Rites, and would make his Want of Circumciſion a ſtrong Objection againſt his Miniſtry, and againſt converſing with him, and ſo obſtruct his Uſefulneſs among them *; for they all knew that his Father was a *Gentile*, and had not allowed him to be circumciſed in his Infancy.

4 *And as they went through the Cities, they delivered them the Decrees for to keep, that*

4. But (δε) that this might not be made a Precedent againſt Chriſtian-Liberty, as *Paul* and his Company paſſed through the various Cities, where *Gentile*-Churches were already planted, they left with them Copies of all the Articles of the Reſo-

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* Circumciſion and all the Rites of the Ceremonial Law were, *de Jure*, in the Deſign of God, and in the Nature of Things, aboliſhed by the Death of Chriſt; and yet it pleaſed God in his infinite Wiſdom, and gracious Condeſcenſion to the Infirmities and Prepoſſeſſions of the *Jewiſh* Converts, to defer the Revelation of this Doctrine for many Years, and then to ſpread the Knowledge of it among them in a very ſlow and gradual Manner, as they were able to bear it; leſt an earlier and more open Diſcovery of it, all at once, ſhould be too ſhocking to them, who were ſo fond of thoſe Ordinances, which he himſelf had formerly inſtituted, and which they could not eaſily, on a ſudden, be brought to believe were repealed: And therefore they were left, for the preſent, as indifferent Things to be obſerved by *Jewiſh* Believers, or not, as might be moſt unto Edification, till the whole Frame of that Conſtitution ſhould be demoliſhed in the Deſtruction of *Jeruſalem* and the Temple, when they, in *Fact*, would moſtly ceaſe of Courſe. In the mean while, the Apoſtle, ſpeaking of ſuch Sort of Things, referred them to the Judgment of the Chriſtian's own Mind, provided it were without Offence to his Brethren, (*Rom.* xiv. 5, 14, 23.) and ſaid, as to himſelf, that *all Things were lawful to him, but all Things were not expedient, nor would he be brought under the Power of any*; (1 *Cor.* vi. 12. and x. 23.) and particularly inſiſted, that *in Chriſt Jeſus, neither Circumciſion avails any Thing, nor Uncircumciſion, but a new Creature, and Faith which works by Love:* (*Gal.* v. 6. and vi. 15.) Accordingly no Notice is taken in the Decree of the Council about what the *Jewiſh* Chriſtians ſhould do, relating to Circumciſion, and keeping the Law of *Moſes*; but only about what might be proper for thoſe of the *Gentiles:* For the Apoſtles, Elders and Church at *Jeruſalem*, ſeemed to have no Notion as yet, nor for many Years afterwards, of the Abolition of the Law, as to *Jewiſh* Converts; and therefore, eſpecially conſidering that Circumciſion might be regarded in a *Civil* View relating to the *State*, as well as in a *Religious* View relating to the *Church* of *Iſrael*, the Apoſtle *Paul* ſaw fit, for Reaſons expreſſed in the Paraphraſe, that *Timothy*, who was a *Jew* by his Mother's Side, ſhould be circumciſed. And for like Reaſons he afterwards took upon himſelf a Vow of *Nazaritiſm*, and conſented to purify himſelf, and be at Charges with others that had done the ſame: (*Acts* xviii. 18. and xxi. 23—26.) And though he intimated the Abolition of the Ceremonial Law in ſome of his Epiſtles to *Gentile*-Churches, as particularly in *Gal.* iv. 9, 10. and *Col.* ii. 16[illegible]; yet, as he knew that the Prejudices of the *Jewiſh* Converts were ſo ſtrong to bear with that [illegible] Doctrine, it don't appear that he ever delivered it in his Preach[illegible], or in any of his Writings to the [illegible], except in the Epiſtle to the *Hebrews*, which I take to be his, and to have been wrote toward the Cloſe of his Life. Hence when they firſt heard as if he taught the *Jews*, that were among the *Gentiles*, to forſake *Moſes*, ſaying, that they *ought not to circumciſe their Children, nor to walk after the Cuſtoms*, they were exceedingly offended at him for it; and yet that was a meer Aſperſion upon him, as appears from *Acts* xxi. 20, 21, 24. (See the Note there.)

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were ordained of the Apoſtles and Elders which were at Jeruſalem.

lutions, (δογματα) which had been agreed upon by the Apoſtles and Elders, together with the whole Church at *Jeruſalem*, to be obſerved by *Gentile*-Converts, who were thereby diſcharged from all Obligations to be circumciſed; (*Chap.* xv. 22. &c.) exhorting them, at the ſame Time, to continue in the Faith, and to ſtudy the Things that make for Love and Peace, by a Compliance with that Plan, as long as the Neceſſity of Affairs might require it.

5 *And ſo were the Churches eſtabliſhed in the Faith, and increaſed in Number daily.*

5. And this proved ſuch a ſatisfactory and uniting Scheme, that the Churches were thereby confirmed and ſettled in the great Doctrines of Faith, with reſpect to their Chriſtian-Liberty, and their Dependence on Chriſt alone for Juſtification, and Acceptance with God to eternal Life: And as Jars and Diſcords were hereby removed, and *Gentile*-Converts were excuſed from ſubmitting to the burdenſome Yoke of the ceremonial Law, which they had always been prejudiced againſt, their Number daily increaſed, to the Honour of Chriſt, the Enlargement of the Church, and the Salvation of many Souls.

6 *Now when they had gone throughout Phrygia, and the Region of Galatia, and were forbidden of the Holy Ghoſt to preach the Word in Aſia.*

6. Now the Apoſtle and his Aſſociates, having viſited the ſeveral Churches, where they had formerly preached, were minded to proceed to other Parts, where they never had been before: Accordingly they travelled through *Phrygia* and *Galatia*, two Provinces of the *Leſſer Aſia*; and there they preached the Goſpel, with good Succeſs, to the Converſion of idolatrous *Gentile*-Sinners: (*Chap.* xviii.. 23. compared with *Gal.* iv. 8, 9.) And when after this, they would have gone into the Proconſular *Aſia*, which is but a ſmall Part of what is called the *Leſſer Aſia*, in Diſtinction from the whole *Aſiatick Continent*, the Holy Spirit, by ſecret Suggeſtion to one or more of their Minds, prevented their going, for the preſent, to preach in that Country; God thereby intimating, that he, in a ſovereign Way and Manner, ſends his Goſpel, and orders and diſpoſes of his Servants and their Labours, how, when, and where he pleaſes, for accompliſhing the Purpoſes of his Grace in their proper Seaſon.

7 *After they were come to Myſia, they aſſayed to go into Bithynia: But the Spirit ſuffered them not.*

7. Then, being diverted from thence, they came to another adjoining Province, called *Myſia*, intending to go from thence to the Region of *Bithynia*, both which were alſo in the *Leſſer Aſia*: But here the Spirit of God interpoſed again, and did not permit them to bend their Courſe at this Time thither, he having Work for them firſt to do in other Parts. (*ver.* 12. &c.)

8 *And they paſſing by Myſia, came down to Troas.*

8. Leaving therefore *Myſia* and *Bithynia*, (*ver.* 7.) without exerciſing their Miniſtry in either of thoſe Countries, they went forwards, under divine Direction, to the City of *Troas*, which was near the Place, where the antient famous *Troy* had ſtood, and lay upon the Coaſt of the *Ægean* Sea.

9 *And a Viſion appeared to Paul in the Night: There ſtood a*

9. And while they were there, the Apoſtle *Paul* had a ſupernatural Viſion in the Night-Seaſon to direct his Way: There ſtood by him an Angel, who appeared in the Form

of

Man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

of a Man, dreſſed after the Faſhion of the *Macedonians*; and, ſpeaking in their Dialect, earneſtly entreated his Aſſiſtance, ſaying, Be pleaſed to come over into our *European* Country, and, by your Prayers and Preaching, to do what in you lies, to recover us from our Ignorance and Errors, Idolatry and Slavery, under the Power of Sin and Satan, and to lead us into the Knowledge of Salvation, which we need as much as any People whatſoever, and which it is your Office and Delight to communicate: O come and help us, as you have many others.

10 *And after he had ſeen the Viſion, immediately we endeavoured to go into Macedonia, aſſuredly gathering that the Lord had called us for to preach the Goſpel unto them.*

10. And after he had been favoured with this heavenly Viſion, and communicated it to his Companions at *Troas*, where the Writer of this Hiſtory joined him *, we immediately prepared to ſet out with all poſſible Speed for *Macedonia*, being all of us, in Concurrence with him, fully ſatisfied from what he had told us, that the Lord Jeſus had hereby intimated his Will, that we ſhould think of no other Place for the preſent, but go without Delay, and publiſh the glad Tidings of Salvation, and propoſe them to the Acceptance of the People of that *Grecian*-Province.

11 *Therefore looſing from Troas, we came with a ſtraight Courſe to Samothracia, and the next* Day *to Neapolis;*

11. Going therefore aboard, and ſetting ſail by the very firſt Opportunity from *Troas*, we ſteered directly for, and had a proſperous Voyage, by the Will of God, to *Samothracia*, a ſmall Iſland lying off the Weſtern Coaſt of *Thrace*; and, on the Morrow, we ſailed from thence to *Neapolis*, a Sea-Port on the *European*-Continent, which was formerly reckoned to *Thrace*, and afterwards to *Macedonia*.

12 *And from thence to Philippi, which is the chief City of that Part of Macedonia, and a Colony: And we were in that City abiding certain Days.*

12. And continuing our Courſe from thence, thro' the Gulph of *Strymon*, we arrived at *Philippi*, ſo called from *Philip* King of *Macedon*, which is, in the Way from *Neapolis* †, the firſt Town or City one comes to, in that Part of *Macedonia*, and a *Roman*-Colony; it's Inhabitants chiefly conſiſting of that Sort of People, and being governed by *Roman*-Laws and Magiſtrates: (*ver.* 21.) And there, God having Work for us to do, (*ver.* 14, 25, &c.) we continued a conſiderable Time preaching Chriſt to them.

13 *And on the Sabbath we went out of*

13. And when the Sabbath-Day came on, after our Arrival thither, we went out of the City, to the Side of a River,

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* As here *Luke*, the Writer of this Hiſtory, alters his Stile, beginning to ſpeak, as he afterwards frequently does, in the *firſt Perſon plural*; it is the common Opinion of Expoſitors, that it was at *Troas*, that he met with the Apoſtle *Paul*, and firſt came to be a Fellow-Traveller with, and Aſſiſtant to him; and, from that Time forward, moſt commonly attended him, and was an Eye and Ear-witneſs of many Things hereafter related.

† *Theſſalonica*, was the Metropolis of *Macedonia*, and therefore *Philippi* was not the chief City of that Province, but was (πρωτη της μεριδος) the firſt City of that Part of *Macedonia*, that the Apoſtle and his Company arrived at, after their paſſing by *Neapolis*, in the Courſe they had taken from *Troas*. See my Sermon at the Ordination of Mr *Gibbons*. Nevertheleſs, Dr *Wells* tells us, that it was the chief City of that Part of *Macedonia*, which being formerly reckoned to *Thrace*, as lying Eaſt of the River *Strymon*, the old middle Boundary, was therefore more diſtinctly ſtiled *Macedonia Thracica*, or *Thracia Macedonica*. *Geogr. of the New Teſt.* Part ii. pag. 69.

where

the City by a River-side, where Prayer was wont to be made; and we sat down and spake unto the Women which resorted thither.

where was (* προσευχη) a House of Prayer, to which both *Jews* and Proselytes were allowed, even in this *Roman*-Colony, and were accustomed to resort, for addressing the divine Majesty: And the Apostle *Paul*, with the rest of us, sitting down at this Place, took an Opportunity of talking to the People, which were mostly religious Women, that were wont to assemble there for Exercises of Devotion; and to lead them into the Knowledge of Christ, and the Way of Salvation thro' Faith in him.

14 *And a certain Woman named Lydia, a Seller of Purple, of the City of Thyatira, which worshipped God, heard* us: *Whose Heart the Lord opened, that she attended unto the Things which were spoken of Paul.*

14. And while *Paul*, particularly, was opening and recommending the Gospel to the whole Assembly, there was among them an industrious Women, *Lydia* by Name, who was a Dealer in the Purple-Trade, and a Native of *Thyatira*, a City of *Asia* the Less: (*Rev.* i. 11.) But was brought by Providence to settle with her Family (*ver.* 15.) at *Philippi*, and was a devout *Gentile*, who worshipped the God of *Israel*, tho' she did not conform to the whole of the *Mosaick* Law: This Woman, being present, heard the blessed Tidings of Salvation; and the Lord Jesus, by an internal, secret, gracious Operation of his Spirit, so effectually opened the Eyes of her Understanding, and all the Powers of her Soul, (προσεχειν) that she seriously and closely attended to, reflected upon, applied to herself, and obedientially received with Faith and Love, the suitable and important Truths, that were delivered with great Perspicuity and Fervour by that eminent Apostle of the *Gentiles*.

15 *And when she was baptized and her Household, she besought* us, *saying, If ye have judged me to be faithful to the Lord, come into my House, and abide* there. *And she constrained us.*

15. And when, having believed with the Heart unto Righteousness, and confessed with her Mouth to Salvation, she and her Family (See the Note on *ver.* 33.) were baptiz'd, on the Foot of the Covenant made with *Abraham*, and his spiritual as well as natural Seed, (*Gen.* xvii. 7. compared with *Gal.* iii. 27—29.) she was so affected with the Mercy shewn to her and her's, and so very desirous of testifying her Respect to us, and of being further instructed in the great Doctrines of the Gospel, that she earnestly entreated us, saying, If ye count me to have received the Grace of God in Truth, and to be a faithful Believer in Christ, I beg you would favour me so far, as to come and make my House your Home: And she was so exceeding importunate, that she prevailed with us to take up our Abode with her, as *Lot* over-persuaded the Angels at *Sodom*,

* The *Jews* had their *Proseuchæ*, or *Oratories*, or Places of Prayer, as well as *Synagogues*; the Difference between which was, that their *Proseuchæ* were without their Towns or Cities, and were Places compassed with a Wall, or some other Inclosure, and open above, like our Courts, and were principally used for Prayer; whereas their *Synagogues* were within their Cities or Towns, and were covered Houses, where not only Prayers to God, but the Law and the Prophets were also read and expounded; and as there were but few *Jews* at *Philippi*, they seem to have had only one of these Houses of Prayer, which was chiefly resorted to by the good Women, but was well known to be there, and was allowed of by the Laws of the *Romans*, to be used according to the Custom of the *Jews* and Proselytes. (ου ενομιζετο προσευχη ειναι). See Dr *Hammond* and *Whitby* on the Place, and Mr *Jos. Mede*'s Works, p. 86—90.

(*Gen.* xix.

(*Gen.* xix. 3.) and as the Diſciples conſtrained our Lord at *Emmaus.* (*Luke* xxiv. 29. See the Note there.)

16 *And it came to paſs as we went to Prayer, a certain Damſel poſſeſſed with a Spirit of Divination, met us, which brought her Maſters much Gain by ſooth-ſaying:*

16. And while we reſided there, as we were one Day going (εις προσευχην) to the Houſe of Prayer for religious Exerciſes, a certain young Servant-Maid (παιδισκη) met us in the Way, who was poſſeſſed with an evil Spirit, pretending to foretel future Events, like thoſe Women that delivered the ambiguous Oracles of *Apollo* at *Delphos*, by the Artifice of the Devil, and his Agents, the Prieſts; and the People were ſo deluded with a Notion of her extraordinary Skill in Fortune-telling, that they frequently conſulted, and and rewarded her, for the Intelligence they wanted on divers Occaſions; and ſo ſhe brought Abundance of Wealth, by her diabolical Art, to her Maſters that kept her.

17 *The ſame followed Paul and us, and cried, ſaying, Theſe Men are the Servants of the moſt high God, which ſhew unto us the Way of Salvation,*

17. This Woman turning back, and following *Paul* and the reſt of us, cried out with a loud Voice, (like the poſſeſſed Man in the Days of our Saviour on Earth, *Luke* iv. 33, 34. See the Note there.) ſaying, Theſe Strangers are ſent and commiſſioned by, and are devoted to, the ſupreme and only true God, who is far exalted above all Gods; they are to be eſteemed and received as his faithful Servants, who by their Doctrine make known to us, that ſit in Darkneſs, the only true Way of Deliverance from all our Sin and Miſery, and of obtaining eternal Happineſs.

18 *And this did ſhe many Days. But Paul being grieved, turned, and ſaid to the Spirit, I command thee in the Name of Chriſt to come out of her. And he came out the ſame Hour.*

18. And ſhe, to ingratiate herſelf with us, took Opportunities of repeating this Encomium, Time after Time, for ſeveral Days ſucceſſively, without our taking any publick Notice of it; we being deſirous to wait the Event, and ſee how God might over-rule this ſurprizing Occurrence: But, at length, when there was Reaſon to fear, that ſome might take it to proceed from a Confederacy between the Devil and us, and others might look upon it to be all Banter and Ridicule, and ſo, one way or other, there might be Danger of it's turning to the Diſcredit and Hindrance of the Goſpel; the Apoſtle was extremely troubled to think how the Devil, who reigned among theſe Heathens, abuſed this poor Woman, and deceived the People by her, and was like to prejudice them againſt the Truth: And therefore, to ſhew that we needed not, and would not reſt the Credit of our Cauſe upon, but would reject her Teſtimony, and that the divine Saviour, whom we ſerved and preached, is indeed, together with the Father and Spirit, the moſt high God, infinitely ſuperior to all Dæmons, *Paul*, by an Impulſe of the Spirit of God, turned himſelf about, and ſaid, with holy Zeal and Indignation, to the evil Spirit that poſſeſſed her, I ſolemnly charge you, not from any Virtue or Excellency in me, but in the Name of my great Lord and Maſter Jeſus Chriſt, and by his Authority, whoſe Power will make my Words effectual, to depart from the young Woman: And, according to his Word, the evil Spirit immediately quitted his Poſſeſſion, and left her.

19. But

19 *And when her Maſters ſaw that the Hope of their Gains was gone, they caught Paul and Silas, and drew* them *into the Market-Place, unto the Rulers,*

19. But (δε) when her Maſters, who uſed to reap the Profits of her Divinations, ſaw that, by this Miracle performed upon her, they had loſt all farther Means and Hopes of getting any ſecular Advantage by her, as formerly; they inſtead of rejoicing, and bleſſing God for the Mercy and Power, ſhewn in her Deliverance, or of embracing the Goſpel, which was thus evidently confirmed, were ſo exaſperated againſt us, that they, in a riotous Manner, ſeized *Paul* and *Silas*, the two chief and moſt active Men of our Company; and dragged them away by main Force to the *Forum*, or Court of Judicature, (ειλκυσαν εις την αγοραν) where the civil Magiſtrates (αρχοντες) were then ſetting on the Bench.

20 *And brought them to the Magiſtrates, ſaying, Theſe Men being Jews, do exceedingly trouble our City,*

20. And having in this Manner brought them before their * Rulers, they, concealing their own private Reſentments, under a Pretence of Zeal for the publick Welfare, endeavoured to ſtir up Enemies againſt them, by ſpiteful Accuſations, ſaying, Theſe Men, who are a Parcel of *Jewiſh* Foreigners, contemptible Fellows, and exceeding odious to our Nation, are the Peſt of the City, having raiſed Sedition and Tumults, and thrown all Things into Confuſion amongſt us.

21 *And teach Cuſtoms which are not lawful for us to receive, neither to obſerve, being Romans.*

21. Yea, (και) by their peſtilent Diſcourſes and Preachments, they publiſh, and would introduce amongſt us, ſuch ſtrange pernicious Doctrines and Cuſtoms, in Oppoſition to our Gods, and the Religion and Manners of our Country, as we, who are a *Roman*-Colony, are obliged, by the very Laws of the Empire itſelf, neither to admit of, nor (ποιειν) to put in Practice.

22 *And the Multitude roſe up together againſt them; and the Magiſtrates rent off their Clothes, and commanded to beat* them.

22. And this invidious Charge and Outcry, ſo incenſed all Ranks of People againſt *Paul* and *Silas*, that the Mob roſe upon them with great Fury, as though they would have torn them to Pieces; and the Magiſtrates, without any formal Trial, or ſo much as hearing what theſe Men of God had to ſay for themſelves, ordered their Officers, the *Lictors*, to ſtrip their Cloaths off from their Backs, and to ſcourge them ſeverely with their Rods; ſo ſhamefully were they treated at *Philippi*, as though they had been the moſt infamous Malefactors. (1 *Theſſ.* ii. 2.)

23 *And when they had laid many Stripes upon them, they caſt* them *into Priſon, charging the Jailor*

23. And when their unrighteous Commands had been executed, by cruelly laſhing their Bodies with many ſmart and repeated Strokes above Meaſure, (2 *Cor.* xi. 23.) they committed them to the common Jail, with a ſtrict Charge to the Keeper of the Priſon, to take all poſſible Care in ſe-

* Some think that the Word (αρχοντες) rendered *Rulers* ver. 19. were the civil Powers; and that the Word (στρατηγοι) here rendered *Magiſtrates*, were the military Officers, or the Captains of the *Roman* Garriſon. But as theſe Terms are ſometimes promiſcuouſly uſed in a lax Senſe for civil, as well as military Officers, and the Cognizance of this Cauſe was brought before the *Magiſtrates* (στρατηγοις) and they were the Perſons, who afterwards acknowledged their Error, and ſet *Paul* and *Silas* at Liberty, deſiring them to depart out of the City, (ver. 35—39.) I rather take them to be only different Names, as the *Duumviri* and *Prætors* alſo were, of the civil Magiſtrates.

to keep them ſafely.

curing them, that they might by no Means make their Eſcape.

24 *Who having received ſuch a Charge, thruſt them into the inner Priſon, and made their Feet faſt in the Stocks.*

24. Accordingly he having received ſuch particular Orders, and being as unmerciful in his Temper, as his Maſters could wiſh him to be, clapt up the Priſoners in a dark and filthy Dungeon, in the inmoſt and ſafeſt Part of the Jail; and for further Security, as well as Annoyance to them, he faſtened their Legs in a Pair of Stocks.

25 *And at Midnight Paul and Silas prayed, and ſang Praiſes unto God: And the Priſoners heard them.*

25. But (δε) in the dead of that very Night, *Paul* and *Silas*, though ſo full of Sores, by the inhuman Stripes that had been laid upon them, and though ſhut up in a noiſome Dungeon, and placed in a moſt uneaſy Situation in the Stocks, were ſo lifted above the Terrors of their Enemies, and the Hardſhips they endured, and ſo abundantly filled with the Joys of the Holy Ghoſt in their own Souls, that they ſpent their Time in committing themſelves and their Cauſe to God by Prayer, and in as cheerfully ſinging Hymns of Praiſe to him, (υμνον) for the Honour he had put upon them, in counting them worthy to ſuffer Shame on Chriſt's Account, and for their Hopes of ſtill further glorifying him on the Earth, and being, at length, glorified with him in Heaven, as if they had been in the moſt eaſy Circumſtances, and ſurrounded with all the Pomp and Delights of a Palace: And in the Fervour of their Spirits they exalted their Voices to ſuch a Degree, that the reſt of the Priſoners heard the Sound of their heavenly Songs.

26 *And ſuddenly there was a great Earthquake, ſo that the Foundations of the Priſon were ſhaken: And immediately all the Doors were opened, and every ones Bands were looſed.*

26. And, that God might give a miraculous Teſtimony of his graciouſly owning them, and of his ſore Diſpleaſure againſt their Enemies for ſo ſhamefully abuſing them, there was, all on a Sudden, an awful and exceeding great Earthquake, inſomuch that the Foundation of the Priſon was ſenſibly ſhaken by it: And, at the ſame Time, all the Doors flew open, as it were of their own Accord in an Inſtant, and all the Bonds and Fetters, that had been put upon them and the reſt of the Priſoners, dropped off at once; thereby intimating that God's Terrors need not make his People afraid, how much ſoever others may be juſtly diſmayed at them; and that Chriſt by the Goſpel, which his Servants preached, *proclaims Liberty to the Captives, and the opening of the Priſon to them that are bound.* (*Iſa.* lxi. 1.)

27 *And the Keeper of the Priſon awaking out of his Sleep, and ſeeing the Priſon-Doors open, he drew out his Sword, and would have killed himſelf, ſuppoſing that the Priſoners had been fled.*

27. Hereupon the Jailor being awaked out of his Sleep, by the ſurprizing Shock of the Earthquake, and by the Clattering and Noiſe that attended it; and riſing, and ſeeing that the Doors of the Priſon, though ſo carefully ſhut Over-Night, were all thrown open; he, in the Terror of his Mind, and under fearful Apprehenſions of being charged with a moſt criminal Breach of Truſt, and being alſo a Man of a raſh Temper, immediately drew his Sword: And as Self-Murder was allowed of by many Heathen-Philoſophers, as the laſt Remedy in Diſtreſs, he was going to ſtab himſelf, concluding that the Priſoners had all made their Eſcape,

and

and that he, according to the *Roman*-Law, ſhould be forced to ſuffer the worſt of Puniſhment, that was deſigned for any of them; eſpecially conſidering the ſtrict Charge, that had been given him, but the Day before, to ſecure *Paul* and *Silas*. (*ver.* 23.)

28 *But Paul cried with a loud Voice, ſaying, Do thyſelf no harm; for we are all here.*

28. But *Paul* perceiving his wicked Deſign, and what put him upon it; and being moved with a noble Chriſtian-Compaſſion toward the Man, who had deſpitefully uſed him, and with a holy Indignation at ſuch a criminal Attempt, cried out aloud, and with great Earneſtneſs, ſaying, Don't offer to commit any Act of Violence upon yourſelf, which would be ſinning againſt your own Life and Soul too; for, though we had Opportunity enough to have run away, we are all ſtill here; I and my Companion having no Inclination, and the reſt of the Priſoners no Power, to fly, God ſo ordering it for your Safety.

29 *Then he called for a Light, and ſprang in, and came trembling, and fell down before Paul and Silas.*

29. Then the Jailor, calling for Lights, that he might look about him, ran with all Speed into the inner Priſon; and being full of Dread and Horror at ſuch an awful Appearance of God, in Favour of theſe his Servants, and againſt the unrighteous Proceedings of their Enemies; and being at the ſame Time ſtruck by an inward Work of the Holy Spirit, with a deep Conviction of his own hainous Guilt, as a Sinner againſt God, he came ſhuddering all over, through a Senſe of his Danger of divine Wrath; and, with Hurry and Confuſion, threw himſelf down at the Feet of *Paul* and *Silas*, as one that would beg their Pardon for his ill Uſage of them, and would now treat them with the utmoſt Reverence, and reſign himſelf up to their Direction, for the Relief of his diſtreſſed and ſinful Soul.

30 *And brought them out, and ſaid, Sirs, what muſt I do to be ſaved?*

30. And when he had led them in a reſpectful Manner out of the Dungeon, he, amazed to think of the ſad Condition he was in, earneſtly entreated them, ſaying, Sirs, as I have heard, (*ver.* 17.) and a divine Power has now miraculouſly bore Witneſs to it, that ye are the Servants of the moſt high God, to ſhew unto Men the Way of Salvation, I beg that, notwithſtanding all my Unworthineſs, and Provocations to God and you, ye would have Compaſſion upon ſuch a miſerable, guilty, ignorant, helpleſs Wretch as I am, and would tell me, whether there may be any Hope for me; and if ſo, what I muſt do to obtain the Forgiveneſs of all my Sins, and Deliverance from the dreadful Wrath, which I have deſerved, and which, as my Conſcience now tells me, I am in the utmoſt Danger of.

31 *And they ſaid, Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy Houſe.*

31. And as they rejoiced to find that his Conſcience was awakened, and that his chief Concern was about the Salvation of his Soul; and as they were as willing to preach the Goſpel to this *idolatrous Gentile*, as they had been before to Proſelytes of the Gate, (*ver.* 13, 14.) ſo they readily replied, The Sum of our Anſwer to your important Queſtion is, that, under all your affecting Senſe of Ignorance,

rance, Guilt and Danger, you believe on the Lord Jeſus Chriſt, whom we preach, as the only Saviour of loſt Sinners; and receive our Teſtimony concerning him with full Aſſent, and Conſent to it, as divine, and ſuitable to your own Wants and Miſeries, accepting of him, and depending upon him, as your Prophet, to enlighten you by his Word and Spirit; as your Prieſt to reconcile you to God by his atoning Death; and as your King to ſubdue your Soul to himſelf, by his victorious Grace: And in this Way, not only you yourſelf, vile as you have been, ſhall have all the Salvation that you need, and are ſo deſirous of, even unto eternal Life; but your Family alſo ſhall be Partakers of the Means, and be brought into the Way, and under the Promiſe of Salvation *.

32 *And they ſpake unto him the Word of the Lord, and to all that were in his Houſe.*

32. Accordingly they preached the Lord Jeſus, and Salvation through him, not to the Jailor only, but likewiſe to all his Family, whom he had brought together, in the Greatneſs of his Concern for their eternal Welfare, that they, as well as he himſelf, might hear, and that all their Souls might live, by Means of the religious Inſtructions that ſhould be given them.

33 *And he took them the ſame Hour of the Night, and waſhed* their *Stripes; and was baptized, he and all his ſtraitway.*

33. And his own Heart was, through divine Grace, ſo powerfully impreſſed with theſe bleſſed Tidings, that, in Love and Gratitude to the heavenly Meſſengers who brought them, he with all Speed, though it was ſo late in the Night, ſuppled, cleanſed and dreſſed their Sores and feſtering Wounds, which had been made by the ſevere Whipping the Day before: (*ver.* 23.) And then, declaring that he unfeignedly believed in the Lord Jeſus Chriſt for Salvation †, he and his whole Family were immediately baptized,

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* It is not to be ſuppoſed that, by Virtue of the Jailor's own Faith, all that were in his Houſe ſhould be effectually and eternally ſaved; and therefore the Apoſtle here ſeems to intend, that as the Jailor would by Faith became a true Son of *Abraham*, ſo God would bring him into his Covenant, in which he promiſed to be a God to him and to his Seed. (*Gen.* xvii. 7) But it was not proper for the Apoſtle to mention this Privilege in thoſe Terms, whilſt he was ſpeaking to a Heathen, who was a Stranger to the Old Teſtament, as he afterwards did to a *Gentile*-Church, (*Gal.* iii. 7, 9, 29.) and as our Lord had intimated it concerning *Zaccheus*, when he ſaid at his Converſion, *This Day is Salvation come to this Houſe, for as much as he alſo is the Son of Abraham.* (*Luke* xix. 9.)

† There is no room to doubt, conſidering *Abraham*'s Character, but that when God firſt made his Covenant with him and his Seed, and ordered every Male in his Houſe to be circumciſed, all the adult Males of his Family were inſtructed in the Knowledge of God, and of his Covenant, in order to their having the Token of it, applied to them, as well as to the Children and himſelf, according to God's Appointment: (*Gen.* xvii. 7—14. and xviii. 19.) And the ſame may be ſaid with Reſpect to the *Jewiſh* Proſelytes and their Families; ſince, as to this Point, there was one Law to the *Iſraelites* and the Strangers; (*Exod.* xii. 48, 49.) and, if we may depend on the *Jewiſh* Doctors, adult Proſelytes, and their Houſes were to be baptized by their own Conſent: (See *Ainſworth* on *Gen.* xvii. 12.) And therefore it's being ſaid, that *Paul* and *Silas* ſpoke the Word of the Lord to the Jailor, and all that were in his Houſe, (*ver.* 32.) when the Goſpel-Seal of the Covenant was to be applied to him and all his, is no more an Argument againſt his having had Children that were baptized, than it is that there were no male Infants in *Abraham*'s Family to be circumciſed, nor any Infants in the Families of Proſelytes to be baptized, as well as circumciſed; becauſe the grown Perſons in both were to be inſtructed, before either of thoſe Rites were

baptized; and ſo were admitted to all the Privileges of the Goſpel, and came under the ſtrongeſt Engagements to be the Lord's, according to the Tenor of God's Covenant with *Abraham* and his Seed; in Token of which, both *Abraham* himſelf and all the Males, whether elder or younger, in his Houſe, were circumciſed. (*Gen.* xvii. 7, 9, &c)

34 *And when he had brought them into his Houſe, he ſet Meat before them, and rejoiced, believing in God, with all his Houſe.*

34. After this, in further Teſtimony of his Reſpect to theſe Ambaſſadors of Peace, he brought them into his Dwelling-Houſe, and ſet before them the beſt Proviſions he had, to refreſh them, after their great Fatigues and Sufferings; and (πεπιστευκως) having believed in Chriſt, as a divine Mediator, and in God, as the Father of Mercies, through him, according to the Apoſtle's Direction, (*ver.* 31.) he * exceedingly rejoiced, with his whole Family, running about, and expreſſing his Extaſy in every Part of his Houſe, like one that leaped for Joy.

35 *And when it was Day, the Magiſtrates ſent the Serjeants, ſaying, Let thoſe Men go.*

35. Now on the next Morning, as ſoon as it was well Day, the Rulers reflecting on, and ſeeing their Error, in their raſh and illegal Proceedings, which they had been guilty of againſt *Paul* and *Silas*, (*ver.* 22, 23.) privately ſent ſome of their Under-Officers, called *Lictors*, with a Meſſage to the Jailor, ordering him to diſcharge the Men, without any more ado, that had been the Day before committed to his Cuſtody; hoping thereby to ſmother their male Adminiſtration, and to eſcape the Vengeance of God and Man, which they had Reaſon to fear on this Account †.

36. The

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to be applied to them, as the grown Perſons in the Jailor's Houſe were firſt to be taught, that they might be baptized upon their own perſonal Profeſſion of Faith, and by their own Conſent. And if any ſuppoſe that there were no Children in his Houſe, nor in *Lydia*'s, (*ver.* 15.) they take that for granted, which it is impoſſible to prove; but it is certain that the Terms *Houſhold*, and *a Man's Houſe*, all along in the Old Teſtament, generally include the Children of the Family; and if, as is thought by many, it had been a well-known, and long continued Cuſtom among the *Jews*, to admit Proſelytes into the Church of *Iſrael*, by baptizing them and their whole Familes, incluſive of their Infants, (See *Lightf. Harm.* on *John* i 25.) there is a plain Reference to that Cuſtom, when in this Chapter it is ſaid, that *Lydia and her Houſe*, and the *Jailor and all his* were baptized: And it is very remarkable in my Account, that in this Hiſtory of the *Acts* of the *Apoſtles*, God's Covenant with his *People and their Seed*, and the Application of the New Teſtament Seal of it to *Children*, as well as grown Perſons, is ſtrongly intimated, firſt with Reſpect to the converted *Jews*, afterwards to the *Proſelytes* of the Gate, and then again to the *idolatrous Gentiles*, in ſome of the firſt Openings of the Goſpel-Diſpenſation among them reſpectively: As to the *Jews*, the Apoſtle *Peter* called them to repent and be baptized, becauſe *the Promiſe was to them and to their Children*, and ran in the like Strain to ſuch, as ſhould be called from among the *Gentiles*: (*Acts* ii. 38, 39.) As to the Proſelytes of the Gate, *Lydia* and *her Houſhold*, ver. 15. or, as the *Syriack* has it, *the Children of her Houſe* were baptized (ܒܝܬܗ ܕܛܒܝܬܐ) which ſhews at leaſt, that in thoſe early Times, Children were deemed ſuch Parts of the Houſhold, as were baptized: As to *idolatrous Gentiles*, the Jailor and *all his* were baptized. And it ſeems highly improbable, that the Jailor and his Houſe were baptized by Immerſion; ſince, as far as appears, that Ordinance was all on a ſudden adminiſtred to them ſeverally, while they were in the Priſon; and ſince the mangled Condition of *Paul* and *Silas*'s Bodies, by Means of their being ſeverely ſcourged the Day before, made it very improper, not to ſay unſafe, for them to go at Midnight into the Water ſo deep, as that Mode of baptizing would oblige them to do.

* One Senſe, that I have given of this Paſſage, is according to Mr *Henry*'s Obſervation that it may be read, "*He believing in God, rejoiced all the Houſe over*; (κατ' οικον) he went to every Apartment expreſſing his Joy." And it is evident that the Words (ηγαλλιασατο πεπιστευκως), *he having believed, rejoiced*, expreſſes only *his own*, and not his Family's Faith and Joy.

† As they had doubtleſs heard of the miraculous Cure of the poſſeſſed Damſel, (*ver.* 18) and had probably felt the Shock of the Earthquake, (*ver.* 26.) and perhaps had received ſome Account of the extraordinary

36. *And the Keeper of the Priſon told this Saying to Paul, The Magiſtrates have ſent to let you go: now therefore depart, and go in Peace.*

36. The Jailor, extremely pleaſed at ſuch an uncommon Turn in Favour of thoſe, who had been ſo ſignally kind and ſerviceable to him, and whom he now ſo affectionately loved, immediately acquainted the Apoſtle *Paul* with the Meſſage he had received, ſaying, Our Magiſtrates, that were ſo ſevere upon you, have now bethought themſelves, and ſent me Orders to diſmiſs you; let me therefore beg of you to get away as quietly, and as faſt as you can, that ye may improve your Liberty while ye have it, leſt their Minds ſhould ſoon alter again; and may all the Bleſſings of Heaven attend your Perſons and Labours wherever ye go!

37 *But Paul ſaid unto them, They have beaten us openly uncondemned, being Romans, and have caſt us into Priſon; and now do they thruſt us out privily? Nay verily; but let them come themſelves and fetch us out.*

37. But *Paul*, thinking that the Credit of Chriſtianity, and the Safety of the Diſciples in thoſe Parts, required his aſſerting and vindicating his own Innocence, and his Civil as well as Religious Rights, ſaid to the Officers, that brought the Meſſage, and were ſtanding by, Your Maſters have, in an arbitrary, cruel and opprobrious Manner, publickly ordered us to be beaten with Rods, and committed us to Jail, as if we had been the vileſt of Slaves and Malefactors, and that without ſo much as hearing the Merits of the Cauſe, and what we had to ſay for ourſelves, in direct Violation of all Law and Juſtice, and of our Privileges as we are Free-men of *Rome*; (See the Note on *Chap.* 15. 22.) and do they now pretend, in a clandeſtine Way, (εκβαλλειν) to turn us out, as if we had broke Priſon, and to expel us their Territories without any open Acknowledgment of their Fault, and of our Innocence? No, truly, we ſhall not accept of our Liberty upon ſuch inglorious Terms, as would leave a Reproach upon our Characters, and a Vail upon their Tyranny; but if they would acquit themſelves with Honour and Equity, let them come in Perſon, and diſcharge us, in a legal Manner, by as publick an Act of their own, as that whereby they have ſo unlawfully abuſed us; that all the People may know the Wrong they have done us.

38 *And the Serjeants told theſe Words unto the Magiſtrates: and they feared when they heard that they were Romans.*

38. Then (δε) the Officers, returning, reported theſe Complaints, and Claims of Right to the Magiſtrates; and when they underſtood that the Priſoners, whom they had abuſed, were Citizens of *Rome*, they were terribly frightned, leſt the Indignities they had put upon them, ſhould come to the Ears of their Superiors, and they ſhould be puniſhed for tranſgreſſing the *Porcian* Law, then in Force, which expreſsly forbids a *Roman* Citizen's being whipped with Rods.

39 *And they came and beſought them, and*

39. And as they feared the Wrath of Man, more than the Wrath of God, they immediately, coming to *Paul* and *Silas*,

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extraordinary Tranſaction that enſued upon it in the Priſon, (*ver.* 27—34.) they might juſtly fear that God would puniſh them for the Injuſtice they had done to his Servants, whom he had ſo remarkably owned. And as they had certainly abuſed their Authority in ordering them to be whipped and impriſoned, without a legal Trial and uncondemned, and that on Account of their Religion, which, being deemed to be *Jewiſh*, (*ver.* 20, 21.) was under the Protection of the *Roman*-Laws, they had Reaſon to expect the ſevereſt Animadverſions from the ſuperior Powers; and ſo might well be afraid of the Vengeance both of God and Man, unleſs they retracted what they had done.

entreated

brought them *out, and desired* them *to depart out of the City.*

entreated them, in a civil and courteous Manner, not to take the Advantage of Law againſt them, but to paſs by the Injuries they had done them; and, conducting them publickly and reſpectfully out of Priſon, they begged that they would pleaſe quietly to accept of their Liberty, and withdraw from their City and Juriſdiction, that there might be no further Diſturbance among them.

40 *And they went out of the Priſon, and entred into* the Houſe of *Lydia: and when they had ſeen the Brethren, they comforted them, and departed.*

40. And as theſe noble Confeſſors were thus honourably diſcharged, and were Men of a forgiving Spirit, far from ſeeking Revenge, they put up the Affront that had been offered to them; and, peaceably departing from the Priſon, returned to their Lodging at *Lydia*'s Houſe: And when they had ſeen their Chriſtian-Companions, and the Diſciples that had been made at *Philippi*, and had told them, for their Comfort and Encouragement, how wonderfully the Lord had appeared for them ſince their Confinement; and when (παρεκαλεσαν) they had furthermore exhorted the new Converts to go on in his Ways, truſting in him to carry them through all Difficulties and Dangers, and to preſerve them to his heavenly Kingdom, they took their Leave of them, and proceeded to other Places, where he had further Work for them to do.

RECOLLECTIONS.

What Need have we of Wiſdom from above, to direct us when to condeſcend to the Infirmities of the Weak, as the great Apoſtle of the *Gentiles* did in circumciſing *Timothy*, and delivering the Decrees to be kept; and when to aſſert our juſt Rights and Privileges, Civil as well as Religious, in Imitation of his noble Remonſtrance againſt the arbitrary and tyrannical Proceedings of the Magiſtrates, who, contrary to all Law and Juſtice, had ſcourged and impriſoned him and *Silas* for their Religion, though they were *Romans!* And where ſuch meek and courageous, prudent and Chriſtian-like Conduct is joined with a plain and faithful Preaching of Salvation, alone through the Lord Jeſus, how remarkably does God own it, to the Credit and Propagation of the Goſpel, the Encreaſe of Converts, the Comfort, Edification and Peace of the Church, and their Eſtabliſhment in the Faith! But with what Sovereignty does he diſpoſe of the Miniſtrations of his Servants! He ſuffers them not to go to ſome Places, to which their own Inclinations would have led them, and ſends them to others, where he has more Work for them to do; and when by plain Hints of his Providence and Spirit, agreeable to the Deſign of his Word, he points out their Way to one and another Town or City, they may aſſuredly conclude, that he has called them to preach the Goſpel there, and that it ſhall not be in vain, though many Adverſaries may be raiſed againſt them: But how different is the Manner of his gracious Operation in the Converſion of Sinners! He ſweetly and gently opens ſome Hearts, as he did *Lydia*'s; and makes his Way to others, as he did to the Jailor's, through ſuch Terrors as throughly awaken their Conſciences, and, like the Earthquake, ſhake the Foundation of their carnal Peace and Confidence, and make them tremble, and cry out in deep Diſtreſs, What ſhall we do to be ſaved? And, O what rich Encouragement is there to Souls that, under a moving Senſe of their Guilt and Danger, are earneſt in Enquiries of this Sort! Chriſt and his Salvation are brought nigh to them, that, through Faith in him, they may be delivered from Sin and Wrath; and that their Horror may be turned into Joy. And when God is at Work upon Heads of Families, as they would fain have all under their Care Partakers of the Benefit with themſelves; ſo the Promiſes of Salvation are brought to their Seed, that they and all theirs may be baptized; and the Heart, that is opened to receive the Goſpel, opens again in Love, Reſpect and Kindneſs to the Servants of Chriſt, and opens the Houſe to entertain and lodge them, and the Hand to waſh their Stripes, if there be Occaſion for it. O bleſſed Goſpel, which has ſuch excellent

excellent Effects, when it comes with Power! It is designed to bring Help to them, that are perishing in their Sins, and lies directly contrary to all the Interests of the Devil, though he is sometimes forced to own that it is of God; but as it needs no Testimony from that Deceiver of Souls, so his Power is defeated, and his Captives are set free, by it's Means: And yet, alas! how does a worldly, selfish Spirit oppose it's great and glorious Design, and it's faithful Preachers, under Pretence of maintaining the publick Peace! And with what Fury does a persecuting Temper run out against them, till either the Fear of Man restrains it, or the Fear of God changes it! But Christ will support and honour his suffering Servants; he will give them such inward Consolations, as shall make them sing for Joy, even in Dungeons and the Stocks, and under Wounds and Reproaches for his Name's Sake; and he will vindicate their Character, and bring about their Deliverance in an honourable Way, that they may be at Liberty to go on with the Work he further calls them to, and that his People may be comforted.

CHAP. XVII.

Paul *arrives, and preaches at* Thessalonica, *where some believe, and others persecute him,* 1—9. *He goes to* Berea, *and preaches with good Success there, till the persecuting* Jews *follow him, and drive him from thence,* 10—14. *He is conducted to* Athens, *where he preaches Jesus and the Resurrection, and disputes with the Heathen-Philosophers against Idolatry, and several Persons are converted,* 15—34.

TEXT.

1 *NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a Synagogue of the Jews.*

2 *And Paul, as his Manner was, went in unto them, and three Sabbath-Days reasoned with them out of the Scriptures,*

3 *Opening and alledging that Christ*

PARAPHRASE.

1. NOW when *Paul*, * with *Silas* and *Timothy*, (*ver.* 15) had travelled from *Philippi* through the *Grecian* Cities of *Amphipolis* † and *Apollonia*, they arrived at *Thessalonica*, which, according to the Signification of it's Name, was so called on Account of the Victory obtained by *Philip* of *Macedon* over the *Thessalians*, and was the Metropolis of the Province of *Macedonia*, (See the Note on *Chap.* xvi. 12.) where the *Jews* were very numerous, and had Synagogues, at which they used to assemble for religious Worship.

2. And that they might not complain of being neglected, or of the *Gentiles* being preferred before them, the Apostle *Paul*, according to his constant Custom, where there were *Jewish* Synagogues, first of all repaired thither; and because on their Sabbaths there was the greatest Concourse of People, he, for three of those Days successively, took Abundance of Pains in discoursing and arguing with them from the Scriptures of the Old Testament, for which they professed to have the highest Veneration.

3. The main Scope of his Preaching among them, was to explain those inspired and prophetick Writings in their Re-

* *Luke* seems to have been left at *Philippi*, and to have continued in those Parts, travelling about from Place to Place among the Churches, till the Apostle returned to this City again; for here he leaves off speaking of himself as one of *Paul*'s Company, and don't resume that Stile till we find them together there: (*Chap.* xx. 5, 6.) After which he constantly uses it to the End of the History.

† *Amphipolis* is supposed to be so called, because, as *Thucydides* tells us, (*Lib.* iv. p. 321.) The River *Strymon*, on which it was situated, *ran round that City.* (αμφι την πολιν)

ference

must needs have suffered, and risen again from the Dead: and that this Jesus whom I preach unto you, is Christ.

ference to Christ, and to shew from thence, that the Messiah, promised to the *Jews*, was not to be a temporal Prince, as they falsly expected, but a crucified Saviour, how much soever they might be prejudiced against him on that Account; and that, according to those antient Predictions, it was necessary that the Messiah should undergo the severest Sufferings, even unto Death, for the Expiation of Sin, and should rise again with Triumph from the Dead, for the Vindication of his Character, and the Advancement of his Person to his Throne and Kingdom at the Father's Right-Hand, as he himself had declared, (*Luke* xxiv. 26, 27.) and for the Justification of them that believe in him. (*Rom.* iv. 25.) And then the Apostle demonstrated, that all these Things had been punctually fulfilled in that very Jesus, and in no other, whom, said he, I preach to you as the only Saviour; and that therefore he must needs be the true Messiah.

4 *And some of them believed, and consorted with Paul and Silas: and of the devout Greeks a great Multitude, and of the chief Women not a few.*

4. And these Discourses were delivered and attended with such Evidence and Power of the Spirit, that some of the *Jews* were persuaded and enabled, by divine Grace, to receive the Gospel, *not as the Word of Men, but (as it is in Truth) the Word of God, which worked* so *effectually in them*, that they believed in the Lord Jesus, as the Christ of God; (1 *Thess.* ii. 13.) and thereupon adhered to *Paul* and *Silas*, embracing the Doctrine they preached, and associating with them, (προσελαβωθησαν) as Persons that were joined to them by a gracious Lot, under the Disposal of a divine Choice. (1 *Thess.* i. 4, 5.) The like happy Change was also wrought upon a great Multitude of religious *Greeks*, and on no small Number of Women of Distinction among them, who, as Proselytes of the Gate, attended Synagogue-Worship *.

5 *But the Jews which believed not, moved with Envy, took unto them certain lewd Fellows of the baser Sort, and gathered a Company, and*

5. But those *Jews* who, being left to themselves, obstinately persisted in their Unbelief, were filled with envious Indignation at the Success of *Paul's* Preaching, when they saw so many embrace the Gospel, and some of their own Countrymen among them; and therefore consulting with, and getting together, a Company of rude, profligate and vulgar Fellows, the very Scum of the Mob, that were the fittest of all others

* Though our Historian, who aimed at Brevity, and not at Ostentation, speaks only of *Paul's* Preaching to the *Jews* for three Sabbath-Days, and of the Conversion of many of them, and of the Proselytes of the Gate, (See the Note on *Chap.* xiii. 17.) and takes no Notice of Conversions from among the idolatrous *Gentiles* at *Thessalonica*, as having recorded Facts of that Sort in several other Places, especially where he himself was present as an Eye-Witness, which he was not here; yet it seems evident, that the Apostle staid a considerable Time longer at this City, and that he preached abundantly to the *idolatrous Gentiles*, many of which were converted likewise by that Means: For he speaks of the *Philippians*, as having *sent once and again to his Necessity*, during his Abode at *Thessalonica*; (*Phil.* iv. 16.) and in his first Epistle to the *Thessalonians*, which was wrote within about a Year after he had been with them, and was the first Epistle that he sent to any Church, it appears that *he laboured Night and Day among them*; (*Chap.* ii. 9.) and that the Members of that Church mostly consisted of such *Gentiles*, as *turned to God from Idols to serve the living and true God, and to wait for his Son from Heaven, whom he raised from the Dead*; and that the Number of these was so great, as to occasion the *spreading abroad of their Faith God-ward in every Place*, Chap. i. 8—10. (See *Dr Benson's History of the first Planting of Christian Religion*, Vol. II. p. 94—96.)

set all the City on an Uproar, and assaulted the House of Jason, and sought to bring them out to the People.

to serve their vile and malicious Purposes, they made a Riot in the City, to the great Disturbance and Terror of it's Inhabitants; and going to the House of *Jason*, where the Apostle and his Companions lodged, (*ver.* 7.) they beset it in a mutinous Manner, and demanded his delivering them up, that they might pull them out, and expose them to the Fury of all the Populace.

6 And when they found them not, they drew Jason, and certain Brethren, unto the Rulers of the City, crying, These that have turned the World upside down, are come hither also;

6. But (*z*) missing of them, who had withdrawn to some other Place, they seized upon *Jason*, the Master of the Family, and some others of his Brethren in Christ that were with him, and dragged them away to the *Roman*-Magistrates, who had the Government of the City in their Hands; and, to make the Christians appear as odious and obnoxious as possible, they cried out, with Rage and Clamour, against the Apostle and his Associates, who were, in Reality, the great Instruments of reforming Mankind, The Men that have been so infamous for stirring up Sedition, destroying all Peace and Order, and throwing the World into dreadful Confusion, by pretending to set up a new Religion, wherever they have been; these notorious Incendiaries are now so bold and daring, as to come even to this great Metropolis, to spread their pestilential Heresies, and make the like Disturbance amongst us here.

7 Whom Jason hath received: and these all do contrary to the Decrees of Cesar, saying, That there is another King, one Jesus.

7. These dangerous Men has *Jason* encouraged and countenanced, entertained and harboured at his House: And all their Followers, some of which are now brought before you, are so disaffected to the Government, that they go into treasonable Principles and Practices against the Emperor; and in direct Contradiction to his Laws, which forbid any one's taking the Title of King without his Leave, they preach up, and profess to own another Person under that royal Character, that has no legal Pretensions to it; even one Jesus, whom they first set up for King of the *Jews*, and afterwards proclaimed him *Lord of all*, (*Chap.* x. 36.) in Opposition to *Cesar*, to whom alone our Allegiance is due.

8 And they troubled the People, and the Rulers of the City, when they heard these Things.

8. This Accusation of such high Crimes and Misdemeanours alarmed the common People and the Magistrates, who were exceedingly concerned at the hearing of those Suggestions; some being afraid lest the good Men should be suppressed; others, lest a Rebellion should be fomented; and others being in great Perplexity of Mind, as not knowing what to make of these Things, or what they might come to.

9 And when they had taken Security of Jason, and of the other, they let them go.

9. And the Magistrates thinking it their Duty to examine more closely into the Matter, and finding that the Christians spoke of Jesus as their Lord and King, who was gone to Heaven, and exalted on his Throne there, which no Way threatned *Cesar*'s Rights and Dominion, they only bound *Jason* and his Brethren over to their good Behaviour, and took Bail for their Appearance, if called for; and then dismissed them, as apprehending no Danger from them.

10 And the Bre-

10. But (*a*) the Christian Brethren, that had been converted

(*z*)

thren immediately sent away Paul and Silas by Night unto Berea: who coming thither, *went into the Synagogue of the Jews.*

at that Place, were so affectionately concerned for the Safety of *Paul* and *Silas*, and so apprehensive of their coming into Trouble, that they sent them away with all Speed, and, for the better Concealment, in the Night, to a neighbouring Town or City called *Berea*; who, upon getting thither, were so far from being disheartned by the spiteful Treatment of the *Jews* at *Thessalonica*, or from refusing to have any Thing more to do with that Sort of People, either through Resentment, or through Fear of meeting with the like ill Usage from them again, that they went, as usual, to the Synagogue, to preach Christ to the *Jews* and Proselytes (*ver.* 12.) that met there.

11 *These were more noble than those in Thessalonica, in that they received the Word with all Readiness of Mind, and searched the Scriptures daily, whether those Things were so.*

11. These *Jews* were (ευγενεστεροι) of more sublime and noble Birth, as being born of God *; and so were of a more open, frank and generous Spirit, than those at *Thessalonica*, who were indeed the Children of the Devil, while they boasted of having *Abraham* for their Father: For the Lord opening their Hearts, as he did the Heart of *Lydia*, (*Chap.* xvi. 14.) they laid aside all Prejudices, and attended with Uprightness, Diligence and Candour to that Gospel, which was preached to them, and embraced it with all Eagerness and Chearfulness of Mind: (μετα πασης προθυμιας) And that they might not take Things upon Trust, by an implicit Faith, and be deceived in Matters of the utmost Consequence, they carefully and frequently, not only on the Sabbath-Days, but likewise on other Days all the Week long, read, examined, and studied the Meaning of the Old Testament Prophecies concerning the expected Messiah; and compared what they found there, with *Paul*'s Doctrine concerning Jesus Christ, and Salvation alone by him; that they might judge whether the Things, he declared to them, were of divine Authority, answerable to former Revelations of God's Mind and Will, or not.

12 *Therefore many of them believed: also of honourable Women which were Greeks, and of Men not a few.*

12. And many of them, being satisfied by the Light and Grace of the Blessed Spirit, who assisted their Enquiries, that what *Paul* delivered harmonized with antient Predictions, they believed in the Lord Jesus Christ, as the only true Messiah, and Saviour of Sinners; as did also several Ladies of Quality, that were devout *Gentiles* by Religion, as well as *Greeks* by Birth, and a considerable Number of Men of some Note, who were likewise Proselytes of the Gate.

* As there were doubtless some good People among the *Jews* of this Age; I see no Reason to apprehend, but that these noble *Bereans* were of a truly religious Spirit, according to their Light, before *Paul* preached to them; and therefore, by the conferring Illuminations and Influence of the Holy Ghost, they chearfully embraced Christ, as soon as he was revealed to them. For I think we no where meet with a Set of *Jews*, that were so well affected to the Gospel, at it's first Proposal to them, as these. They seemed to be well acquainted with the Scriptures, and to pay a conscientious Regard to their divine Authority, and to be deeply concerned, that they might not be mistaken, or imposed upon, in the most important Points, relating to the Messiah, and the Salvation of their Souls, and yet heartily willing to receive Christ, upon finding that the Character, under which the Messiah was set forth in antient Prophecy, were verified in him; and the whole Account, here given of them, is such as might be expected from Persons, whose Hearts were already turned to God, though the promised Messiah, and now rejoiced to find that Jesus was the Christ, and accordingly were converted to him.

13 But when the Jews of Theſſalonica had Knowledge that the Word of God was preached of Paul at Berea, they came thither alſo, and ſtirred up the People.

13. But (*b*) when the unbelieving and inveterate *Jews* at *Theſſalonica* were informed, that the Goſpel of the Grace of God was preached by the Apoſtle *Paul*, with great Succeſs at *Berea*, as it had been at their own City, their Vexation and Envy roſe to ſuch a Degree, that they purſued him thither; and, like the unwearied and ſpiteful Agents of the Devil, who is an implacable Enemy to the Kingdom and Glory of Chriſt, and the Good of immortal Souls, uſed all poſſible Methods of Calumny and Falſhood, to incenſe the Mob, and ſpirit up an Inſurrection againſt the Apoſtle.

14 And then immediately the Brethren ſent away Paul, to go as it were to the Sea: but Silas and Timotheus abode there ſtill.

14. Then the Chriſtian-Converts, who loved as Brethren, apprehending Danger of an Aſſault upon *Paul*, under the Management of thoſe furious *Jewiſh* Zealots, immediately conveyed him out of the City, adviſing him to take the Road that led to the Sea-ſide, as though he deſigned to get out of their Way, by going a Ship-board, to prevent their further ſearching and enquiring after him: But *Silas* and *Timothy* ſtaid behind at *Berea*, as Perſons that were leſs obnoxious, than the Apoſtle, and might be ſerviceable for confirming the Diſciples that had been made there, till they ſhould receive Orders to follow him to ſome other Place.

15 And they that conducted Paul, brought him unto Athens: and receiving a Commandment unto Silas and Timotheus, for to come to him with all Speed, they departed.

15. And as *Paul* ſoon quitted that Road, under the Direction of Providence, the Brethren, that ſet out with him, accompanied and aſſiſted him in his long Journey of between Two and Three Hundred Miles to *Athens*, the moſt renowned City of *Greece*, and the chief Seat of Learning in the famous Univerſity there, to which Multitudes reſorted from all Countries for Education in the liberal Arts and Sciences: And then theſe Brethren took their Leave of him, and returned to *Berea*, with Orders to *Silas* and *Timothy* to follow him, as ſoon as poſſible thither.

16 Now while Paul waited for them at Athens, his Spirit was ſtirred in him, when he ſaw the City wholly given to Idolatry.

16. Now while *Paul* was waiting at *Athens* for the Arrival of his Fellow-Labourers, and whilſt he was narrowly inſpecting the Religion and Manners of the People, that he might the better adapt his Diſcourſes to their peculiar Circumſtances, his Soul within him was thrown into a ſtrong Commotion (παρωξυνετο) between compaſſionate Grief, holy Indignation, and fervent Zeal for the Glory of God, when he obſerved how entirely the Inhabitants of the City in general, under all their high Pretences to Wiſdom and Learning, were addicted to the worſhipping of Idols; there being more Statues of various Heathen-Gods here, than in all *Greece* beſides.

17 Therefore diſputed he in the Synagogue with the Jews, and with the devout Perſons, and in the Market daily with them that met with him.

17. Therefore, in the Greatneſs of his Concern, and yet with Meekneſs of Wiſdom, he beginning, as uſual, firſt with the *Jews* and Proſelytes of the Gate, went to the Synagogue, where they met for the Worſhip of God; renouncing the Idolatry which reigned in that City; and there he preached to them the Goſpel of Salvation alone by Jeſus Chriſt, explained this glorious and important Doctrine, proved it's divine Authority, recommended it to their Acceptance, and

anſwered

anſwered their Objections againſt it: And afterwards he took daily Opportunities of diſcourſing about a riſen Saviour, (*ver.* 18.) to any that he could meet with, in Places of the greateſt Concourſe for civil Commerce.

18 *Then certain Philoſophers of the Epicureans, and of the Stoicks encountred him: And ſome ſaid, What will this Babler ſay? other ſome, He ſeemeth to be a ſetter forth of ſtrange Gods: Becauſe he preached unto them Jeſus, and the Reſurrection.*

18. Hereupon, ſeveral of the Heathen-Philoſophers of two famous Sects, whoſe Tenets in various Particulars were contrary to each other, and who, notwithſtanding all their Pretences to Wiſdom, knew not God, united in their Oppoſition to the Apoſtle, and to his Doctrine: Some of theſe were *Epicureans*, ſo called from *Epicurus* their Founder *: And others were *Stoicks*, ſo called from their Meeting in the *Stoa*, which ſignifies the Porch or Portico, in which they had their School at *Athens* †: Among theſe, ſome ſaid of *Paul*, in a Way of Deriſion, Contempt and Scorn, What would this little deſpicable Animal ‖, this trifling, empty and prating Dealer in vain Words pretend to? What would he ſay to us, or have us believe? And others of them cried out with Indignation, he appears to us to have no other View, than to introduce ſome Foreign Dæmons (δαιμονιων) amongſt us, which we have never received, nor heard of before: And the Reaſon of their ſo thinking was, becauſe he preached Jeſus the Saviour to them under divine Characters; and ſpoke of his Reſurrection as a divine Atteſtation to him, by the laſt of which, (αναστασις) their fooliſh Minds being darkened as to ſpiritual Things, they ſeemed to underſtand him to mean ſuch a Sort of Goddeſs, as they themſelves reckoned *Modeſty*, *Fame*, and the like, to be, which they owned for Deities, and erected Altars to, as ſuch.

19 *And they took him, and brought him unto Areopagus, ſaying, May we know*

19. And that the Apoſtle might have a full Hearing, and Things might be brought to ſome Iſſue, they took him along with them to their ſupreme Court of Judicature, in the *Forum*, called *Areopagus* †, which was ſituated on an

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* *Epicurus* held that the World was made by a caſual Concourſe of Atoms, that God neither created nor governs it, nor concerns himſelf about the Affairs of Mankind, that their Gods were of human Shape, that Pleaſure is the chief Good, and that there are no Rewards or Puniſhments after Death.

† The *Stoicks* were monſtrouſly proud and ſelf-conceited, as thinking their wiſe Men equal to God himſelf, and held that Matter was eternal, and that the World was God, that a Man's chief Happineſs lay in living according to Nature and Reaſon, that all Things were ſubject to blind and irreſiſtible Fate, and that there poſſibly might be a future State of Rewards and Puniſhments, tho' their Notions were exceedingly abſurd, confuſed, and unſettled about it.

‖ *This Babler* (ο σπερμολογος ουτος) is obſerved by the Criticks to be a Term of the utmoſt *Contempt*, in Alluſion to a litte worthleſs chattering Bird, that uſed to pick up the Seeds, which were ſcattered in the Market-Place.

† *Areopagus*, ſays Mr *Shuckford* was an *Athenian* Court, conſiſting, according to the different Circumſtances of their Government, ſometimes of more, and at others of fewer Judges: It's original Number was twelve; but afterwards it increaſed to three hundred: It had the Cognizance of all Cauſes, that more particularly concerned the Welfare of the State; and under this Head all Innovations in Religion were, in Time, brought before the Judges of it. *Socrates* was condemned by them for holding Opinions contrary to the Religion of his Country; and the Apoſtle *Paul* ſeems to have been queſtioned before them about his Doctrines, being thought to be a Setter-forth of ſtrange Gods. *Connect. of Sacr. and Prof. Hiſt.* Vol. II. p. 266, 267.

Eminence,

what this new Doctrine, whereof thou ſpeakeſt, is?

Eminence, and in which the Senators, who from thence were called *Areopagites*, ſat and judged of all Matters, relating to Religion and their Gods, as well as to civil Concerns: And a great Number of Philoſophers having gathered about him there, they examined him, ſaying, If the novel Tenets, which you go about to introduce and propagate among the People, are not to be kept as Secrets, like the Myſteries of our Gods, will you be ſo frank as to acquaint us plainly, and without Diſguiſe, what they are, that we may form ſome Judgment about them?

20 *For thou bringeſt certain ſtrange Things to our Ears: We would know therefore what theſe Things mean.*

20. For you have vented ſuch ſuprizingly odd and unaccountable Notions in our hearing, as we are utter Strangers to, and never met with in all our Converſation, or Reading before; nor do we know what to make of them: We therefore would fain have you further explain yourſelf, and tell us freely what you mean by them.

21 (*For all the Athenians and Strangers which were there, ſpent their Time in nothing elſe, but either to tell, or to hear ſome new Thing.*)

21. This they ſaid, not from a Deſire of getting any Good by his Doctrine, but to gratify their vain Curioſity; for the Natives of *Athens* in general, and the Foreigners that came thither for Learning, were mighty News-Mongers, exceeding fond of new Stories and new Schemes; and ſo trifling were they in their Tempers, and in their Purſuits of Knowledge, that they uſually waſted their precious Time in meer Novelties, that did not concern themſelves; ſome in telling, and others in liſtening to Things, that were never heard of among them before; as if true Wiſdom and Underſtanding conſiſted in nothing elſe, and were to be obtained and propagated by no other Means.

22 *Then Paul ſtood in the Midſt of Mars-Hill, and ſaid, Ye Men of Athens, I perceive, that in all Things ye are too ſuperſtitious.*

22. Then *Paul* ſtanding up in the Midſt of the Court of the *Areopagites*, ſurrounded with Senators, Philoſophers, and numerous Spectators, on the Top of *Mars-Hill*, addreſſed them, with a noble Freedom and Courage, in an admirable Speech of the following Purport, O ye *Athenians* of all Ranks and Degrees, who are ſo highly celebrated for Wiſdom and Learning, ſince I have had the Privilege of being in your famous City, I can't but obſerve that ye are greater Devotioniſts *, more addicted to the Worſhip of Dæmons, who are by Nature no Gods, and (δεισιδαιμονεστέρους) more inclined to Superſtition, than any other People that I ever met with, as appears by the vaſt Multitude of idolatrous Statues, which are to be ſeen every where among you, and from your own confeſſed Ignorance, at the ſame Time, of the God, who alone ought to be worſhipped.

23 *For as I paſſed by, and beheld your Devotions, I found an*

23. For as I paſſed along in your Streets, and took Notice of what Deities ye adore; I ſpied an Altar, which bears an Inſcription, intimating that it was dedicated *to the un-*

* I have taken in both Mr *Joſeph Mede*'s Senſe of the Word δεισιδαιμονία, as ſignifying Dæmon-worſhip; and Dr *Lardner*'s Senſe of it, as ſignifying diſpoſed to Religion. See *Mede*'s Works, B. iii. Chap. vi. p. 783. and *Lardner*'s *Credibility of the Goſp. Hiſt.* Chap. viii. p. 412, 413.

Altar with this Inſcription, TO THE UNKNOWN GOD, *Whom therefore ye ignorantly worſhip, him declare I unto you.*

known God †, which is a practical Acknowledgment of your Ignorance of the true God, and that ye ought to revere him, and would do ſo, if ye really knew him, who is indeed inviſible and incomprehenſible: Him therefore, whom ye, notwithſtanding all your Wiſdom and Learning, are ſuch utter Strangers to, and ſo ſtupidly pretend to worſhip, I am come hither to preach and make known to you, in his Being and Perfections, Will and Works, and how he may be acceptably ſerved, glorified and enjoyed.

24 *God that made the World, and all Things therein, ſeeing that he is Lord of Heaven and Earth, dwelleth not in Temples made with Hands:*

24. Even that only living and true God, who, contrary to the corrupt Notions of ſome of you, is in Reality the infinitely wiſe and almighty Creator of the Univerſe, and of all Things therein, whether they be animate or inanimate, viſible or inviſible; and is the ſovereign Lord, Proprietor, Poſſeſſor and Governor of the upper and lower Worlds, and of all the Creatures which he has made in both; and ſo fills all Places with his immenſe Preſence, and can't be circumſcribed in, or confined to, any particular Habitation, not even to the Heaven of Heavens, which can't contain him, much leſs to any Temples of Wood or Stone, that are the Work of Men's Hands, as though he dwelt in them, as your Dæmon-Gods do.

25 *Neither is worſhipped with Mens Hands, as though he needed any Thing, ſeeing he giveth to all Life, and Breath, and all Things;*

25. Nor can he be fitly worſhipped or miniſtred to, (οὐδὲ θεραπεύεται) agreeable to his ſpiritual Nature and holy Will, by any Shrines, Images or Offerings, or any manual Art or Labour of Men; nor indeed can he be in the leaſt profited by any Services of ſuch little, mean, contemptible Creatures, as we of the human Race are; as if this great and all-ſufficient Being, who is infinitely above us, could ſtand in need of any Thing that we can do to increaſe his Felicity *: For he is ſo far from receiving the leaſt Addition to his own Perfections, Glory and Bleſſedneſs, from any other, that he is the ſole Author, the continual, free and bounteous Giver and Maintainer of the Lives of all the Children of Men, and of all inferior Animals, in which is the Breath of Life; from him likewiſe proceeds every good Thing, that is neceſſary to their Support and Comfort, or that they enjoy.

26 *And hath made of one Blood, all Nations of Men, for to dwell on all the Face*

26. And, that none might pride themſelves in their Pedigree, or be unkind and cruel to any of their Fellow-Creatures, or deſpair of finding Favour with God; he has made all Mankind, in every Nation under Heaven, of one and

† Some ſuppoſe that the Altar with this Inſcription was ſet up by *Socrates*, to expreſs, in a covert Way, his Devotion to the only true God, whilſt he derided the Plurality of the Heathen Gods, for which he was condemned to Death: And others, that, whoever erected this Altar, it was done in Honour to the God of the *Jews*, of whom there was no Image, and whoſe Name *Jehovah*, as ineffable, was never pronounced by the *Jews*, and never made known to the idolatrous *Gentiles*; him therefore the Apoſtle took this Opportunity to declare unto them.

* Some Criticks obſerve, that ἐνδεῖται ſignifies *ſimply* to want, and συνδεῖται to be *totally indigent*; but προσδεῖται, the Word here uſed, ſignifies to want ſomething *to make up the Perfection* of what one already has.

the

of the Earth, and hath determined the Times before appointed, and the Bounds of their Habitation:

the ſame human Nature, and originally near a-kin in Blood, as he cauſes every individual of them to deſcend from the ſame common Parents, whom he at firſt created, and to whom he has given an innumerable Offſpring, that they, in their proper Seaſons, might inhabit the ſeveral Climates of the Earth, and might uſe and enjoy it's various Riches and Products; he having determinately ſettled (ορισας) in his eternal Purpoſe, the ſpecial Periods of Time, laid out before-hand, for their Exiſtence, (προτεταγμενους καιρους) and the Boundaries of their ſeveral Dwellings, in what Nation ſoever their Lot be caſt.

27 That they ſhould ſeek the Lord, if happily they might feel after him, and find him, though he be not far from every one of us:

27. Now the great End for which God, in his wiſe and holy Providence, thus gives them a Being upon Earth, according to the Counſel of his own Will, is, that when, or whereſoever it be, they might enquire after him, in order to their knowing, loving and ſerving him, and placing their Happineſs in him; and that notwithſtanding all the Blindneſs and Depravity, which beſides what is natural in their preſent State, have been wilfully contracted upon the human Mind, they might try, at leaſt, like Perſons groping in the Dark, whether they might not poſſibly hit upon ſome Diſcoveries of his eternal Power and Godhead, by Means of the viſible Things, which he has made, though he himſelf be an inviſible Spirit, and an unknown God to *Athenian* Wiſe-Men: And yet ſuch is his Omnipreſence, and perpetual Agency in all Places, that he is intimately near to every one of us, to obſerve, uphold, protect and ſupply us, and to approve or diſapprove of our Behaviour, in Thought, Word and Deed.

28 For in him we live, and move, and have our Being; as certain alſo of your own Poets have ſaid, For we are alſo his Offſpring.

28. For in him, as every where preſent, all-powerful and active, wiſe and good, and as the Source of all vital Influence, we poſſeſs our Lives, from firſt to laſt, even by the uninterrupted Emanations and Concourſe of his effective and governing Providence, who is our Life, and the Length of our Days: In him, after the ſame ineffable Manner, we have all our Powers and Activity of Motion in Soul and Body, whereby we are enabled to think and act in our State of living Exiſtence: And in him, as the Creator and Preſerver of all, we have the Being, which we at firſt received, and ſtill continue to enjoy, with all it's Supports and Comforts, Endowments and Advantages of the rational and animal Kind, whereby it is diſtinguiſhed from Creatures of lower Rank: We owe all theſe to him, even as ſome of your own *Greek* Poets have ſuggeſted; for not only *Homer*, *Heſiod*, and others of them, commonly called their *Jove* the *Father of Men*; but *Aratus*, in one of his *Hemiſticks*, or half Verſes, ſays, *We are his Offſpring*, which intimates that he made us for himſelf, and takes a tender Care of us.

29 Foraſmuch then as we are the Offſpring of God, we

29. Since therefore (w) we derive our Life and Breath, Motion and Being, and our All, from this great God, who is the common Father, that created us after his own Image;

the

ought not to think that the Godhead is like unto Gold, or Silver, or Stone graven by Art and Mans Device.

the Father of *Spirits*, as well as *the God of all Flesh*; we ought by no Means to take up so low and false an Idea of him, or put such a gross Affront upon him, as to think, according to your vain Imaginations, that the only true Deity bears any kind of Resemblance to Statues of Silver, or Gold, or Stone of human, or other Shape, that are cut out and formed by the Art, and devised by the Fancy of Men, how costly soever their Materials, and exquisitely fine and curious their Carvings and Paintings be.

30 *And the Times of this Ignorance God winked at; but now commandeth all Men every where to repent:*

30. But (μεν ουν) God has hitherto bore with, and in a Manner connived at, and yet despised, this amazing Stupidity and Folly, amidst all the Improvements of human Learning; insomuch that, on one Hand, he, in his great long Suffering and Patience, has refrained cutting you off, as he justly might have done, for all these Idolatries; because, tho' very provoking, they are not so highly aggravated as *Israel's* were, who sinned against greater Knowledge: And, on the other Hand, he has not heretofore seen fit, in his infinitely wise, sovereign and holy Providence, to send his Prophets among you, to remonstrate against these Abominations, but in his awful Righteousness let you alone; because ye have willingly shut your Eyes against such Light, as he had given you by Tradition, and by the Works of his Hands: But now, in the Riches of his own free Mercy and Grace, he, (υπεριδων) over-looking those Days of Ignorance and Error, makes a clear Revelation of himself and of a future Judgment; (*ver.* 31.) and, wherever this Revelation comes, he authoritatively requires all Men, upon Pain of his sorest Displeasure, to change their Minds and Ways, and with Contrition, Shame and Sorrow of Heart, under Apprehensions of his endearing Goodness, to turn, without Delay, from all their Idols, and from all their other Iniquities to him, through that Jesus, the great and only Mediator, whom I preach. (*ver.* 18.)

31 *Because he hath appointed a Day in the which he will judge the World in Righteousness, by* that *Man whom he hath ordained; whereof he hath given Assurance unto all Men, in that he hath raised him from the Dead.*

31. For the God who made and rules over them, and to whom they are all accountable, has, in his own eternal Counsels, fixed a certain and solemn Time, in which, as he has declared by the Gospel, he will summon all the Inhabitants of this World to appear, in a future State, before his strict and awful Tribunal, from whence there is no Appeal; and will pass a decisive Sentence of Happiness or Misery, for Eternity, upon every one of them, according to Rules of impartial Righteousness: This he will do, not indeed immediately by himself, but mediately by his own Son, who, though a divine Person, is in a wonderful Manner truly Man, having really taken our Nature into a personal Union with himself on Earth, and carried it to Heaven; and whom God his Father has anointed, in that Nature, to sustain the Character, and do the Work of the sovereign Judge of the whole Race of Mankind: And he has given the utmost Proof and Evidence of this, to induce the Belief of it in all Men, that hear our Gospel concerning;

ing him; in that, as it declares, and many of his Disciples are Witnesses, God has actually raised him from the Dead, in Testimony of his owning, accepting and enthroning him, after he had been crucified to make Expiation for the Sins of *Gentiles*, as well as *Jews*.

32 *And when they heard of the Resurrection of the Dead, some mocked: And others said, We will hear thee again of this Matter.*

32. And as the Apostle was thus leading the Company on to the Doctrine of a crucified, risen and exalted Saviour, some of the *Epicurean* Philosophers especially, (*ver.* 18.) upon hearing him mention *the Resurrection of the Dead*, which was contrary to all their Principles, ridiculed and laughed at him for it, as a whimsical Notion of what they took to be an Impossibility: But others, particularly those of the *Stoick* Sect, who had some confused Apprehensions of a future State of Rewards and Punishments for *Souls*, but never thought of the Resurrection of the *Body*, said with a graver Air, We should be glad to hear you again more distinctly, and at large, about a Doctrine so novel, but, if true, so important, as this of the Body's rising from the Dead.

33 *So Paul departed from among them.*

33. And so the Assembly broke up, divided in their Sentiments about these Matters, which *Paul* had discoursed on with little Effect, as to most of them; and leaving what he had said to their Consideration, and the Blessing of God, he went out of Court.

34 *Howbeit certain Men clave unto him, and believed: Among the which* was *Dionysius the Areopagite, and a Woman named Damaris, and others with them.*

34. But (δε) though the Generality of these learned Philosophers and Senators, being left to the Ignorance, Pride and Perverseness of their own Hearts, rejected his Testimony; yet, through Grace, it was not altogether ineffectual: For there were a Few, that followed him with great Affection, and Desire to be let still further into the Gospel; and that received Jesus Christ by Faith, trusting in him, and in God through him, whom he has ordained to be the Saviour of all that believe, and the Judge of the whole World: Among these were two Persons of Eminence; one was the learned *Dionysius*, a Member of this supreme Court of Judicature that sat at *Areopagus*; and the other was a Woman of considerable Rank, whose Name was *Damaris*; and there were several others of less Note, who, together with these, *turned from Idols to serve the living and true God, and to wait for his Son from Heaven, whom he raised from the Dead, even Jesus, who delivered us from the Wrath to come.* (1 *Thes.* i. 9, 10.)

RECOLLECTIONS.

How excellent is the preaching of a crucified and risen Jesus in a scriptural Way, as deriving Light from the Old and New Testament, to explain, confirm and apply every Doctrine concerning him! And yet how necessary is it, that Principles of Natural Religion be established, with Regard to the Being, Perfections and Providence of God, and a future Judgment, to make way for the peculiar and distinguishing Truths of the Gospel! Ah! how are the poor Heathens to be pitied; and how would it move the Spirit of a good Man

Man, to reflect on the Blindneſs and Corruption, in religious Concerns, even of the moſt learned of them! They ignorantly worſhip an unknown God, ſet up innumerable Idols of their own inventing, and ſtupidly imagine that their Gods are confined to their Temples, Statues and Altars; that they are pleaſed with the Works of Men's Hands; and that the Deity is like their carved Images of Gold, Silver, and Stone; and, at beſt, they do but grope in the Dark after him, if poſſibly they might find him: But how different is the only living and true God from all their groſs Conceptions of him; and what a noble and exalted Repreſentation have the Scriptures given of him! There we are aſſured with the cleareſt Evidence, that he is the God, who made and governs the World, and all Things therein, who is always intimately near to us, wherever we are, has no need of any of us, and can't be profited by us; but who himſelf gives Life, and Breath, and all good Things: So that we are his Offspring, that live, move and have our Beings in him, who has foreappointed the Times of our coming into, and continuing in the World, and the particular Places of our Reſidence in it, and will ſummon all Mankind to a righteous Judgement by his Son Jeſus Chriſt, that glorious and divine Man, whom he has ordained to have the entire Management of it, at his own preſixed Day. How ſolemn are theſe Thoughts! And what ſtrong Inducements to repent, and turn to God from all our Iniquities, and to believe in the Lord Jeſus Chriſt for the Remiſſion of them, that we may find our Judge our Friend, when we muſt appear before him! Happy and truly noble Souls are they, that receive the Word, which acquaints us with theſe important Things, with all Readineſs of Mind, and daily ſearch the Scripture, the only Rule of Faith, to ſee whether what any one ſays about them be agreeable to it, or not! Multitudes of ſuch religious Enquirers are effectually wrought upon to believe in Chriſt; and the Goſpel is the Power of God to the Salvation of others, that ſat in Darkneſs, and in the Shadow of Death before. And O how ſovereign and victorious is the Grace, which makes the Word effectual to all Sorts of Perſons, to great Numbers of the common People, and honourable Women not a few, to *devout Worſhippers*, and *idolatrous Gentiles*, and to a learned *Areopagite* and a famous *Damaris*, as well as to People of leſs Note! So that neither great Men, nor Ladies of the higheſt Quality, need be aſhamed to own and believe in Chriſt, and receive the faithful Saying, of Salvation alone by him, which is worthy of all Acceptation: And ſurely none but the baſer Sort of Men, or Men of Senſuality, Pleaſure and trifling Curioſity, that ſpend their Time in telling and hearing ſome new Thing, to amuſe them; or the Men of Pride, Prejudice and Error, through falſe Philoſophy and vain Deceit, can find in their Hearts to run down the glorious Goſpel of the bleſſed God. But from ſuch as theſe, who are indeed the Devil's Zealots, the Servants of Chriſt muſt expect the bittereſt Enmity, Scoffs, and Jeers, and Perſecutions, under Pretence of their preaching ſtrange and myſterious Doctrines, and of their turning the World upſide down, while they do this only in the beſt Senſe, to reform it, and their Enemies do it in the worſt, to throw it into Confuſion, and ſet the People on an Uproar againſt they know not what! But they that believe, through Grace, and know the Truth as it is in Jeſus, will cleave to his faithful Meſſengers, and concern themſelves for their Safety and Comfort; and, which is beſt of all, God himſelf will own and ſucceed them, for bringing many Souls to Chriſt, and to Heaven through him.

CHAP. XVIII.

Paul *goes from* Athens *to* Corinth, *works at his ſecular Trade, and preaches firſt to the* Jews; *and then to the* idolatrous *Gentiles,* 1—6. *His Succeſs, and his Encouragement by a Viſion to continue there,* 7—11. *His Accuſation by the* Jews *to* Gallio, *the* Roman-*Governor, who refuſes to intermeddle in their Affairs,* 12—17. *His Progreſs afterwards to* Epheſus *and* Antioch, *from whence he ſets out on his third Apoſtolick Journey through ſeveral Countries in his Way to* Jeruſalem, 18—23. Apollos, *preaching the Baptiſm of* John *at* Epheſus, *is further inſtructed by* Aquila *and* Priſcilla; *and, going from thence to* Achaia, *preaches Chriſt to the* Jews *with ſcriptural Evidence,* 24—28.

TEXT.

1 *AFTER theſe Things Paul departed from Athens, and came to Corinth;*

2 *And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his Wife Priſcilla (becauſe that Claudius had commanded all Jews to depart from Rome) and came unto them;*

3 *And becauſe he was of the ſame Craft, he abode with them, and wrought (for by their Occupation they were Tent-Makers.)*

4 *And he reaſoned*

PARAPHRASE.

1. AFTER the Things before-mentioned, the Apoſtle *Paul* took his Leave of *Athens*, as finding that little Succeſs was to be expected there; and went to the renowned City of *Achaia*, which was called *Corinth*, from one *Corinthus*, who rebuilt it, a City famous for Trade and Learning, Riches and Luxury. (See the Note on 1 *Cor.* iv. 8, 10)

2. And there he met with a certain converted *Jew*, (*ver.* 26) a Native of *Pontus*, in the Province of *Aſia the Leſs*, whoſe Name was *Aquila*, and who together with *Priſcilla*, his Wife and Fellow-Chriſtian, had removed their Habitation thither from *Italy*; being obliged to flee that Country, where they had lately dwelt, by a ſevere Edict of the Emperor, *Claudius Cæſar*, who was a timerous and jealous Prince, and had by his own Authority baniſhed all the *Jews* from *Rome*, the capital City of *Italy* and of the whole Empire, under Pretence that they were a ſeditious Sort of People. The Apoſtle being acquainted with the religious Character of this excellent Pair, went and applied himſelf to them.

3. And as he had but a few Friends in that ſtrange Place, and was unwilling to be burdenſome to them, or to give his captious Enemies an Opportunity of reproaching him, as though he preached the Goſpel for ſecular Advantage; and as, according to the *Jewiſh* Cuſtom of bringing up their Youth of all Ranks to ſome manual Employment, he, though bred a Scholar, had learnt *Aquila*'s and *Priſcilla*'s Trade, which was to make Tents of Cloth, or of Skins, for Soldiers, Shepherds and others, who in hot Seaſons lived much abroad; ſo he took up his Lodging at their Houſe, and laboured with his own Hands in that Buſineſs to earn his Livelihood, though he had a juſt Claim to a comfortable Maintenance from thoſe, to whom he miniſtred in ſacred Things. (1 *Cor.* ix. 4—18.)

4. But (δε) on every returning Sabbath, when the

Jews

in the Synagogue every Sabbath, and perſuaded the Jews, and the Greeks.

Jews † and *Proſelytes of the Gate* uſed to meet in the Synagogue, the Apoſtle, according to his Cuſtom of beginning *firſt* with them, went to their religious Aſſemblies, and publickly preached the Goſpel to them, confirming what he ſaid with proper Arguments, and anſwering Objections againſt it; and then, having informed their Judgment, he addreſſed himſelf to their Conſciences and Affections, entreating both *Jews* and *Proſelytes*, in the moſt pathetick, tender and moving Manner, not to neglect ſo great Salvation, as ever they would anſwer it to God, and eſcape his dreadful Wrath another Day: And by theſe Means, as God's Ordinance which he owned and made effectual, ſome of them were prevailed upon to believe in the Lord Jeſus Chriſt.

5 *And when Silas and Timotheus were come from Macedonia, Paul was preſſed in Spirit, and teſtified to the Jews, that Jeſus was Chriſt.*

5. And when both *Silas* and *Timothy* were come to the Apoſtle from *Berea* in *Macedonia*, where he had left them *, with Orders to follow him as ſoon as poſſible; (*Chap.* xvii. 13, 14, 15.) and when, upon their Arrival, he had not only the Comfort of their joint Company and Aſſiſtance, but likewiſe received joyful Tidings of the Continuance and Progreſs of the good Work, that had been begun in Churches planted by him; he, through a warm Impreſſion of the Holy Spirit, (συνειχετο τω πνευματι) was more than ever grieved at Heart for the Obſtinacy and Unbelief of the Generality of the *Jews* at *Corinth*, and was more than ever ſollicitous in his own Mind about, and deſirous ſtill further to attempt, their Converſion; the Love of Chriſt, and Compaſſion to their Souls, conſtraining him: And as now, by the Concurrence of his Companions and Aſſiſtants, what he ſhould ſay would be eſtabliſhed in the Mouth of two or three Witneſſes, he, with the greater Freedom and Encouragement, aſſerted in the ſtrongeſt Terms, and plainly proved to the *Jews*, from their own Scriptures, that the Lord Jeſus, whom their Countrymen had ſhamefully crucified, but God the Father had honourably owned in raiſing him from the Dead, is that very promiſed Meſſiah, whom they had been expecting to come.

6 *And when they oppoſed themſelves, and blaſphemed, he ſhook* his *Raiment, and ſaid un-*

6. But (δε) when, upon finding themſelves unable to anſwer his Arguments, and the Spirit by which he ſpake, they had Recourſe to Rage and Revilings, and (αντιτασσομενων) ſetting themſelves, as it were, in Battle-Array againſt him, mali-

† Though theſe *Greeks* are not called *devout*, or *worſhipping Greeks*, as in *Chap.* xvii. 4; yet it is plain that they were *Proſelytes of the Gate*, becauſe they joined with the *Jews* in their Synagogue-Worſhip every Sabbath-Day; and *Juſtus*, who doubtleſs was one of them, is mentioned under that Character, *ver.* 7, where he is ſpoken of as a *Worſhipper of God*, (σεβομενου του Θεου) which is the uſual Deſcription of a *Proſelyte of the Gate*. See the Note on *Chap.* xiii. 43.

* *Silas* ſeems to have ſtaid a conſiderable Time at *Berea* after theſe Orders, the Neceſſity of Affairs there requiring it: But *Timothy* had come to the Apoſtle while he was at *Athens*, and been ſent by him from thence to *Theſſalonica*, to eſtabliſh and comfort the Chriſtians under their Difficulties and Dangers there, as we find 1 *Theſſ.* iii. 1—5; which Epiſtle was wrote during the Apoſtle's Abode at *Corinth*. But now, at length, both *Silas* and *Timothy* came to the Apoſtle at *Corinth*, when *Timothy* gave him ſuch an Account of the Faith and Love of the *Theſſalonians*, as was to his abundant Joy, 1 *Theſſ.* iii. 6—10; and, probably, *Silas* brought him comfortable Tidings of the good State of Things at *Berea*, ſince this Apoſtle left that City.

to them, Your Blood be upon your own Heads; I am *clean: from henceforth I will go unto the Gentiles.*

ciously contradicted, and spoke reproachfully of him and of his Doctrine, even to the blaspheming of the Name of Christ, whom he preached to them; he thereupon shook the Dust off from his Upper-Garment, in Token of his own holy Grief and Indignation, and of God's abhorring and casting them off, for their perverse Infidelity; and said unto them, The Guilt of your Sins, and the Ruin of your Souls rest entirely upon your own Heads, † as ye have wilfully brought them upon yourselves, while I have given you fair Warning, and done all, that Duty and Charity required, to reclaim you, and so stand clear of your Blood: (*Ezek.* xxxiii. 4, 9.) From this Time forward I will take no more Pains with you in this Synagogue; but turning to the *idolatrous*, as well as devout *Gentiles*, will preach the glad Tidings of Salvation to them, (See the Note on *Chap.* xiii. 46.) in Hopes that they may give it better Entertainment; and if any of you be offended at this, while ye perish in, and for your own desperate Unbelief, ye may thank yourselves.

7 And he departed thence, and entred into a certain Mans House, named Justus, one that worshipped God, whose House joined hard to the Synagogue.

7. Then, to exasperate them as little as possible, and to ingratiate himself with the *Gentiles*, and at the same Time to give the *Jews* further Opportunities to come and hear him still, if they pleased, he went from their Assembly to, and preached in, the House of one *Justus* by Name ‖, who, being a Proselyte of the Gate, worshipped the only true God of *Israel*, and whose House stood very near the Synagogue; so that those, who were so disposed, might easily step into it, as they went to, or from their own Place of Worship.

8 And Crispus the chief Ruler of the Synagogue, believed on the Lord, with all his House: and many of the Corinthians hearing, believed and were baptized.

8. And though the Apostle had but little Success among the Generality of the *Jews*, and many of them treated him in a most unworthy and opprobrious Manner; yet his Labour was far from being in vain: For even the chief Man of the *Jews* there, *Crispus* by Name, the President of the Synagogue, (See the Note on *Matth.* ix. 18.) believed on the Lord Jesus Christ as the only Saviour; and his whole Family were brought over to the Faith, and into God's gracious Covenant, and were baptized, together with himself: (1 *Cor.* i. 14.) And a good Number of the *Corinthian* People, *idolatrous Gentiles*, as well as others, in like Manner, upon hearing the Gospel preached to them, believed, and were baptized, and so came under all the Privileges and Obligations of the Houshold of Faith.

9 Then spake the Lord to Paul in the Night by a Vision, Be not afraid, but speak, and hold not thy Peace:

9. The unbelieving *Jews* being still more and more enraged at these Things, insomuch that *Paul* began to think, that God had no more Work to do by him, at present, in this City, and that it was high Time for him to flee for his own Safety, and carry the Gospel to some other Parts; Then, to

† *Their Blood being upon their own Heads*, intimates, that their Guilt should be charged upon them; and seems to allude to the Rite of laying Hands on the Heads of Sacrifices, in Token of the Offerer's Guilt and Punishment being laid upon them, *Exod.* xxix. 10. and *Lev.* i. 4.

‖ It is uncertain whether the Apostle removed his Lodging from *Aquila*'s House to that of *Justus*; or whether he only used this House for preaching to the People.

direct

direct and encourage him, the Lord Jesus appeared to him one Night in a divine Vision, and spoke to him, to prevent his leaving the Work begun, and his fainting under the Difficulties and Dangers he met with, there, saying, with all the Grace and Majesty of a God, See that you be not discouraged at the Terror of your Enemies, nor afraid of their Faces; but go on to preach the Word with all Plainness and Boldness; be instant in Season and out of Season; and let none of their Menaces or malicious Treatment dishearten you, or put you to Silence.

10 *For I am with thee, and no Man shall set on thee to hurt thee: for I have much People in this City.*

10. For as none can go one Step further in their mischievous Designs, than they are permitted from above; so I am, and will be with you, by my supporting and protecting, conducting, comforting and efficacious Presence, to preserve, own and abundantly succeed you in your Work; and if I am for you, who can be against you? Not one of your Adversaries, be they ever so inveterate or powerful, shall be suffered to lay violent Hands upon you, to beat or imprison you, as they have in other Places: No, nor to do any Injury to your Person, or stop your Mouth: For, besides those that are already called *, I have still many more chosen People, who are given to me of the Father, as my special Property, Care and Charge, whose Names are written in my Book of Life from the Foundation of the World, whom I have redeemed by my Blood, and must bring Home to myself, by Means of your Ministry, even in this vicious and profane *Gentile*-City. (1 *Cor.* vi. 9—11.)

11 *And he continued* there *a Year and Six Months, teaching the Word of God among them.*

11. The Apostle having received this encouraging and divine Admonition from Christ himself, (εκαθισε) sat down with a cheerful Resolution to stand the Brunt, how hot soever it might be, and to persist in his Lord's Work: Accordingly he staid a Year and Half in that City, dispensing the Word of God's Grace among them, with great Zeal and Labour, for the Conversion of Sinners, and Edification of Saints, and with eminent Success, till a large Church was gathered and settled there; for a *great Door and effectual was opened to him, though there were many Adversaries*, as he afterwards said of another Place. (1 *Cor.* xvi. 9)

12 *And when Gallio was the Deputy of Achaia, the Jews made Insurrection with one Accord against Paul, and brought him to the Judgment-Seat,*

13 *Saying, This Fellow persuadeth Men to*

12. 13. During this Time, while *Gallio*, elder Brother to *Seneca*, the famous Heathen-Moralist, was Proconsul of the Province of *Achaia*, (See the Note on *Chap.* xiii. 7.) a great Multitude of the *Jews* rose tumultuously upon *Paul*, as with one Consent, and hurried him away to that Magistrate's Tribunal, crying out against him, as though he had been a most dangerous Incendiary, saying, This pernicious detestable Wretch, though a *Jew*, makes it his Business to preach up the Religion of Jesus, and preach down the Religion of

* There were as yet but few Converts at *Corinth*, compared with what were afterwards made in the following Year and Half of the Apostle's Ministry there; and therefore I take the *much People* to relate rather to them that should be effectually called afterwards, than to those that already were so.

our

worſhip God contrary to the Law.

our Anceſtors; and ſo to excite and encourage the People to worſhip God in a Manner directly contrary to our divine Law, which was antiently ſettled by *Moſes*, and which we are allowed to obſerve by the Edicts of the *Roman*-Empero himſelf.

14 *And when Paul was now about to open his Mouth, Gallio ſaid unto the Jews, If it were a Matter of Wrong or wicked Lewdneſs, O ye Jews, Reaſon would that I ſhould bear with you:*

14. And when the Apoſtle *Paul* was going to plead his own Cauſe, and ſhew the Injuſtice and Malice of their Accuſation, ſince in Reality he only preached Chriſt, and Salvation to Perſons of all Nations through him, according to what had been foretold in the Law and the Prophets; *Gallio*, underſtanding that this was merely a religious Affair, ſtopt him ſhort; † and turning to the *Jews* ſaid, If the Matter, for which ye have in a riotous Manner accuſed this Perſon, were really ſome unrighteous Thing againſt the Law of Property, and of the Civil Government; or if it were for iniquitous Facts, ſuch as Rebellion, Robbery, or Murder, or any other Crime that lyes under my Cogniſance, as a Civil Magiſtrate, there might indeed be ſome Reaſon for me to overlook your diſorderly, and clamorous Way of bringing him before me; and it would, by all Means, be proper for me patiently to hear whatever ye have to ſay againſt him, in order to my judging of the true Merits of the Cauſe.

15 *But if it be a Queſtion of Words and Names, and of your Law, look ye* to it; *for I will be no Judge of ſuch Matters.*

15. But if, as I perceive, it relates only to Points in Debate between yourſelves, about religious Opinions and Practices, and what Names ſhall be given to the Perſon, whom *Paul* preaches, whether he ſhall be called the *Chriſt* or the *Meſſiah*, or not; and what your Law of *Moſes* ſays, about the Privileges of the *Gentiles*, and their Obligation to worſhip the God of *Iſrael* in your Way; e'en adjuſt theſe Things among yourſelves, and don't trouble me with them: For I am reſolved not to intermeddle with ſuch Affairs, to hear and try, and paſs Judgment upon them; they being foreign to my Office, and not coming under my Juriſdiction, as a *Roman*-Governor; and, as far as I ſee, one Sect of you has as much Right as another to propagate it's own Notions, provided it be without diſturbing the publick Peace, which is moſt of all endangered by your tumultuous Proceedings againſt this Man.

16 *And he drave them from the Judgment-Seat.*

16. And with a good deal of Sternneſs and Reſentment in his Words and Countenance, he ordered his Officers to put them out of Court; and commanded them to depart, and behave peaceably for Time to come, that neither he, nor the Community, might have any further Occaſion to complain

† *Seneca* gave a great Character of his Brother *Gallio* for his Ingenuity and Sincerity, and for his ſweet, generous and ſedate Temper; and he indeed appears to have been a very juſt and prudent Magiſtrate, who judged well of the Rights of Civil Government, and of the Power of his Office, and diſcountenanced civil Puniſhments on religious Accounts. (See *Dr* Lardner's *Credibility of the Goſpel Hiſtory*, Vol. i. p. 47, 349, 354, and 408.) But he ſhewed too much Unconcernedneſs about his own being acquainted with thoſe important Things, which he ſo lightly ſpoke of, though with politick Views, as *a Queſtion of Words and Names, and of the* Jewiſh *Law*, ver. 15; and was too negligent of reſtraining the Injuries, that were offered to *Soſthenes*, ver. 17, who, by *Gallio*'s own Principles, was an innocent Man.

of them; and ſo, according to Chriſt's Promiſe to *Paul*, (*ver.* 10.) no Man was ſuffered to hurt him.

17 *Then all the Greeks took Soſthenes, the chief Ruler of the Synagogue, and beat him before the Judgment-Seat: and Gallio cared for none of thoſe Things.*

17. But (*n*) the Multitude of the unbelieving *Greeks*, then preſent, being utter Enemies to Chriſtianity, were ſo provoked at *Gallio*'s favouring *Paul*, and driving the *Jews* out of Court becauſe of their Oppoſition to him, that, to ſhew their Reſentment, they, under *Jewiſh* Influence, inſolently and outrageouſly ſeized upon *Soſthenes* *, the Preſident of the Synagogue, and a Friend of *Paul*'s, and beat him ſeverely, even before the Face of the Governor, while he was ſitting on the Bench: And *Gallio*, not knowing what might be the Conſequence, were he to interpoſe, took no Notice of either this Affront to himſelf, or of their abuſing an innocent Man, chooſing rather to wink at, and give Way to their preſent Fury, than to attempt to ſuppreſs it, and embroil himſelf in their religious Quarrels.

18 *And Paul after this tarried there yet a good while, and then took his Leave of the Brethren, and ſailed thence into Syria, and with him Priſcilla and Aquila: having ſhorn his Head in Cenchrea: for he had a Vow.*

18. *Paul*, after all this Buſtle, continued at *Corinth*, under the Protection and Countenance of the Governor, for a conſiderable Time longer †, God having ſtill more Work for him to do at that Place; and then he took a ſolemn Farewel of the Diſciples, that had been converted there, with Chriſtian-Salutations, Exhortations and Prayers; and went a Ship-board from thence to the Province of *Syria*, in Company with ‖ *Priſcilla* and *Aquila*, he having ſhorn his Head ‡ at *Cenchrea*, a Sea-Port of the *Iſthmus* near *Corinth*: For in Condeſcenſion to the *Jews*, that he might gain ſome of them, (1 *Cor.* ix. 20.) * he had taken a voluntary Vow of *Nazaritiſm*

* Various are the Opinions about *Soſthenes*. Some ſuppoſe him to have been made the chief Ruler of the Synagogue, in the Room of *Criſpus*, when he turned Chriſtian, (*ver.* 8.) or that he had been ſo before him, and ſtill was known by this Character; others, that he was chief Ruler of another Synagogue at *Corinth*; and others, that he was *Criſpus*, who, bearing two Names, is here called *Soſthenes*. Accordingly ſome take him to have been an unconverted *Jew*, and a Ring-leader in this Affair; and others, a Chriſtian, or at leaſt a Friend of *Paul*, as I am inclined to think he was: For if, as is highly probable, this was the ſame *Soſthenes*, whom the Apoſtle calls *his Brother*, 1 *Cor.* i. 1, it is certain that he was either now, or afterwards a Chriſtian; and it ſeems to me, as if the *Jews* being reſtrained from meddling with *Paul*, the *Greeks*, at their Inſtigation, as they were going out of Court, fell upon *Soſthenes*, *Paul*'s Friend, to intimidate the Governor, and provoke him to do ſomething againſt the Chriſtians, and to gratify the *Jews*, in like Manner as the *Jews* dealt with *Pilate*, to bring him into their Meaſures againſt our Bleſſed Lord.

† His *tarrying there yet a good while*, ſeems to relate to the Time he ſtaid at *Corinth*, after the Expiration of the *Year and Six Months*, mentioned *ver.* 11; and ſome ſuppoſe it was about Half a Year more.

‖ *Aquila* is mentioned *ver.* 2, and 26, before *Priſcilla*; but here, and in *Rom.* xvi. 3, and 2 *Tim.* iv. 19, ſhe is put firſt, to ſhew that, *in Chriſt Jeſus, there is neither Male nor Female*; and, perhaps, becauſe ſhe was firſt converted, or was the more zealous Chriſtian of the two. However, this ſhews how little Dependence can be had on the Popiſh Argument for *Peter*'s Supremacy, becauſe his Name is ordinarily mentioned before the other Apoſtles, though *Andrew* ſtands before him in *John* i. 44.

‡ Thoſe that lived at ſuch a Diſtance from the Temple, that they could not reach it by the Time their Vow was expired, might ſhave their Heads at what Place ſoever they found themſelves; at which Time they ſet aſide the Price of their Sacrifice, in order to bring or ſend it to the Temple by the next Opportunity. *Univerſal Hiſtory*, Vol. i. p. 632. and *Vid. Grot. in loc.* But ſome think that *Paul* did not actually perform this Service, in the Journey he was now taking to *Jeruſalem*, where his Stay was very ſhort, *ver.* 21, 22. while others ſuppoſe that this was one Motive to the Journey itſelf.

* As the *Nazarite*'s Vow included a *moral* Obligation to Purity, and Self-Dedication to God, it was

tiſm upon himſelf for a Time, at the Expiration of which his Head was to be ſhaved, according to the Law. (*Numb.* vi. 1—21.

19 *And he came to Epheſus, and left them there: but he himſelf entred into the Synagogue, and reaſoned with the Jews.*

19. In this Voyage he came to *Epheſus*, the chief City of the *Proconſular Aſia*; and there he left *Aquila* and *Priſcilla*, thoſe experienced and knowing Chriſtians, to inſtil evangelical Principles in private Converſation, (*ver.* 26.) as they might have Opportunity: But being ſtill willing, according to his Cuſtom, to preach Chriſt *firſt* to the *Jews*, wherever he found them, he himſelf went into their Synagogue at *Epheſus* before he departed, and gave them a Sermon publickly upon the important Doctrines of the Goſpel.

20 *When they deſired* him *to tarry longer Time with them, he conſented not:*

20. *Aquila* and *Priſcilla*, being deſirous of ſtill more of his Company and Services, entreated him to continue with them a little longer; however, for ſpecial important Reaſons, which he acquainted them with, (*ver.* 21.) he could not tell how to comply with their Requeſt.

21 *But bade them farewel, ſaying, I muſt by all Means keep this Feaſt that cometh, in Jeruſalem: but I will return again unto you, if God will. And he ſailed from Epheſus.*

21. But he took his Leave of them in an engaging Chriſtian-Manner; and to excuſe his not ſtaying any longer with them, at preſent, he ſaid, I muſt needs attend the approaching Paſſover, which is by Way of Eminence called the Feaſt, at *Jeruſalem*; not that I think myſelf obliged in Conſcience to obſerve it, but that I may at once conſult my Brethren and ſalute the Church there, (*ver.* 22.) and may take that Opportunity of general Concourſe to try again what may yet be done, by the Bleſſing of God, for winning over *Jews* and religious Proſelytes to Chriſt, and taking off their Prejudices againſt me and the Goſpel: But as my Heart is with you, and is much ſet upon helping forward the good Work, of which, through Grace, there ſeem to be ſome hopeful Beginnings here, I faithfully promiſe, God willing, to take the very firſt Opportunity of returning to you, that I may more fully communicate the Goſpel of Chriſt, in humble Dependence that he will make it his Power to the Salvation of many Souls: And having given them this Aſſurance to quiet and encourage them, he went aboard again, and ſailed away from *Epheſus*.

22 *And when he had landed at Ceſarea, and gone up, and ſaluted the Church, he*

22. And arriving by a direct Courſe at *Ceſaria* in *Paleſtine*, which was the moſt common and commodious Port to land at in his Way to *Jeruſalem*, he went aſhore; and, going up from thence to *Jeruſalem*, he ſaluted the Church there *, in the

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at leaſt, as lawful for the Apoſtle to uſe the Ceremonial Rites that attended it, as any others of the *Moſaick* Law, when the Circumſtances of Things made it expedient. 1 *Cor.* vi. 12. (See the Notes on *Chap.* xvi. 3. and xxi. 24.) But *Grotius*, *Hammond*, and ſome others, ſuppoſe, that it was *Aquila*, and not *Paul*, that had ſheared his Head; and by the Conſtruction it may be applied to either of them, by leaving out, or placing the Point after *Aquila*.

* That the Church here meant was that at *Jeruſalem*, which might be called by Way of Eminence *the Church*, on Account of it's being the Mother-Church of Believers under the Goſpel-State, is ſufficiently evident, becauſe *going up*, and *going down*, is the uſual Stile for Perſons going to and from *Jeruſalem*; and becauſe we have otherwiſe no Account of the Apoſtle's Journey thither. where he had ſaid, he muſt needs be at the next Feaſt; (*ver.* 21.) and not long after he had finiſhed this Journey, he, according to his Promiſe, *ver.* 21, went again to *Epheſus*, as appears from *Chap.* xix. 1. See Dr *Whitby*'s Note.

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went down to Antioch.

most affectionate Expreſſions of his brotherly Regard to them, aſking how the Work of the Lord proſpered among them, and telling them what great Things God had done by his Miniſtry among the *Gentiles*, as well as *Jews:* And then, having anſwered the End of his Journey thither, and found that no remarkable Door was opened for any further Service there, he ſoon left that City, and went down from thence to *Antioch* in *Syria*, to viſit the famous Church there, by which he was ſent forth, in a ſolemn and publick Manner, to preach the Goſpel to the *Gentiles*, (*Chap.* xiii. 1, *&c.*) and from which he had ſet out on this laſt Expedition; (*Chap.* xv. 40, 41.) and ſo he finiſhed his ſecond apoſtolick Journey.

23 *And after he had ſpent ſome Time* there, *he departed, and went over all the Country of Galatia and Phrygia in Order, ſtrengthening all the Diſciples.*

23. And when he had ſpent ſome Time with theſe his old Chriſtian-Friends and Brethren, in rehearſing the Praiſes of the Lord, and enquiring into the State of their Affairs, and in conferring with them, to their mutual Comfort and Edification in Love, he, taking his Leave of them, ſet out a third Time for another Progreſs, and travelled through the Provinces of *Galatia* and *Phrygia*; and taking every Place in it's Courſe, (καθεξης) as it lay in his Way, he gave ſuch Inſtructions and Exhortations, as were ſuited and bleſſed of God, to encourage and ſtrengthen the Hearts of all the Converts, that had been made in his laſt Journey, (*Chap.* xvi. 5, 6.) and to promote their Faith, Hope and Patience in the Profeſſion of the Goſpel.

24 *And a certain Jew named Apollos, born at Alexandria, an eloquent Man*, and *mighty in the Scriptures, came to Epheſus.*

24. Now (δε) after the Apoſtle was gone from *Epheſus*, (*ver.* 19.) there came thither a certain *Jew*, *Apollos* by Name, who was a Native of *Alexandria* in *Egypt*, which abounded with *Jews*; and he was (λογιος) an ingenious learned young Man, exceeding fluent in Speech, and expert in the Knowledge and Uſe of the Old Teſtament-Scriptures, not only by Means of his Education and Study, but alſo by a ſuperior Influence of the Spirit, which diſcovered itſelf with great Power in his Diſcourſes.

25 *This Man was inſtructed in the Way of the Lord; and being fervent in the Spirit, he ſpake and taught diligently the Things of the Lord, knowing only the Baptiſm of John.*

25. This admirably accompliſhed Youth had been initiated, like a Catechumen, (κατηχημενος) in ſome Principles of the Doctrine of Chriſt, and of Salvation by him; and his Heart being warmly impreſſed with theſe Things, and filled with a fervent Zeal for the Glory of God, and the Good of Souls, he (ακριβως) with a great deal of Accuracy, Study and Pains, diſcourſed and preached concerning Chriſt and his Kingdom, according to the beſt of his Light, which indeed was but ſmall and obſcure, comparatively ſpeaking; * he being acquainted with only ſo much of theſe Doctrines, as *John the Baptiſt* had taught, and ſignified by his Baptiſm, re-

* It is very probable that *Apollos* returned to live at *Alexandria* ſoon after he had been baptized with *John*'s Baptiſm; and ſo had no Opportunity of being explicitely acquainted with the Doctrines of the Goſpel, as delivered by Chriſt and his Apoſtles, till he came to *Epheſus*, and was taught them by the hoſpitable and eminent Chriſtians, *Aquila* and *Priſcilla*, who, in all Likelihood, lodged him in their own Houſe, that they might the more familiarly and fully converſe with him about them. *ver.* 26.

lating to Repentance, and Faith in the then approaching Meſſiah for the Remiſſion of Sins, who would baptize the Believers in him with the Holy Ghoſt.

26 *And he began to ſpeak boldly in the Synagogue. Whom when Aquila and Priſcilla had heard, they took him unto them, and expounded unto him the Way of God more perfectly.*

26. And upon his Arrival at *Epheſus*, he began to preach this Doctrine publickly, and with great Freedom and Courage (παῤῥησιάζεσθαι) to the *Jews* in their Synagogue: But (ακουσαντες δε) when *Aquila* and *Priſcilla*, who were more enlightened, experienced and grown Chriſtians, heard him, and perceived that, though he aimed well, and was an exceedingly promiſing Youth, yet wanted ſtill further Inſight into the Goſpel-Diſpenſation, they took him to their own Lodging; where they treated him with great Tenderneſs and Affection, and, according to their Ability, talked very ſeriouſly and cloſely with him in private Converſation, and lead him into a ſtill more accurate, (ακριβεστερον) clear and extenſive View of God's Way of Salvation, through Faith in a crucified, riſen and exalted Redeemer, as it was now further revealed to, and by his holy Apoſtles: And *Apollos*, though a good Scholar, and popular Preacher, was ſo far from diſdaining theſe Inſtructions of poor Mechanicks, that he with all Humbleneſs of Mind readily hearkened to their Diſcourſe, and cheerfully received the Truth in the Love of it, as a rich Improvement of the ſlight and confuſed Knowledge, he had before of theſe important Points.

27 *And when he was diſpoſed to paſs into Achaia, the Brethren wrote, exhorting the Diſciples to receive him: who, when he was come, helped them much which had believed through Grace.*

27. And when, for his own and others further Edification, he was inclined to travel into the Province of *Achaia*, that he might converſe with other Chriſtians and Miniſters, and preach the Goſpel there, and particularly at *Corinth*, (*Chap.* xix. 1.) one of it's chief Cities, then *Aquila* and the reſt of the Believers, the Brethren in Chriſt at *Epheſus*, wrote Letters of Recommendation to the Diſciples in thoſe Parts, earneſtly entreating them to receive and encourage him, as a ſound and able, faithful and zealous Servant of the Lord Jeſus; who, when he came among them, was, by the Bleſſing of God, eminently uſeful to thoſe, that had before received Chriſt by Faith, through the free and effectual Operations of divine Grace upon their Hearts, in further enlightning, comforting and eſtabliſhing them, and in nobly defending the main Articles of Chriſtianity againſt the Attacks of their Adverſaries; and ſo watered what the Apoſtle *Paul* had planted in that Church. (*ver.* 8, compared with 1 *Cor.* iii. 6.)

28 *For he mightily convinced the Jews*, and that *publickly, ſhewing by the Scriptures, that Jeſus was Chriſt.*

28. For *Apollos*, with great Judgment, Earneſtneſs and Power, reaſoned with the *Jews* in their publick Aſſemblies before all the People, confuting their Objections, and plainly demonſtrating from Old Teſtament-Prophecies, which he was familiarly acquainted with, (*ver.* 24.) that Jeſus was indeed the promiſed, and only true Meſſiah, whom *John the Baptiſt* told them of, and they themſelves had been expecting.

RECOL-

RECOLLECTIONS.

What an excellent Spirit is it in Goſpel-Miniſters, not to ſeek their own Things, but even to give up their juſt and reaſonable Claims of Maintenance from the People, and labour with their own Hands for a Livelihood, when the Neceſſity of Affairs requires it! What need have they of Wiſdom from above, to know when, and how far, it may be expedient for them to condeſcend to the Infirmities of the Weak and Prejudiced, for their Good, in Things that are not in themſelves ſinful! And what Pains ſhould they take in promoting the Knowledge of Chriſt, as the only Saviour; in perſuading all Sorts of Sinners to accept of him; in confirming the Churches, and ſaluting them with all Affection in the Lord; and in defending the great Truths of the Goſpel againſt all it's Adverſaries, till they ſhew themſelves to be incorrigibly wicked and obſtinate in rejecting it! Such bring the heavieſt Deſtruction upon their own Heads, while faithful Miniſters ſtand clear of their Blood. But how much ſoever Multitudes may deſpiſe the Goſpel to their own Perdition, God will make it effectual to others, and among them to ſome who, like *Corinthian*-Sinners, and chief Rulers of Synagogues, were moſt unlikely to receive it: He orders the Stations of his Servants, and ſends them to one Place and another, according to the good Pleaſure of his Will, wherever he has a Deſign of Grace upon a choſen People to bring them in to Chriſt; and if God be with them, who can be againſt them? Great Succeſs ſhall crown their Labours; and civil Magiſtrates, though they have no Senſe of Religion themſelves, ſhall favour their righteous Cauſe, and not be ſuffered to go beyond the proper Sphere of their Office, in taking Cogniſance of religious Differences, any further than the Way of managing them may diſturb the publick Peace, and may call for Protection to the Innocent and Injured, which ought to have been afforded to *Soſthenes*, as well as *Paul*. But how inſolent and outrageous is a Spirit of Bigotry, which not only ſets itſelf againſt the Preachers and Profeſſors of Chriſt, but likewiſe againſt ſuch juſt and prudent Rulers, as diſcountenance it's Schemes of ſuppreſſing them! How opportunely doth the Lord himſelf often appear for his Cauſe and Intereſt! And how ready ſhould enlightned Chriſtians be to do what in them lies, with all Tenderneſs, Privacy and Love, to inſtruct ſuch hopeful, ſerious and zealous young Miniſters, as have good Talents and mean well, inſtead of deſpiſing, ridiculing and expoſing them, becauſe they have not ſo clear Notions of the Goſpel, as might be wiſhed for! And how kindly ſhould ſuch young Men accept of their friendly Admonitions, though they may be in Station, Learning and natural Parts, much inferior to themſelves! If they are modeſt, humble and teachable, like *Apollos*, they may at length be exceeding uſeful to the Churches, and deſerve the higheſt Recommendations to them; and, being mighty in the Scriptures, how ſignally ſerviceable may they be for maintaining the Truths of the Goſpel, confuting Errors, and helping them that have believed through Grace, and yet ſtill need the Miniſtrations of Chriſt's Servants, as Means of his Appointment and Bleſſing, for their Furtherance and Joy of Faith!

CHAP. XIX.

Paul *returns to* Epheſus, *and imparts the Holy Ghoſt to ſome that had known only* John's *Baptiſm*, 1—7. *Preaches the Goſpel three Months in the Synagogue, where meeting with great Oppoſition, he removes to the School of* Tyrannus, *and preaches there two Years, confirming his Doctrine by Miracles*, 8—12. *Some* Jewiſh *Exorciſts that made uſe of Chriſt's Name, are confounded, and others of them converted*, 13—20. Paul *purpoſes to go through* Macedonia *and* Achaia *to* Jeruſalem *and* Rome, *but defers it for ſome Time*, 21, 22. *The Silver-Smiths raiſe a Mob to cry*

cry up Diana *of the* Ephesians, *in Opposition to him*, 23—34. *But the Town-Clerk disperses and appeases them*, 35—41.

TEXT.

1 *AND it came to pass, that while Apollos was at Corinth, Paul having passed through the upper Coasts, came to Ephesus, and finding certain Disciples.*

2 *He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.*

3 *And he said unto them, Unto what then ye were baptized? And they said, Unto Johns Baptism.*

4 *Then said Paul, John verily baptized with the Baptism of Repentance, saying un-*

PARAPHRASE.

1, 2. NOW while *Apollos* was labouring with great Zeal at *Corinth*, to which City of *Achaia* he went, according to his Desire, (*Chap.* xviii. 27.) the Apostle *Paul*, having passed through *Galatia* and *Phrygia*, (*Chap.* xviii. 23.) known by the Name of the upper Parts of *Asia the Less*, returned, according to his Promise, (*Chap.* xviii. 21.) to *Ephesus*; and there meeting with about twelve Persons, (*ver.* 7.) that believed in Jesus Christ, as the true Messiah, he said to them, Have ye received the miraculous Gifts of the Holy Ghost, together with his gracious, sanctifying and comforting Influences, since ye embraced the Faith of Christ? To this Question they answered *, We are so great Strangers to the State of the Messiah's Kingdom, that we have not so much as heard, that the Holy Spirit has ever worked, under this new Dispensation, in an extraordinary Manner upon any Persons whatsoever †; or that he has ever yet returned as a Spirit of Prophecy, since he withdrew from the Church of *Israel* many Ages ago.

3. Hereupon the Apostle said to them, What! not heard of the great Effusion of the Holy Spirit from the crucified, risen and exalted Saviour! Into what Dispensation then, and to the sealing of what Doctrine, and of your holy Profession of it, were ye baptized? They replied again, We have been only Partakers of *John*'s Baptism, for the Purposes for which he administred it, with a Reference to the approaching Messiah, who he said, and we believed, was then very soon to appear.

4. Then *Paul*, to lead them into the Knowledge of Christ, said, The Preaching, together with the Baptism, of *John* was indeed, (μεν) to call and oblige his Disciples to repent of their Sins, upon Encouragements taken from the abun-

* These probably were either Converts under *John*'s Ministry, that had left *Judea* before the Effusion of the Spirit on the famous Day of *Pentecost*, and had ever since lived in some obscure distant Parts of *Asia the Less*; or had been travelling about in Places, where the Gospel had not been preached; or they were converted by *Apollos*'s Ministry, while he knew only the Baptism of *John*, and was not perfectly acquainted with the Way of the Lord, till he came to *Ephesus*, from whence, soon after he had received more Light, he went to *Achaia*. (*Chap.* xviii. 24—27.) On either of these Suppositions, it is no Wonder, that they had heard nothing of the Effusion of the Spirit; especially if we consider that, when *Paul* was at *Ephesus* before, his Stay was very short, and seemed to have only awakened some, so far as to give promising Hopes, that they might be brought to the Knowledge of Christ.

† These Disciples, who had been baptized with *John*'s Baptism, could not be ignorant, whether there were any such Thing as the *Holy Ghost*; because *John* himself not only spoke of the *Spirit's descending on Christ*, but likewise of Christ's *baptizing with the Holy Ghost*. *Matth.* iii. 11. and *John* i. 33. But they had never heard, that this was actually come to pass, in any extraordinary Effusion of his Gifts, together with his Graces.

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to the People, That they ſhould believe on him which ſhould come after him, that is, on Chriſt Jeſus.

dant Grace of the Goſpel-Kingdom, which was then juſt at Hand; he telling them that it was their Duty and Intereſt, as ever they would eſcape the Wrath to come, to believe in him, who would very ſoon appear in his publick Character after himſelf; by which *John* meant, that they ſhould believe in Jeſus Chriſt, as the only Saviour, whom God has anointed to that Office.

5 *When they heard* this, *they were baptized, in the Name of the Lord Jeſus.*

5. And (δε) when the People (*ver.* 4) heard, and believed this welcome News of the near Approach of the promiſed and expected Meſſiah, they were baptized in the Name of the Lord Jeſus, as that Meſſiah*; and ſo were turned over, and devoted to him, who, in Fact, did come immediately afterwards; and, having finiſhed the Work of Redemption, is now exalted, as Lord of all, at the Father's Right-Hand, to baptize his Diſciples with the Holy Ghoſt, according to the Signification of *John*'s baptizing them with Water: (*Matth.* iii. 11.) And therefore whether ye had heard of the actual pouring out of the Spirit, or not, there was abundant Reaſon for you to be looking and hoping for it.

6 *And when Paul had laid* his *Hands upon them, the Holy Ghoſt came on them*;

6. And when *Paul* had inſtructed theſe Diſciples, (*ver.* 1.) after this Manner, about the Nature, Obligation and Deſign of *John*'s Baptiſm, which pointed to Chriſt, and ſuperſeded any Neceſſity of their being baptized again with Water,

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* Theſe Words are taken by many to be *Luke*'s, and not *Paul*'s: But I rather think them to be a Continuation of the Apoſtle's own Words, which the Hiſtorian recites to the End of this Verſe, and then goes on with the Narrative of what followed on the Apoſtle's Diſcourſe with them: For the moſt accurate grammatical Conſtruction of the Words leads us thus to underſtand them; and ſeveral of the greateſt Criticks, ſuch as *Druſius*, *Beza* and *Bochart*, tell us that the Particle δε, *ver.* 5. anſwers, as a Redditive, to μεν *ver.* 4. and that a new Sentence never begins, as it doth in this Verſe, with δε and a Participle, where μεν ſo immediately goes before it, as it doth here in *ver.* 4: Nor can we be ſure that any of *John*'s Diſciples, much leſs all of them, were ever rebaptized with Water, upon their believing in Chriſt as that Meſſiah, into the Faith of whom their Maſter had baptized them: For as our Lord did not order the eleven Apoſtles to be themſelves baptized under the Goſpel-Diſpenſation, but only to baptize others; *Matth.* xxviii. 19. ſo it don't appear, that they had any other Baptiſm, than that of *John*. The Apoſtle *Paul* indeed was baptized after his Converſion; but he probably never was one of *John*'s Diſciples. The ſame may be ſaid of the three Thouſand that were baptized on the remarkable Day of Pentecoſt, who ſeem to have been moſtly *Jews*, that came from diſtant Nations. And it appears to me, that there was no need of rebaptizing *John*'s Diſciples, ſince both Baptiſms were for Subſtance the ſame, and into the Faith of the ſame divine Perſon, only one was in the Name of him, who was immediately *to come*, and the other, of him, who was *already come*; and ſo when Jeſus was believed and owned to be the true Meſſiah, the Faith of ſuch Perſons, together with the Truth of the Doctrine they profeſſed, was ſignified and ſealed by the Baptiſm, which *preceded*, as well as by that, which *followed* his actual appearing. And unleſs theſe Baptiſms were the ſame for Subſtance, *our*'s muſt be *eſſentially* different from that, which Chriſt himſelf received, ſince he was baptized only by *John*; and conſequently the New Teſtament-Church, has not that Communion with him in Baptiſm, as the Old Teſtament-Church had in Circumciſion. But if after all, it ſhould be ſuppoſed, that the Difference between baptizing in the Name of the Meſſiah, as *to come*, and as *already come*, was ſo material, as to make it requiſite that the ſame Perſons, upon their believing in Jeſus, as the Meſſiah, whom *John* ſpoke of, ſhould be baptized again; *this* is no Argument for rebaptizing any one in After-Ages, in which no ſuch Difference can be pretended, much leſs is it ſo, if Mr *Henry*'s Thought be admitted, viz. That thoſe Perſons were baptized, not by *John* himſelf, but in his Name, by ſome of his weak Diſciples, who were zealous for their Maſter's Honour, and ignorantly baptized them into his Doctrine, without looking any further. Beſides the Authors above-mentioned, See Dr *Lightfoot*'s *Harmony of the New Teſtament*. Vol. I. p. 297, 298.

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and they ſpake with Tongues, and prophe-ſied,

he laid his Hands upon them, as a Signal of what Chriſt would do for them; and the Holy Ghoſt came down in a gracious and miraculous Way upon them; ſo that they were baptized with the Spirit: And, by his extraordinary Gift, they immediately ſpoke in different Sorts of Languages, which they had never learnt before; and, by divine Suggeſtion, they explained and applied Old Teſtament-Propheſies, and ſpoke of the glorious Things, that are ſtill more clearly revealed under the New Teſtament-Diſpenſation: God hereby giving a plain and viſible Teſtimony to the Goſpel, in it's firſt Plantation at *Epheſus*, and at the ſame Time thoroughly qualifying theſe Converts, in an Inſtant, for preaching it, whereſoever Providence might call them.

7 *And all the Men were about Twelve.*

7. And the Number of the Men, that were thus ſignally filled with the Holy Ghoſt, was about Twelve, anſwerable to the Number of the Apoſtles, on whom the Spirit deſcended, in like Manner, at the Feaſt of Pentecoſt. (*Chap.* ii. 3, 4 See the Note there.)

8 *And he went into the Synagogue, and ſpake boldly for the ſpace of three Months, diſputing and perſuading the Things concerning the Kingdom of God.*

8. Then (δε) *Paul*, being honoured with theſe inconteſtible Credentials of a divine Authority, which appeared in this Effect of the laying on of his Hands, went into the Synagogue of the *Jews*, that he might, as uſual, make the *firſt* Offer of the Goſpel to them; and he preached publickly, with all Freedom and holy Boldneſs, as knowing what he affirmed, Time after Time, for about a Quarter of a Year; (διαλεγομενος) reaſoning with them, hearing and anſwering their Objections, and earneſtly entreating them, as they would value their own Salvation, to embrace the great and glorious Doctrines, which he had publiſhed among them, pertaining to the Kingdom of Grace, which God, by his Son Jeſus Chriſt, had ſet up in this World, and will maintain, till he ſhall advance it's happy Subjects to his Kingdom of Glory in the World to come.

9 *But when divers were hardened, and believed not, but ſpake Evil of that Way before the Multitude, he departed from them, and ſeparated the Diſciples, diſputing daily in the School of one Tyrannus.*

9. But when, after this fair Trial, ſome of them hardened their Hearts againſt theſe important and concerning Truths, and rejected them by Unbelief, yea, and in the Preſence of all the People, ſpoke reproachfully and bitterly againſt Jeſus himſelf, who is the *Way*, *the Truth and the Life*, (*John* xiv. 6,) and againſt God's gracious Method of Salvation by him, which the Apoſtle preached, and true Believers owned and profeſſed; he then turning away from thoſe Deſpiſers and Revilers, as incorrigible Enemies, went out of their Synagogue; and, taking the Believers in Chriſt along with him, he ſeparated them from the Society and Communion of thoſe obſtinate Infidels; and repairing to the * publick School of one, whoſe Name was *Tyrannus*,

* Some ſuppoſe that this was a *Divinity*-School of the *Jews*; and others, that it was a *Philoſophical* School of the *Greeks*. But, be that as it will, here was Liberty, which there was not in the Synagogue, for all Sorts of Perſons, even *Gentile-Idolators*, as well as others, to attend on the Preaching of the Goſpel.

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he there preached daily to the People, explaining, proving and defending, or answering Cavils and Objections against the great Doctrine of Salvation, through a crucified and risen Redeemer.

10 *And this continued by the space of two Years; so that all they which dwelt in Asia, heard the Word of the Lord Jesus, both Jews and Greeks.*

10. And this he continued to do with indefatigable Labour, great Diligence, and wonderful Success, for the space of about † two Years together; so that vast Multitudes of the *Lesser Asia*, who resorted on various Occasions to this famous City, had not only Opportunity of hearing, but many of them were brought to receive the Gospel of the Lord Jesus, both *Jews* and *Gentiles*, the politer Sort of which are signified by the Name of *Greeks*.

11 *And God wrought special Miracles by the Hands of Paul:*

11. And for the abundant Confirmation of these blessed Tidings of a Saviour to all Nations, and for engaging the Peoples Attention to them, God was pleased to work divers Miracles of an extraordinary Nature, and in a very uncommon Way, by the Ministration of *Paul*, who, as Christ's Servant, did greater Works than himself, in the Manner of performing them, because he was gone to the Father. (See the Note on *John* xiv. 12.)

12 *So that from his Body were brought unto the Sick, Handkerchiefs or Aprons, and the Diseases departed from them, and the evil Spirits went out of them.*

12. So that not only the Sick that were brought to the Apostle, were cured; but Handkerchiefs * or Aprons, that had touched his Body, were carried to diseased Persons; and at this Signal, though not from any Virtue in the Things themselves, they were instantly healed at a Distance, whatever their Distempers were; and, in like Manner, such as were corporally possessed by wicked and malicious Spirits, (See the Note on *Matth.* iv. 24) were relieved and delivered from them, which carried an Intimation of the gracious Design of the Gospel, and of it's Efficacy, when attended with the Power of the Holy Ghost, to heal spiritual Maladies, and to set captive Souls at Liberty from the Power of Sin and Satan.

13 *Then certain of the vagabond Jews, Exorcists, took upon them to call over them which had evil Spirits, the Name of the Lord, Jesus saying, We ad-*

13. This being observed with Admiration and Applause by the People, some strolling *Jews*, that went about as Fortune-Tellers, and pretended to the Art of exorcising or casting out Devils by Conjuration, (επεχειρησαν) attempted to invoke the *Name* of the Lord Jesus, and pronounce it, by Way of Charm, over some that were possessed with evil Spirits, in Hopes that it might be as effectual in their

† These *two Years* added to the *three Months*, in which the Apostle preached in the Synagogue, *ver.* 8, and the Time he spent after all this at *Ephesus*, *ver.* 22, make up, in the Whole, about *three Years* of his Abode there, according to the Account he gave of it to the Elders of the *Ephesian*-Church, *Chap.* xx. 31. Or, as others think, it was three Years from the Time of his first coming to *Ephesus*, to the Time of his taking his Farewel of those Brethren.

* These *Aprons* are thought by some to have been those, that *Paul* himself wore, when he worked at his Tent-making Trade; others take them to have been Aprons, or other Linnen Cloths, that were brought from sick Persons, and being touched by *Paul*, were carried back to them, and were the Tokens of their miraculous Cures. But whatever these Cloths were, 'tis certain that no natural, or artificial *Effluvia* from themselves, could operate in such a miraculous Way upon the diseased.

jure you by Jesus whom Paul preacheth.

Mouths, as it had been in *Paul's*, and that they might thereby bring Discredit on the Gospel, and Advantage to themselves, saying to the Devils, that possessed several People, We command, and even bind you with the Solemnity of an Oath, (ορκιζομεν) to come out of these Persons, by the Authority of that Jesus, whom *Paul* (κηρυσσει) proclaims, and calls upon, to expel you.

14 *And there were seven Sons of* one *Sceva a Jew,* and *chief of the Priests, which did so.*

14. Among these vain Pretenders, there were seven Sons of one *Sceva*, a chief Priest among the *Jews*, (See the Note on *Matth.* ii. 4.) that joined together in trying this Method upon a certain possessed Man, though they themselves had no Faith in Christ, as a divine Person, or as the true Messiah.

15 *And the evil Spirit answered and said, Jesus I know, and Paul I know; but who are ye?*

15. But (δε) the wicked Spirit, which possessed him, knowing that this was all a Farce, despised and insulted them; and yet being at the same Time constrained, by a divine Power, to own the Authority of Christ and of the Apostle, as acting under him, cried out saying, I too well know who *Jesus* is, and that his Power is too hard for me; and I know that *Paul*, his Servant, has Authority from him against me, as he acts in his Lord and Master's Name, by his Commission, and by Virtue derived from him: But as for you, Who gave you any Right to command me? Shew your Credentials if ye can; your Words are but empty Sounds; I neither feel, nor fear any Power attending them: Do your worst, I will not submit to you.

16 *And the Man in whom the evil Spirit was leapt on them, and overcame them, and prevailed against them, so that they fled out of that House naked and wounded.*

16. Immediately hereupon, the Man, who was under the Power and Possession of the Devil, flew upon them with prodigious Force and Fury, rending and tearing like a Madman; and he so utterly defeated their Exorcisms, and so terribly affrighted, beat and overpowered them, that they ran out of the House, where they were, with their Cloaths torn off from their Backs, miserably bruised and wounded, and glad to escape with their Lives.

17 *And this was known to all the Jews and Greeks also dwelling at Ephesus; and Fear fell on them all, and the Name of the Lord Jesus was magnified.*

17. And this was transacted in such a publick Manner, that the Noise of it was soon spread abroad among all the *Jews*, and the most learned, as well as other *Gentiles*, that dwelt at *Ephesus*; the Effect of which was, that they were universally seized with a Dread of the Power of infernal Spirits, as superior to all human Resistance, and of the Danger of mocking God, and abusing the sacred Name of the Lord Jesus: And he was thought, and spoken of, with the highest Reverence and Honour among the People, who were convinced by this, that his Power was uncontroulable, and that he only was able to give an effectual Commission to his Servants, to subdue the Powers of Darkness; and that Virtue was derived from him for that Purpose, only through Faith in his Name.

18 *And many that believed came and confessed, and shewed their Deeds.*

18. And as the *Ephesians* were remarkably infamous for the abominable Enchantments, that were practised by them, Abundance of those, that had believed in Christ, (πεπιστευκοτων) were so affected at this manifest and surprizing Defeat of the Exorcists, that, coming of their own Accord to the Apostle

and

and his Company, they frankly owned themſelves to have been formerly guilty of attempting the like magical Deluſions; and publickly declared their Wickedneſs and Folly therein, with broken and contrite Hearts, to the Glory of God, and the Caution of others.

19 *Many alſo of them which uſed curious Arts, brought their Books together, and burned them before all Men: And they counted the Price of them, and found it Fifty Thouſand* Pieces *of Silver.*

19. Yea, a conſiderable Number of thoſe that had dealt in this black Art, which was, at beſt, but the laborious and fallacious trifling of vain Minds about Curioſities, (περιεργα) that it did not concern them to pry into, brought along with them their Books, by which they had learnt their conjuring Methods, Words and Charms; and publickly committed them to the Flames, in the Preſence of all the People, that they might teſtify the Sincerity of their Repentance, and their utmoſt Indignation againſt their former Crimes, together with their full Reſolution never to practiſe them again; and that they might take a Sort of holy Revenge upon theſe pernicious and unlawful Books, and prevent their falling into the Hands of others to their Hurt; and might ſhew how ready they were to ſink the Money they coſt, rather than ſell them, and how exceedingly they rejoiced in the Grace, that had turned their Hearts from Satan to God, and had given them good Hopes of a better and more enduring Subſtance: And theſe Books which were thus freely ſacrificed to the Redeemer's Honour, were ſo very ſcarce, that, upon a moderate Computation of the Value, at which they had been rated, and uſed to be ſold, it was found to amount to the vaſt Sum of Fifty Thouſand Pieces of Silver *.

20 *So mightily grew the Word of God, and prevailed.*

20. So wonderfully and victoriouſly did the glorious Goſpel of the bleſſed God ſpread, and triumph in it's Reputation, and prevail in it's viſible Effects upon the Hearts and Lives of a great many Converts.

21 *After theſe Things were ended, Paul purpoſed in the Spirit, when he had paſſed through Macedonia, and Achaia, to go to Jeruſalem, ſaying, After I have been there, I muſt alſo ſee Rome.*

21. When the forementioned remarkable Tranſactions were over, *Paul* determined in his own Mind, by the Suggeſtion of the Holy Spirit, (εν τω πνευματι) to viſit the Churches, after ſome little Time, (*ver.* 22.) which he had planted in *Macedonia* and *Achaia* or *Greece*, that he might counſel, encourage and eſtabliſh them, and rectify Diſorders among them; (*Chap.* xx. 1, 2, 3.) and from thence to go forward to *Jeruſalem*, that he might give a further Account of his ſucceſsful Labours to his Brethren there: (*Chap.* xxi. 17—19.) And he added, in an Intimation of his Thoughts to ſome of his Friends, This will prove an Occaſion of my going afterwards from thence to *Rome* likewiſe, that I may preach the Goſpel at that Seat of the Empire. (*Chap.* xxiii. 11.)

* According to various Computations of the Learned, ſome make theſe *Fifty Thouſand Pieces of Silver*, amount to *Fifteen Hundred Pounds* Sterling, while others ſwell the Account to *Seven Thouſand Five Hundred Pounds*. And, perhaps, as the *Epheſians* were ſo extravagantly addicted to the magick-Art, the Magiſtrates had forbid the Uſe of thoſe Books, that contained it's pretended Myſteries; and this occaſioned their being ſo exceſſively dear.

22 *So he ſent into Macedonia two of them that miniſtred unto him, Timotheus, and Eraſtus*; but *he himſelf ſtayed in Aſia for a Seaſon.*

22. Accordingly he diſpatched into *Macedonia* two of his Fellow-Labourers, that had come to him, and aſſiſted him at *Epheſus*, viz. his beloved *Timothy*, and *Eraſtus*, who had been the Chamberlain of *Corinth*. (*Rom.* xvi. 23. See the Note there.) Theſe he ſent before-hand to regulate ſome Things, that were amiſs among thoſe Churches, and eſpecially at *Corinth*, and to help forward their Collections for the poor Saints at *Jeruſalem* *, (1 *Cor.* xvi. 1—4.) as alſo to give Notice of his Intention to viſit them, as ſoon as conveniently might be. (1 *Cor.* iv. 17, 19.) But he found it neceſſary for him to continue ſome Time longer at *Epheſus*, and Parts adjacent, in the *Proconſular Aſia*, where the Lord had ſtill further Work for him to do, though there were many Adverſaries. (1 *Cor.* xvi. 8, 9.)

23 *And the ſame Time there aroſe no ſmall Stir about that Way.*

23. And during his Abode here, there aroſe a violent Tumult among the People, in Oppoſition to the only and eminent Way of Holineſs and Happineſs through Jeſus Chriſt, who is *the Way, the Truth, and the Life.* (*John* xiv. 6.)

24 *For a certain Man named Demetrius, a Silverſmith, which made Silver Shrines for Diana, brought no ſmall Gain unto the Craftſmen.*

24. For there was a noted Silverſmith, *Demetrius* by Name, whoſe chief Buſineſs was to make little Models of the famous Temple of *Diana*, in which the Image of that Heathen-Goddeſs was ſo placed, as to be ſeen by opening Folding-Doors in the Front; and by the Sale of theſe Trinkets, not only to the Citizens, but alſo to Strangers, that came from all Parts to *Epheſus*, and uſed to buy and carry them home, either for Curioſity, or for ſuperſtitious Purpoſes, he had got Abundance of Riches, and maintained a great Number of Workmen under him.

25 *Whom he called together with the Workmen of like Occupation, and ſaid, Sirs, ye know that by this Craft we have our Wealth.*

25. Theſe, and as many other Artificers of the ſame Trade as he could meet with, he ſummoned together as fit Tools, and an intereſted Party, for ſerving his mercenary Deſign; and, to ſtir them up in the moſt touching Manner to join with him in it, he made the following artful Speech to them, ſaying, Gentlemen, Ye all well know, and have found the Sweet of it, that by our Trade of making and ſelling Silver Models of *Diana*'s Temple, we not only get a comfortable Subſiſtence for ourſelves and Families, but gain conſiderable Riches.

26 *Moreover, ye ſee and hear, that not alone at Epheſus, but almoſt throughout all Aſia, this Paul hath perſuaded and turned away much People, ſaying, that they be no Gods which are made with Hands:*

26. And ye both ſee with your own Eyes, and hear from others, that not only at our own populous City of *Epheſus*, but, in a Manner, through the whole Province of *Aſia*, with which we have the greateſt Traffick, this dangerous Fellow, one *Paul*, who ſets up for a wonderful Reformer, and Broacher of a new and ſtrange Religion, has, by his plauſible Way of talking, perverted Abundance of People, and prejudiced their Minds againſt what has turned ſo much to our Account, telling them that, notwithſtanding all the Veneration we and our Anceſtors have had for Images, which are made

* It is generally agreed, that the Apoſtle wrote his Firſt Epiſtle to the *Corinthians*, ſoon after he had ſent theſe Meſſengers to that, and ſome other Churches in thoſe Parts, and before the Riot made by *Demetrius*, ver. 24, &c.

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by human Art and Labour, there is no ſuch Thing as any real Divinity reſiding in them, and that they ought by no Means to be worſhipped in any View whatſoever. (*Chap.* xvii. 25.)

27 *So that not only this our Craft is in Danger to be ſet at Nought; but alſo that the Temple of the great Goddeſs Diana ſhould be deſpiſed, and her Magnificence ſhould be deſtroyed, whom all Aſia, and the World worſhippeth.*

27. So that not only our profitable Trade, by which we get our Bread, and all the Affluence that any of us have or hope for, muſt, in all Likelihood, be utterly loſt, and is actually ſtigmatized as infamous to ſuch a Degree, that it would be dangerous for us to follow it: (κινδυνευει ημιν) But, which is moſt ſhocking and worſt of all, even the ſacred Temple of the great Goddeſs *Diana* itſelf, which has not it's Parallel for Pomp and Grandeur in all the World, is expoſed to the utmoſt Contempt; and her excellent Majeſty, whom not only all *Aſia*, but even the whole *Roman*-Empire religiouſly adore, and have in the higheſt Honour, muſt of Neceſſity be degraded, and diſrobed of all her Dignity and Glory, which is by no Means to be born.

28 *And when they heard* theſe Sayings, *they were full of Wrath, and cried out, ſaying, Great is Diana of the Epheſians.*

28. And when the Artificers heard this ſubtile inſinuating Harrangue, which was calculated to fire their Paſſions, and ſtrike upon all the Springs of Superſtition and Self-Intereſt, under Pretence of religious Zeal, they were filled with furious Indignation againſt the Apoſtle and his Doctrine, and made an Uproar in the Streets, crying out, in a clamorous and tumultuous Manner, Let *Paul* ſay never ſo much to the contrary, we will ſtand up for the Religion of our Country; we will live and die by our celebrated Goddeſs, and her magnificent Temple; Great is *Diana* of the *Epheſians!* She is a Goddeſs of the firſt Rank; none ſhall be ſuffered to deſpiſe her.

29 *And the whole City was filled with Confuſion: and having caught Gaius and Ariſtarchus, Men of Macedonia, Paul's Companions in Travel, they ruſhed with one Accord into the Theatre.*

29. By this Means they broke all Peace and Order, and ſoon threw the whole City into Confuſion, Terror and Diſmay: And when they could not meet with *Paul*, they ſeized upon two of his Brethren and Companions in Journeying, Labours and Sufferings; one of which was *Gaius*, a Native of *Theſſalonica*, the Metropolis of *Macedonia*, though deſcended from a Family of *Derbe*; (*Chap.* xx. 4) and the other was *Ariſtarchus* of *Theſſalonica*, who afterwards was a Fellow-Priſoner with *Paul*; (*Col.* iv. 10) and ſo both of them were *Macedonians:* The Mob, having light upon theſe, dragged them away, as with one Accord, to the Theatre, to reek their Revenge upon them there *, where publick Games were wont to be celebrated in Honour of *Diana*, and Criminals uſed to be thrown to the wild Beaſts.

30 *And when Paul*

30. And when the Apoſtle would have courageouſly and

* There is no doubt but that this riotous Company brought *Gaius* and *Ariſtarchus* to the Theatre, to abuſe and expoſe them, as a publick Spectacle, to the People; and it is highly probable, that they hoped to oblige them to fight with the wild Beaſts, as was cuſtomary for Criminals to do there, and, as it ſeems from 1 *Cor.* xv. 32, *Paul* had done before. And Dr *Lightfoot* thought that the Apoſtle's having been preſerved in ſome wonderful Manner, when he was ſet to combate with the Beaſts, was the Reaſon why the *Aſiarchs*, ver. 31, had a Reſpect for him, and diſſuaded him from expoſing himſelf to ſuch Dangers and Abuſes again. See *Lightf.* on 1 *Cor.* xv. 32.

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would have entred in unto the People, the Diſciples ſuffered him not.

generouſly ventured into the Theatre among the enraged People, to defend his noble Cauſe, and his ſuffering Friends, and to expoſe himſelf to Danger, rather than leave them in it, the Chriſtian-Converts were ſo tenderly concerned for his Safety, and ſo apprehenſive of the extreme Hazard of this Attempt, that they earneſtly diſſuaded him, and in a Manner forced him to deſiſt from it.

31 *And certain of the chief of Aſia, which were his Friends, ſent unto him, deſiring* him *that he would not adventure himſelf into the Theatre.*

31. Yea, ſome of the *Aſiarchs* themſelves, (Ασιαρχων) who were not only the chief Rulers of *Aſia*, but likewiſe had the Direction and ordering of the Theatre, and of the Games that were celebrated there, in Honour of *Diana*, and the reſt of their Deities; even ſome of theſe had ſuch a Reſpect and Kindneſs for *Paul*, that they privately ſent a Meſſage to him, deſiring that he would by no Means run the Riſk of going into the Theatre, among ſuch an exaſperated and ungovernable Rabble, who would ſcarcely be reſtrained, by all their Authority, from the moſt outrageous Acts of Violence.

32 *Some therefore cried one Thing, and ſome another: for the Aſſembly was confuſed, and the more Part knew not wherefore they were come together.*

32. In the mean while, ſo great was the Hurry and Tumult of the Populace, which, by this Time, were increaſed to a prodigious Number, that ſome bellowed out one Thing, and ſome another, according to their own Prejudices and Paſſions; ſome clamoured againſt *Paul*, others againſt the *Jews*, and others againſt they knew not what: For the vaſt Multitude, † that gathered together on this Occaſion, were in ſuch Confuſion, that moſt of them could not tell what was the Reaſon of their riſing.

33 *And they drew Alexander out of the Multitude, the Jews putting him forward. And Alexander beckened with the Hand, and would have made his Defence unto the People.*

33. And ſome of them laying hold on a Man of Note, whoſe Name was ‖ *Alexander*, they ſingled him out, to call him to an Account; the unbelieving *Jews* at the ſame Time urging him to declaim againſt *Paul*, and excuſe them, who were likewiſe in Danger of being inſulted as Enemies to *Diana*. Accordingly *Alexander* waved his Hand, in Token of his deſiring Silence, and attempted to make an Apology to the People, on Behalf of himſelf and his Countrymen, that he might ſcreen them, and fix the Odium intirely upon *Paul*.

34 *But when they knew that he was a Jew, all with one Voice about the Space of two Hours cried out, Great* is *Diana of the Epheſians.*

34. But when the Heathen-*Epheſians* perceived that he was a *Jew*, who, as ſuch, was a declared Enemy to Idol-Worſhip, they all roared out with a loud and clamorous Cry, as with one Voice, for about two Hours together, ſaying, Away with the *Jews* and *Paul*, and all their Religion and Parties: We are for the antient Religion of our Country; *Diana* is our venerable Deity; Great is this famous Goddeſs of the

† The Word (εκκλησια) uſed here, and *ver.* 39, 41, for a *riotous* or a *lawful* Aſſembly, is that which, in the *religious* Acceptation of it, is generally tranſlated a *Church*, as ſignifying a Congregation of the Faithful, that aſſemble together for the Celebration of Goſpel-Ordinances of Worſhip, and the Exerciſe of Spiritual Diſcipline.

‖ This was very probably *Alexander* the Copperſmith, who was a warm Judaizing Chriſtian, and a great Enemy to the Apoſtle *Paul*, 2 *Tim.* iv. 14, and afterwards turned Apoſtate, 1 *Tim.* i. 19, 20; and ſo was a fit Tool for the *Jews*, on this Occaſion, as his own Character would incenſe the *Epheſians* againſt Chriſtianity, and he himſelf was ſtrongly inclined to faſten an Odium upon *Paul:* And the *Jews* might hope by this Means to gratify their own Reſentments againſt *Alexander* himſelf, in bringing him into Trouble for turning Chriſtian.

Ephe-

Epheſians! We own and honour her, and are ready to ſtand by her with our Lives and Fortunes.

35 *And when the Town-Clerk had appeaſed the People, he ſaid, Ye Men of Epheſus, what Man is there that knoweth not how that the City of the Epheſians is a Worſhipper of the great Goddeſs Diana, and of the* Image *which fell down from Jupiter?*

35. At length, when the Regiſter *, or Preſident of the Theatrical Games, had repreſſed the noiſy Tumult of the People, he made a pacifick Speech to them, ſaying to the following Purport, O ye *Epheſians*, ſuffer me a little to reaſon with you about this unaccountable Riot; What need is there of this loud Outcry for our celebrated Goddeſs? Is there a ſingle Man amongſt us, who don't well know, that the Inhabitants of *Epheſus* are univerſally devout Worſhippers of our magnificent Goddeſs *Diana*, and that the City itſelf is, by it's Charter, concerned to take Care of her Temple, and her Honour, and of the venerable Image, which, as Tradition tells us, was not made with Men's Hands †, but fell down immediately from our great God *Jupiter* himſelf, that it might be an unexceptionable Object of our Adoration, as being of higher Original, than thoſe Images made by the Hands of Men, which *Paul* declaimed againſt as no Gods? And ſo all that he has ſaid don't affect our religious Regards to her.

36 *Seeing then that theſe Things cannot be ſpoken againſt, ye ought to be quiet, and to do nothing raſhly.*

36. Since therefore theſe are plain Points, which can't be denied, nor, as far as I hear, have ever been contradicted, it behoves you to be eaſy, and ceaſe from this Uproar, and not to attempt any Thing precipitately, and in the Heat of Paſſion, againſt Perſons, from whom ye have nothing to fear.

37 *For ye have brought hither theſe Men, which are neither Robbers of Churches, nor yet Blaſphemers of your Goddeſs.*

37. For as to theſe two Men, *Gaius* and *Ariſtarchus*, (*ver.* 29.) whom ye have tumultuouſly ſeized, and dragged hither, to be expoſed and puniſhed; by what I can learn, they have offered no Violence to this, or any other Temple, nor ſacrilegiouſly ſtolen any of it's Treaſures; nor have they ſpoke opprobriouſly, or indecently, of your celebrated Goddeſs *Diana*, nor indeed ſaid any Thing particularly againſt *her*, or *her heavenly Image* in the Temple, whatever they may have ſaid againſt the Gods, that are *made with Hands*. (*ver.* 26)

38 *Wherefore if Demetrius, and the Craftſmen which are with him, have a Matter againſt any Man, the Law is open, and there are*

38. If therefore *Demetrius*, and other Silverſmiths with him, that have fomented this Diſturbance for private Ends of their own, are really aggrieved, or have Matter of juſt Complaint againſt any Man for injuring their Trade, there are civil Court-Days frequently kept for hearing ſuch Cauſes; or if they have criminal Matters to lay to any one's Charge, there are *Proconſuls*, (ἀνθύπατοι) ‖ who are the proper appointed

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* The Word, (γραμματεὺς) here rendered *Town-Clerk*, properly ſignifies a *Scribe*, who, among the *Jews*, was a learned Man, expert in their Laws; and, among the *Romans*, was a Civil Magiſtrate of conſiderable Note, and is ſuppoſed to have been Chief Governor of the publick Games.

† The Image of *Diana* is ſpoken of as *falling down from Jupiter*, by Way of artful Inſinuation, as if it were not *made with Hands*, and ſo were not of that Sort of Idols, which *Paul* had ſaid were no Gods, *ver.* 26; though, in Reality, he abſolutely condemned *all* Idols and Image-Worſhip. *Chap.* xvii. 24—29.

‖ There was properly no more than one *Proconſul* in a Province at the ſame Time. Therefore ſome ſuppoſe the Meaning of, *there are Deputies*, or *Proconſuls*, to be, that there never is wanting a Proconſul; others, that the *Proconſul* and his *Deputy* are here included in this Appellation; and others, that the Proconſular Power was, at this Time, exerciſed by two Perſons, *viz.* *Cæſar* and *Ælius*, whom the Emperor had made *Procurators*. And by the *lawful* Aſſembly mentioned in the next Verſe, may be meant the

Deputies; let them implead one another.

pointed Judges to try and determine about them. To one or other of these Courts they should bring their Action in a legal Way, instead of appealing to the People; and, upon hearing the Merits of the Cause, no doubt but Justice will be done them.

39 *But if ye enquire any Thing concerning other Matters, it shall be determined in a lawful Assembly.*

39. And (*ds*) if ye have any Questions in Debate among yourselves about other Concerns, of a publick and religious Nature, that affect the Peace and Welfare of the Community, or the Honour of your Temple, or of your Goddess, they ought to be adjusted, not in a tumultuous Manner by the Populace, but in such a regular Assembly, as is authorized to take Cognisance of them.

40 *For we are in Danger to be called in Question for this Days Uproar, there being no Cause whereby we may give an Account of this Concourse.*

40. For truly we are in the utmost Danger of being called to a strict Account, and severely punished, by our Superiors, for the seditious and riotous Proceedings of this Day; there being no sufficient Reason to be alledged in Justification, or Excuse of this tumultuous Assembly, and of it's outrageous Behaviour, to the Injury of some Persons, and to the manifest Terror of the whole City, and giving Umbrage to the Government.

41 *And when he had thus spoken, he dismissed the Assembly.*

41. And having said these Things to sooth the Passions, and awe the Minds of the People, he ordered all the Company to disperse without Delay, and every one to go peaceably about his Business, and to his own Home.

RECOLLECTIONS.

How glorious is the clear and full Dispensation of the Gospel, beyond all it's Dawnings under *John the Baptist*'s Ministry! And though it's sacred Ordinances are not to be neglected; yet how much better is it to be baptized with the Holy Ghost, than only with Water in the Name of the Lord Jesus!—How worthy is this glorious Gospel to be preached with all Boldness, even in the Face of the greatest Opposition! But if, after fair Trial, any persist in obstinately rejecting, and speaking Evil of the only Way of Salvation by Jesus Christ, how reasonable is it for his Servants to leave them to themselves, and for his People to separate from them! God himself will own the Word of his Grace, and those that are faithful to him; their Numbers shall increase by the Conversion of Sinners, that had before been the greatest Tools and Slaves of Satan; and they shall be established in the Faith of the Gospel, which God has sealed with surprizing Miracles. And, O how plainly are miraculous Operations to be distinguished from all the Juggle of Sorcerers; and how evidently were they wrought by the Power of the Lord Jesus, through Faith in him, to the Confusion of Devils, and of all Unbelievers, that would prostitute his sacred Name to their own vile and mercenary Ends! In the Issue of all Contests with the Powers of Darkness, he will overcome, his Name shall be exalted, and the People filled with reverent Awe. And, O how excellent are the Workings of sincere Repentance! It discovers itself in confessing and abhorring, in aggravating and retracting our most gainful and beloved Sins, in renouncing all Means of promoting them in ourselves or others, and in preferring a holy Liberty in Christ, to all the Service of Satan, that God in all Things may be glorified. But carnal and worldly Minds are too much in Love with secular Interests, to turn from Idols to God: They are full of Indignation, and make an Uproar against the Truth, and it's Preachers and Professors, under Pretence of Zeal for the Religion of their Coun-

(*ds*) the Assembly of the District of *Ephesus*, as there were several such in *Asia*, that were to judge of political and religious Affairs, so far as the Publick was affected by them; and taking Things in this View, there is a beautiful Distinction and Gradation in this Part of the *Town-Clerk*'s Speech. See *Mr* Biscoe's *Sermons at Boyle's Lecture*, p. 309—312.

try,

try, though it be the worshipping of Images, that are made with the Hands of Men, and are indeed no Gods. But how falſe and injurious is ſuch Zeal! How is it made a Cloke for private ſelfiſh Deſigns! How ſuddenly doth it run into Riot and Confuſion, and bear down all, that is truly ſacred, with Noiſe and Clamour, and wild Imaginations, for Want of Arguments! How ungovernable and unreaſonable is it's Fury againſt Perſons, that are chargeable with no Crime! And how dreadful is it to fall into the Hands of a Mob of Zealots! But how different is the holy Zeal of Chriſt's Servants, whoſe Weapons are not carnal but ſpiritual, and mighty through God! They only ſeek the dethroning of Devils and all Idols from Men's Hearts, but offer no Violence to their Perſons, or their Religion; they raiſe no Mobs, but are orderly Subjects, that deſerve the Protection of the Civil Magiſtrate, whoſe Office it is to keep the Peace: And as they are often wonderfully preſerved by Providence from the Rage of the Populace; ſo they themſelves are deterred from inordinate Paſſions, Practices and Outrage, by the Fear of God, more than by the Fear of Men, as knowing that they muſt give a ſtricter Account to him, than to them.

CHAP. XX.

Paul *travels through* Macedonia, Greece *and* Aſia, *till he comes to* Troas, 1—6. *Preaches, and adminiſters the Lord's Supper, and raiſes* Eutychus *from the Dead there,* 7—12. *Sets forward from thence in his Way to* Jeruſalem, *till he comes to* Miletus, 13—16. *Sends for the Elders of* Epheſus, *and preaches a farewel Sermon to them there,* 17—35. *And takes a ſolemn and moſt affectionate Leave of them,* 36—38.

TEXT.

1 *AND after the Uproar was ceaſed, Paul called unto him the Diſciples, and embraced* them, *and departed for to go into Macedonia,*

2 *And when he had gone over thoſe Parts, and had given them much Exhortation, he came into Greece,*

3 *And there abode three Months: and when the Jews laid*

PARAPHRASE.

1. SOON after the Riot made by *Demetrius* and other Silverſmiths was ſuppreſſed, the Apoſtle *Paul* being apprehenſive, that to ſtay any longer at *Epheſus* might exaſperate them afreſh, and expoſe not only himſelf, but all the Chriſtians there, to further Danger, called the Diſciples together, that had been converted during his Abode in that City; and when he had taken his Leave of them, by affectionately ſaluting them, and wiſhing Grace and Peace to be multiplied to them, he, according to his declared Intention, (*Chap.* xix. 21, 22.) followed *Timothy* and *Eraſtus* into *Macedonia*, that he might viſit the Churches which he had planted in that Province, and receive their Collections for the poor Saints at *Jeruſalem.* (2 *Cor.* viii. 1—6, and ix. 1—5.)

2. And when he had been with all the Churches in thoſe Parts, and taken a great deal of Pains with them ſeverally, in directing their Faith and Practice, Worſhip and Diſcipline; in exhorting them to perſevere with Patience and Stedfaſtneſs in a holy Profeſſion of the Goſpel, notwithſtanding all their Trials and Sufferings; and in ſpeaking the moſt comfortable and encouraging Things to them, ſuitable to their Circumſtances; he then proceeded to *Achaia*, or *Greece* ſtrictly ſo called.

3. Here he ſpent a Quarter of a Year among the Churches of that Province, to counſel, caution and eſtabliſh them; and intended to have gone by Sea from thence to ſome Port in *Syria*,

wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

Syria, that lay directly in his Way to *Jerusalem*: But as the restless infidel *Jews*, having failed in all their other Attempts to destroy him, had privately contrived to way-lay and murder him, and to rob him of the Collections of Money he was entrusted with, before he could get aboard; when he understood this he altered his Mind, and, to disappoint them, resolved to fetch a Compass, and return through *Macedonia*, by the Way he had come hither.

4 And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus, and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

4. And this Route to *Jerusalem* from *Macedonia* lying through the *Lesser Asia*, *Sopater* or *Sosipater*, who was a Kinsman of *Paul*'s, (*Rom.* xvi. 21.) and a Messenger of the *Berean*-Church, attended him, together with the Writer of this History, (See the Note on *ver.* 5.) in his Journey to that Province: But (δὲ) the Messengers of other Churches, that were deputed to go with him to *Jerusalem*, (1 *Cor.* xvi. 3, 4. and 2 *Epist.* viii. 19.) did not keep him Company in this Part of his Way; as particularly *Aristarchus*, and *Secundus*, and *Gaius*, who was descended from a Family of *Derbe*, and the beloved *Timothy*, which were Messengers of the Church at *Thessalonica*; and *Tychicus* and *Trophimus*, the Messengers of the *Asiatick* Church at *Ephesus* *.

5 These going before, tarried for us at Troas.

5. All these setting out by Agreement a little before the Apostle, and us † who accompanied him, went to *Troas*, to give Notice of, and prepare the Way for his Design of following them; and there they waited, with Patience and Hope, for our Arrival.

6 And we sailed away from Philippi, after the Days of unleavened Bread, and came unto them to Tro-

6. And when we had took shipping at *Philippi*, we sailed down the River *Strymon* to the *Ægean* Sea, immediately after the Time of the Passover; and, in a Voyage of five Days, got to our dear Brethren, that waited for us at *Troas*, (*ver.* 5.) where we staid seven Days ‖ for an Opportunity of meeting

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* The *Cambridge* Manuscript calls these Messengers *Ephesians*. Vid. *Mill. in loc.* And *Trophimus* is called an *Ephesian*, Chap. xxi. 29.

† *Luke*, the Writer of this History, had not spoke of himself as one of *Paul*'s Company till now, since they were first together at *Troas* and *Philippi*, where, at the last of those Cities, *Lydia* and the *Jailor* were converted, *Chap.* xvi. 11, 12, &c. It seems therefore, that this Evangelist had continued, by the Apostle's Direction, to water the Churches which he had planted, and still further to propagate the Gospel in those Parts; and that now, on the Apostle's Return to that Neighbourhood, they met together again; and, probably, *Luke* was one of the Messengers appointed by the Church at *Philippi*, or, perhaps, by the common Consent of the *Macedonian*-Churches, to attend *Paul* with their Contributions to *Jerusalem*. And ever afterwards we find him speaking of himself, as present with the Apostle, to the End of this History.

‖ No Notice is taken of these Disciples Meeting, or of the Apostle's Preaching to them on the *Jewish* Sabbath; and I think no sufficient Reason can be given for this Account of his staying *seven Days*, till the Return of the *First* Day of the Week, or of their *coming*, without being called, *together* on that Day for religious Worship, but on the Supposition that this Day was substituted, in the Room of the *Seventh*, to be kept holy to the Lord. When therefore the Apostle went at other Times into the *Jewish* Synagogues on their Sabbath, it was not, as I apprehend, from a Sense of Obligation to observe that Day, but from a zealous Disposition to take the Opportunity of full Assemblies, as he sometimes did of the great Concourse of People at the *Passover* and *Pentecost*, to preach to *Jews* and *Proselytes*. But I find one Instance in all the New Testament of the Apostles ever calling any one *Christian*-Church together, or of their ever meeting as such, on the seventh Day; and though *Judaizing* Christians, and, perhaps, some others, in Tenderness to them, might observe both Days for some Time; yet *Gentile*-Churches constantly kept to the *first Day* of the Week, as appears from 1 *Cor.* xvi. 2. See the Note on *John* xx. 26.

with

as in five Days, where we abode seven Days.

with the whole Church at the Time of their ſtated aſſembling together, according to the general Cuſtom of New Teſtament-Churches, for celebrating the Ordinances of Chriſtian-Worſhip.

7 *And upon the firſt* Day *of the Week, when the Diſciples came together to break Bread, Paul preached unto them, ready to depart on the Morrow, and continued his Speech until Midnight.*

7. And when upon the firſt Day of the Week, commonly called, in New Teſtament-Stile, the *Lord's Day*, (*Rev.* i. 10.) which, by divine Authority, under apoſtolick Direction, was ſet apart to his Honour and Service, theſe Diſciples aſſembled together in Courſe, for all Acts of publick Worſhip, in Commemoration of the Reſurrection of Chriſt, and of the eminent Effuſion of his Spirit at *Pentecoſt*, on that Day of the Week; and particularly for celebrating the Lord's Supper, the whole of which Ordinance is uſually expreſſed by breaking of Bread, in Remembrance of his Death, in which his Body was broken as a Sacrifice for Sin, and ſpiritual Food was prepared for believing Souls: When, I ſay, the Believers at *Troas* were aſſembled for theſe religious Purpoſes, the Apoſtle *Paul* delivered an excellent Sermon to them, relating to evangelical Doctrines, Privileges and Duties; and being to go from thence on the Morrow, after which he might never ſee them again, he, in his abundant Zeal for the Glory of Chriſt and their Edification, continued his Diſcourſe till Midnight.

8 *And there were many Lights in the Upper Chamber where they were gathered together.*

8. And to prevent any Imagination, Appearance, or ſcandalous Report of their meeting together for indecent Practices in the Dark, as well as for the Convenience of reading and turning to the Holy Scriptures, there were many Lamps, or Candles, to enlighten the Room where they were aſſembled, which was a large Upper-Chamber, or Garret; ſuch an Apartment being often uſed in thoſe Days for religious Exerciſes, and being moſt private, and ſecure from Surprizes by the Enemy.

9 *And there ſat in a Window a certain young Man, named Eutychus, being fallen into a deep Sleep: and as Paul was long preaching, he ſunk down with Sleep, and fell down from the third Loft, and was taken up dead.*

9. Among this Company, there was a certain Youth, *Eutychus* by Name, who ſitting in the Window, and not being duly impreſſed with what he heard, nor with a Reverence of God in his Worſhip, fell faſt aſleep: And while *Paul*, being much enlarged in his own Spirit, lengthened out his Sermon to an uncommon Degree, this *Eutychus* was ſo entirely overcome with Sleep, that he fell directly down to the Ground from the open Window of the Room, which was three Stories high; and, when taken up, was found to be killed on the Spot by the Fall, which was an awful Rebuke on him, and a loud Warning to others, to take heed of giving Way to ſinful Drowſineſs in the Worſhip of God.

10 *And Paul went down, and fell on him, and embracing* him, *ſaid, Trouble not your ſelves; for his Life is in him.*

10. But (*k*) *Paul*, to ſhew how tenderly his Compaſſion was moved, and to give an eminent and endearing Confirmation of the Goſpel, which he then was preaching, immediately broke off his Diſcourſe; and, running down Stairs, ſtretched himſelf upon the dead Corps, as *Elijah* and *Eliſha* did, one on the Body of the Widow of *Sarepta*'s Son, (1 *Kings* xvii. 21.) and the other on the Body of the Son of the *Shu-*

nanite, (2 *Kings* iv. 34.) which was a Signal of Power falling down from Heaven to restore Life: And when he had affectionately embraced the young Man in his Arms, and prayed over him, he said to his Friends, and the rest of the People, Don't hurry yourselves, or be distressed any farther at this sad Providence; for his Soul is now come into him, and he is alive again. (See 1 *Kings* xvii. 21, 22.)

11 *When he therefore was come up again, and had broken Bread, and eaten, and talked a long while, even till Break of Day, so he departed.*

11. Then (δε) the Apostle, returning to the Upper-Room *, administered the Lord's Supper to the Church, himself partaking of the Elements with them, which by a Figure, that puts a Part for the Whole, may be expressed by his taking and eating Bread: And afterwards, (ομιλησας) having entered into a free Conversation with them about their spiritual Concerns, for a great while longer, even till Day-light, he, (ουτως) in a Manner like himself, quite friendly, heavenly, and beneficial to them, at length took his Leave of them.

12 *And they brought the young Man alive, and were not a little comforted.*

12. And some of the Congregation brought the young Man *Eutychus* into the Room, that they might all be Eye-Witnesses of his being alive and well, notwithstanding his Bruises, and mortal Wound, by the Fall; and the whole Assembly greatly rejoiced, and were confirmed in the Faith of the Gospel, on seeing him raised from the Dead; which not only took off all Occasions of rash Censure, as though the Judgments of God had come upon them, as a superstitious and deluded People, but was a noble Testimony of his owning them in their religious Exercises.

13 *And we went before to Ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.*

13. After all this, we, who were of *Paul*'s Company, setting out before him, took Shipping; and in a Coasting Voyage sailed to a neighbouring Town called *Assos*, another Sea-Port Town in the Province of *Troas*, where, by Agreement, we were to take him aboard: For so it was ordered among us before-hand, (ην διατεταγμενος) he himself choosing, for the Sake of a little Retirement, or some other Reasons, to travel to that Place on Foot by Land.

14 *And when he met with us at Assos, we took him in, and came to Mitylene.*

14. And when he came up to us at *Assos*, we gladly took him into the Vessel; and soon after arrived at *Mitylene*, one of the chief Cities of the Isle *Lesbos*, seated on the East-side of that Island, about seven Miles distant from the *Asiatick* Coast.

15 *And we sailed thence, and came the next Day over against Chios; and the next Day we arrived at Samos, and tarried at Trogyllium; and the*

15. And setting Sail from thence, we the next Day reached as far as over-against the Isle *Chios*, another considerable Island, about four Leagues off from the *Asiatick* Coast, in the *Ægean* Sea: And the Day after that, we touched at *Samos*, another Island, in the same Sea; and then going to, and making a short Stay at *Trogyllium*, a Harbour in a Promontory on the Continent of the *Lesser Asia*, over-against

* Some think that the Apostle's *breaking Bread, and eating*, was merely a common Meal for Refreshment: But I take it to relate to his administering the Lord's Supper, for the Celebration of which the Disciples came together, as we are told in these very Terms of *breaking Bread*, ver. 7.

near

next Day *we came to Miletus.*

near two Leagues distant from *Samos*, we in one Day more landed at *Miletus*, a Sea-Port in that Province, which lay † several Leagues beyond *Ephesus*.

16 *For Paul had determined to sail by Ephesus, because he would not spend the Time in Asia: For he hasted, if it were possible for him, to be at Jerusalem the Day of Pentecost.*

16. For *Paul* thought it best, and therefore concluded in his own Mind, not to call at *Ephesus*, where his Friends might be urgent to detain him, but to pass it in his Voyage, that he might not wear away too much of his Time in the *Lesser Asia*; because, being bound for *Jerusalem*, he was very desirous to make all convenient Haste, that if possible, by the Will of God, he might get thither before the first Day of Pentecost, which was then drawing on apace; and so might not only have an Opportunity of paying his Christian-Respects, and giving an Account of his Travels and Success to the Church there, but also of trying once more what might be done, through divine Grace, among the unconverted *Jews* and Proselytes at that Time of general Concourse.

17 *And from Miletus he sent to Ephesus, and called the Elders of the Church.*

17. But, (δε) in Haste as he was, he stopped so long at *Miletus*, as to send from thence to *Ephesus*, to desire those Officers of that large Church, to come and give him a Meeting there *, who sometimes bear the Title of *Elders*, because they are usually grave Ministers, of mature Age and Judgment; and at others, are called *Overseers* or *Bishops*, (*ver.* 28.) because the pastoral Care of such Churches, as they are peculiarly related to, is committed to them.

18 *And when they were come to him, he said unto them, Ye know, from the first Day that I came into Asia, after what manner I have been with you at all Seasons,*

18. And when they arrived, he addressed them, in a solemn and affectionate Speech, to the following Effect, My dear Brethren in the Faith and Service of the Gospel, Ye yourselves very well know how I have behaved among you all along, on every Occasion, and in the Variety of Circumstances that have attended me, ever since the very first Time of my coming to preach the Gospel in this Country of the *Lesser Asia*, and ye can't but be thoroughly acquainted with my Trials and Difficulties, and with the Manner of my Conduct, particularly toward you, and the Church and People at *Ephesus*, the Metropolis of that Country.

19 *Serving the Lord with all Humility of Mind, and with many Tears and Temptations which befel me by the lying in wait of the Jews:*

19 Ye have been Eye and Ear-Witnesses, and must needs have observed, how constantly I have laboured in the Work of the Lord Jesus, to promote his Interest and Glory, not with Haughtiness, Ostentation and Self-Applause, but with all Meekness and Gentleness, Condescension, and low Thoughts of myself, under a Sense of my own Insufficiency and Unworthiness, and even with a Flow of Tears, at Times, in my Prayers

† Some place *Miletus* about Thirty, and others about Fifty Miles from *Ephesus*.

* As *Ephesus* was the Metropolis of *Asia the Less*, and the Apostle had spent about three Years there, *Chap.* xix. 17—20; (See the Note on *Chap.* xix. 10.) it may well be supposed, that the *Ephesian*-Church was so large, as to require more Pastors than one, as there were in the Church at *Philippi*, (*Phil.* i. 1.) to take the Oversight of it; and these very Persons that are here called *Elders*, (πρεσβυτερους) are styled *Overseers* or *Bishops*, (επισκοπους) *ver.* 28. which shews that these were Titles of the same Import, to signify such Elders, as were the true Bishops of the New-Testament-Churches.

and

and Preaching, as being deeply affected with the exceeding and abundant Grace of Chriſt toward me, and moved with the moſt touching Grief and Compaſſion, at the Stupidity and Perverſeneſs, Iniquity and Idolatry of the People, and at the Sufferings and Infirmities of ſome, and Diſorders of other Goſpel-Profeſſors; as alſo with many diſtreſſing Afflictions and Perſecutions, that have come upon myſelf, and been ſore Trials to my Faith and Patience, by Means of the malicious Counſels, Contrivances and Attempts of unbelieving *Jews* againſt me.

20 And *how I kept back nothing that was profitable* unto you, *but have ſhewed you, and have taught you publickly and from Houſe to Houſe,*

20. Ye likewiſe know with what ſimplicity and godly Sincerity, and not as thoſe that corrupt the Word of God, and handle it deceitfully, I have fulfilled my Miniſtry; inſomuch that, notwithſtanding all my Difficulties and Diſcouragements, I have never been influenced by Fear or Favour, or any carnal or worldly Motives whatſoever, to conceal, with-hold, or ſhun inſiſting upon, any one Point of Faith or Practice, that might be for the Good and Edification of my Hearers; but have freely and plainly declared the whole Scheme of Goſpel-Truths unto you, as well as others, and have faithfully inſtructed you into them, at large, in ſeaſonable Counſels, Cautions, Exhortations and Encouragements, both publickly in all religious Aſſemblies, and privately at the ſeveral Houſes that I have reſorted to.

21 *Teſtifying both to the Jews, and alſo to the Greeks, Repentance toward God, and Faith toward our Lord Jeſus Chriſt.*

21. I can appeal to you, that in all my Miniſtrations I have bore my Teſtimony for Chriſt, in Word and Deed, both to the *Jews*, and even to the moſt learned among the *Gentiles*: This I have done with the greateſt Earneſtneſs and Concern, as one that ſhall witneſs either for, or againſt them in the Day of Judgment; and I have therein, as ye know, chiefly inſiſted on two of the moſt important and comprehenſive Articles of Chriſtian-Religion: One is the Nature and Neceſſity of unfeigned Repentance toward God, which Chriſt is exalted to give, and which conſiſts in a deep and humbling Senſe of the Evil, Miſchief and Danger of all Sin, and of all it's Aggravations, as Sin; in an ingenuous Sorrow and Shame for it; in utter Hatred of it, and hearty Reſolutions, by divine Grace, againſt it; and in turning from it to God upon the Encouragements, and by the Aſſiſtance of his free Mercy, through Jeſus Chriſt, as manifeſted in the Goſpel: And the other grand Subject of my Miniſtry has been, the Nature and Neceſſity of ſincere Faith, as terminating upon the Perſon and Mediation of Chriſt, which is alſo the Gift of God, and conſiſts in a convinced Sinner's cordially aſſenting to, approving of, and embracing the Goſpel-Diſcovery of our Lord Jeſus Chriſt, as the only ſuitable, divine and all-ſufficient Prophet, Prieſt and King of the Church; and in receiving and relying on him alone, and on the rich Grace of God, through his Merit and Righteouſneſs, for Pardon of Sin, and Juſtification and for a whole Salvation.

22. And

22 *And now behold, I go bound in the Spirit unto Jeruſalem, not knowing the Things that ſhall befall me there:*

22. And now, behold another Scene of Labour and Sufferings lies before me, I am going to *Jeruſalem*, being directed and obliged to it, (τῳ πνευματι) by inward Suggeſtions of the Holy Spirit, and correſpondent Reſolutions in my own Mind, which carry the Nature of a ſacred Bond upon me to comply with them; though I have no Revelation of what particular Services and Troubles the Lord may call me to there, or what the final Iſſue of them ſhall be, as to my own Life, or Death.

23 *Save that the Holy Ghoſt witneſſeth in every City, ſaying, That Bonds and Afflictions abide me.*

23. Only this I know in general, that the divine Spirit, whoſe Nature is holy, and who is the Sanctifier of his People and Servants, and of all their Labours and Trials, has practically witneſſed by Events, that have befallen me in many Cities, where I have hitherto been, and may further tell me by inſpired Prophets in various Cities, through which I paſs, (*Chap.* xxi. 4, 11.) that Impriſonments, Bonds and ill Uſage are ſtill to attend me for the Sake of Chriſt, who has ſaid to his Diſciples, *In the World ye ſhall have Tribulation.* (*John* xvi. 33.)

24 *But none of theſe Things move me, neither count I my Life Dear unto myſelf, ſo that I might finiſh my Courſe with Joy, and the Miniſtery which I have received of the Lord Jeſus, to teſtify the Goſpel of the Grace of God.*

24. But, I bleſs God, I am not in the leaſt diſheartened, diſcouraged, or ſhaken in my Reſolutions to go on, through his Aſſiſtance, in his Work, by any Proſpect of theſe Terrors; I look upon them all as Trifles, and make no Manner of Account of them, (ουδενος λογον ποιουμαι) when they ſtand in the Way of my Duty: Nor do I hold, (ουκ εχω) or eſteem my Life itſelf (that deareſt of all earthly Enjoyments) to be of any Importance, or worth ſaving, but ſtand ready to reſign it, whenever my Lord pleaſes, ſo that I may but end my Days, and complete my appointed Race of Service and Sufferings, to his Glory, with Satisfaction and Joy to my own and others Souls; and may thoroughly fulfil that holy and arduous, honourable and uſeful Miniſtry, which I have received by the Commiſſion, and which I exerciſe by the gracious Furniture, and Aſſiſtance of the Lord Jeſus, to publiſh and confirm, with miraculous and ſcriptural Evidence, the Truth and Excellence of that Goſpel, which ſprings from, and is the appointed Means of ſetting forth, and communicating the rich and ſovereign Grace of God, to the eternal Salvation of immortal Souls.

25 *And now behold, I know that ye all among whom I have gone preaching the Kingdom of God, ſhall ſee my Face no more.*

25. And now obſerve the Way of the Lord, for engaging your Diligence in his Work, and taking off your Dependence from Inſtruments, and fixing it entirely on himſelf; I am very ſure, by the Intimations he has given me, that, however he may diſpoſe of me, none of you, my dear *Epheſian*-Brethren, will ever ſee me again upon Earth, May we all have a joyful Meeting in Heaven! This then is the very laſt Time, that I ſhall have an Opportunity of ſpeaking Face to Face to you, among whom I have ſo often preached the great Doctrines, Privileges and Obligations, pertaining to that Kingdom, which God in his infinite Wiſdom

and

and Grace, has ſet up in this World, and will complete in all it's Bleſſedneſs and Glory in the World to come.

26 *Wherefore I take you to record this Day, that I am pure from the Blood of all Men.*

26. As therefore my Work is now done in theſe Parts, I ſolemnly declare, as in the Preſence of God, and dare appeal to you, as my Witneſſes, in Confidence of your being ſo at the final Judgment; and I may call this parting Day to witneſs, that I have been, through Grace, ſincerely faithful in diſcharging my Office among you; ſo that if any that ſat under my Miniſtry periſh, their Blood muſt be upon their own Heads, and I ſhall ſtand clear of the Ruin of their Souls, as having laid before them the only Way of Life and Salvation by Jeſus Chriſt, and given them fair Warning of the Danger of rejecting him through Unbelief, and perſiſting in their Sins. (*Ezek.* xxxiii. 4, 9.)

27 *For I have not ſhunned to declare unto you all the Counſel of God.*

27. For as I have preached the pure Goſpel of Chriſt, without Mixture of human Inventions, or judaizing Traditions, Rites and Ceremonies; ſo I never, from a Deſire of pleaſing ſome, or Fear of offending others, have knowingly or willingly declined a Plain and open Publication to you, or others, of any Part of that glorious Counſel of God, concerning the Salvation of loſt Sinners, which is the Product of his eternal Wiſdom, and of the good Pleaſure of his Will, and which he has now revealed to be made known to the Sons of Men.

28 *Take heed therefore unto yourſelves, and to all the Flock, over the which the Holy Ghoſt hath made you Overſeers, to feed the Church of God, which he hath purchaſed with his own Blood*

28. Let me therefore, as a Brother, entreat you, and, as a Father, charge you, in the Name and Preſence of Chriſt, to follow my Example, as far as I have herein followed him: Attend diligently, (προσεχετε) in the firſt Place, to the State and Temper of your own Souls, that they be ſeaſoned with Grace, and governed by right Principles and Views; and look well to your Converſation, that it be holy, humble and unblameable, as becomes the Goſpel of Chriſt: And then take ſpecial Care of thoſe, whom your Lord regards as his ſpecial Property and Charge; and who, like Sheep, ought to be meek and patient, inoffenſive and uſeful, ſociable and loving in their holy Communion together under his authority, and keeping in his Fold: See to it, that none of them, through your Neglect, ever ſuffer in their ſpiritual Concerns, over whom the Holy Ghoſt (ὑμας) has Authoritatively placed and ſettled you, as (επισκοπους) Inſpectors, Watchmen and Biſhops of their Souls, by his furniſhing you with his Gifts and Graces for that important Truſt, and inclining your Hearts to it, and regularly inveſting you in it, according to the Directions of his Word: He has put you into that laborious and honourable Office, for this very End, that ye, like *Paſtors after his own Heart, may feed his People with Knowledge and Underſtanding*, (*Jer.* iii. 15.) and may exerciſe good Diſcipline and Government over them, (ποιμαινειν) with all Wiſdom and Diligence, Meekneſs and Faithfulneſs, even over the Church, of which Chriſt, the great Shepherd,

Shepherd, who is the true and living God, is the ſupreme Head; and which he has redeemed, and bought for himſelf, with the infinitely valuable Price of his precious Blood, which was really his own Blood, with as much, yea, more Propriety, than any Man's Blood can be called his own; becauſe he aſſumed the human Nature into ſo cloſe an Union with the Divine, as to make it one Perſon with himſelf; and had an abſolute Right, originally in himſelf, to offer it, or not, as an atoning Sacrifice for his Church, according to the good Pleaſure of his own Will. Let therefore no Pains be thought too much for you to take, not only in looking well to yourſelves, but alſo to them. And ye will find great Occaſion for the utmoſt Diligence herein.

29 *For I know this, that after my departing ſhall grievous Wolves enter in among you, not ſparing the Flock.*

29. For I plainly foreſee, by the Spirit of Prophecy, that after I have left you, falſe Teachers, Seducers and perſecuting Enemies will break in upon you, and, under various Pretences, will act the Part of terrible Wolves among you, will rend and tear, frighten, worry and ſcatter Chriſt's Sheep, and do their utmoſt to deſtroy their Faith and Hope, omitting no Means to accompliſh their vile Deſigns, nor forbearing any Miſchiefs or Cruelties they can bring upon them.

30 *Alſo of your own ſelves ſhall Men ariſe, ſpeaking perverſe Things, to draw away Diſciples after them.*

30. And even from among yourſelves, ſome, whom ye now have a good Opinion of, and others, that may hereafter incorporate with you, will riſe up in Oppoſition to the Simplicity of the Goſpel, uttering corrupt and dangerous Notions to pervert it, and, by their plauſible Inſinuations, to make Diviſions among the Diſciples of Chriſt, and bring them over to their own pernicious Errors, and to themſelves *, as Heads of Parties.

31 *Therefore watch, and remember that by the Space of three Years, I ceaſed not to warn every one Night and Day with Tears.*

31. Be ye therefore, like faithful Shepherds under Chriſt, the more watchful over the Flock; ſtand upon your Guard againſt the firſt Motions of theſe evil Men, to put a Stop to them; and watch the firſt Staggerings of the Followers of the Lamb, to preſerve and fortify them, and prevent their being drawn aſide: And, to excite your greater Care and Vigilance, reflect ſeriouſly upon the Pains I have taken to eſtabliſh the Goſpel, and the Minds of Chriſt's Diſciples in it, and to forewarn and fore-arm you againſt theſe Dangers; how for the Space of about three Years together, (See the Note on *Chap.* xix. 10.) I perſiſted with unwearied Application, by Night and by Day, as Opportunities offered, to caution every one againſt Deceivers; and did this with an aking Heart and weeping Eyes, leſt

* Inſtances of this Kind were *Phygellus* and *Hermogenes*, *Hymeneus* and *Philetus*, 2 *Tim.* i. 15, and ii. 17, 18. Theſe were of *Aſia*, forſook the Apoſtle, made Diſciples to themſelves and to their own Corrupt Tenets, and overthrew the Faith of ſome; and ſo the Diſciples they drew away may be underſtood, either of Chriſt's profeſſed Diſciples, whom they perverted, or of Diſciples which they made to their own Parties.

they ſhould make ſad Havock upon their Faith, and ſo my Labour upon ſome, of whom I hoped well, ſhould prove to be in vain.

32 *And now, Brethren, I commend you to God and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all them which are ſanctified,*

32. And now, my dear Brethren, being ſenſible that ye need better Light and Aſſiſtances from above, than your own, or than I can give you, for a due Diſcharge of theſe difficult and important Duties, I earneſtly recommend and commit you to the Favour and Bleſſing of God, and of the eternal Word, who is God, and full of Grace and Truth, (*John* i. 1, 14.) that ye may derive all ſeaſonable Strength and Guidance, Preſervation and Comfort from the Father, through the Son *; and I refer you to his holy Goſpel, which proceeds from his free Grace, and contains all needful Promiſes of it, and is his appointed Means of conveying it, that, in his Strength, ye may obſerve, and act according to his Word, as your only Rule and Ground of Hope, which, in the Nature of Means, is every Way ſufficient, without Mixture of *Jewiſh* Rites, or human Inventions, to edify and eſtabliſh you, and carry you on in his Ways, till at length he, in the Greatneſs of his Mercy, by this Means, ſhall conduct you to, and put you in full Poſſeſſion of the Inheritance, which he has appointed to his Children, and which is to be enjoyed by all thoſe, and thoſe only, that are renewed and ſanctified by the Holy Ghoſt; and ſo fitted for that glorious State of perfect Purity and Bleſſedneſs.

33 *I have coveted no Mans Silver, or Gold, or Apparel.*

33. There is one Thing more, for the Truth of which I can appeal to God and you, and would have you remember as an Anſwer to thoſe Enemies, that may wrongfully accuſe me of ſecular Views, and as a Specimen of that holy Diſintereſtedneſs, that ought to be found in the Saints and Servants of Chriſt, and Expectants of the heavenly Inheritance; I mean, that I have not been deſirous, like the falſe Teachers, of heaping up Riches, or decking the Body with fine Apparel, or even of furniſhing myſelf with proper Food and Raiment, at another Man's Expence, whether of his Silver or Gold; but, like *Moſes* and *Samuel*, (*Numb.* xvi. 15, and 1 *Sam.* xii. 3—5) have declined every Thing of that Aſpect.

34 *Yea, yourſelves know, that theſe Hands have miniſtred unto my Neceſſities, and to them that were with me.*

34. Nay, on the contrary, ye yourſelves are my Witneſſes, that when I might have demanded a comfortable Subſiſtance from the People, I was ſo far from making Uſe of my Power in this Reſpect, that, rather than the Goſpel ſhould be hindered, theſe Hands of mine have wrought hard, in making of Tents, (*Chap.* xviii. 3.) to earn my

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* As *the Word of his Grace* may ſignify, either the *Goſpel*, which is ſo ſtiled *Chap.* xiv. 3. or *the Son of God*, who is often called *the Word*, and is to be believed in, together with the Father, *John* xiv. 1; and as (τω δυναμενω) *which is able* may refer to *God*, (τω Θεω) as well as to *the Word of his Grace*, (τω λογω της χαριτος αυτου) I have endeavoured to include all theſe Senſes in the Paraphraſe.

Bread

Bread, and to provide, not for myſelf only, but alſo for my Friends and Brethren, that accompanied me, and had not Opportunity of procuring Supplies for themſelves.

35 *I have ſhewed you all Things, how that ſo labouring ye ought to ſupport the weak; and to remember the Words of the Lord Jeſus, how he ſaid, It is more bleſſed to give than to receive.*

35. Thus by Example, as well as Doctrine, I have ſet before you all thoſe Things, that I thought needful to direct your Conduct, together with your Preaching; and particularly have ſhown you how it becomes you, as Circumſtances and Occaſions require, to labour with your own Hands, as I have done, that ye may not only provide for yourſelves, and ſo take off the Prejudices of weak and covetous Minds againſt you, as if ye were mercenary Creatures, that make a Gain of Godlineſs; but may likewiſe be capable of relieving the Poor, that are ſick and infirm, and unable to work for themſelves. And that ye may not think much at this, ye ſhould often reflect on a memorable ſaying of the Lord Jeſus himſelf *, namely, that *it is more bleſſed to give than to receive*, meaning that it is a greater Happineſs, Comfort and Honour, more God-like, and acceptable to him, and derives a more ſignal Bleſſing from him, to do good in Acts of Charity to the Poor, than to receive Benefactions from others, or than to increaſe in worldly Stores.

36 *And when he had thus ſpoken, he kneeled down, and prayed with them all.*

36. And when the Apoſtle had finiſhed this ſolemn, moving Diſcourſe, he, to give them a parting-Prayer, as well as a farewel Sermon, fell down on his Knees, and, in that Poſture of holy Reverence and humble Importunity, poured out his earneſt Requeſts to the Lord for them all, they joining with him therein, that they might be enabled by his Grace to underſtand, receive and practiſe the good Counſel that had been given them, and might be directed and aſſiſted, ſupported and ſucceeded in all their Way and Work, for the Glory of God and the Good of his Church, and that they themſelves, and all their Labours might be accepted of him in Chriſt.

37 *And they all wept ſore, and fell on Paul's Neck, and kiſſed him,*

37. Hereupon they all burſt out into Floods of Tears, and throwing themſelves one after another, on *Paul*'s Neck, with Hearts full of Tenderneſs, Love and Grief, they embraced, and ſaluted him, in the moſt affectionate Manner, as the deareſt Friends uſe to do at parting.

38 *Sorrowing moſt of all for the Words which he ſpake, that*

38. They were exceedingly troubled at the Thoughts of loſing the preſent Pleaſure and Advantage of his good Company, Counſels and Miniſtrations; but were moſt abundantly

* Some have thought that here is a Reference to what Chriſt ſaid in *Senſe*, though in different Words, *Luke* xiv. 13, 14, and xvi. 9. But as they are expreſsly called *the Words* of the Lord Jeſus, it rather ſeems that this was a Saying uſed by our Lord on ſome Occaſions, and familiarly known among his Diſciples, though omitted by the *Evangeliſts* in the Hiſtory of his Life. If ſo, whether the Apoſtle had the Account of it from Ear-Witneſſes, or by immediate Revelation, we are now aſſured that Chriſt ſpoke ſuch Words as theſe; but had not the ſacred Hiſtorian recorded *Paul*'s Recital of them, we ſhould never have known, with Certainty, any Thing of them; ſince oral Tradition would have left us as much in the Dark about this, as about Thouſands of other Sentences, that were ſpoke by our Lord, but were not recorded by the inſpired Pen-Men.

they ſhould ſee his Face no more. And they a companied him unto the Ship.

diſtreſſed in Reflecting on the Words, whereby he had plainly told them, (*ver.* 25.) that they would never ſee him in the Land of the Living again. And, like faſt and endeared Friends, that are loth to part, they attended him to his Embarkation, ſhewing him all the Kindneſs and Reſpect, they were capable of, and wiſhing him a proſperous Voyage by the Will of God.

RECOLLECTIONS.

What a Mercy is it to ſee the Servants of Chriſt get ſafe through the Uproars, that are at any Time made againſt them, and to take our Leave of them in Peace. And how affectionately and religiouſly ſhould they part with their Chriſtian Friends and Brethren, who can't but be grieved at the Loſs of their edifying Company and Miniſtrations; eſpecially when they have Reaſon to think that they ſhall never ſee their Faces any more! But in the moſt afflictive and ſelf-denying Caſes, it becomes us to ſay, The Will of the Lord be done: However, ſince Miniſters muſt die as well as other Men, how ready ſhould we be to accompany them, as long as we can, in their Services and Sufferings, and to attend their holy Miniſtrations, eſpecially on the Lord's Days, which are divinely ſet apart for the Celebration of ſacred Ordinances, ſuch as hearing the Word, breaking of Bread, and Prayer! And whenever we are engaged in religious Worſhip, How ſhould we watch againſt Drowſineſs and Sleep, leſt we meet with a Rebuke like *Eutychus*, who fell down dead, though God, for his own Glory, and the Comfort of his People, raiſed him to Life again! How indefatigable was the great Apoſtle in the Service of his Lord! He ſometimes laboured with his Hands, to ſupply his own and others Wants, as knowing that our Saviour himſelf ſaid, It is more bleſſed to give than to receive; and at other Times he laid himſelf out, by Night and by Day, for counſelling and cautioning, eſtabliſhing and building up Believers, and directing the Paſtors of Churches, as well as for the Converſion of Sinners. What an excellent Pattern has he ſet the Miniſters of the Goſpel! And how happy is it for them to be able, with a good Conſcience, and in View of a future Judgment, to appeal to their Hearers, as Witneſſes for them at their final Parting! With what Prayers and Tears, affectionate Concern and holy Zeal, Humility, Condeſcenſion and Contempt of this World, ſhould they, like this great Apoſtles, ſerve the Lord Jeſus, amidſt the various Trials that befal them! With what unbiaſſed and diſintereſted Faithfulneſs and Plainneſs, ſhould they declare the whole Counſel of God, inſiſting eſpecially on the moſt neceſſary and practical Parts of it, ſuch as Faith and Repentance, that the Guilt of Souls, that periſh, may be chargeable upon their own Stupidity and Obſtinacy, and not on any Partiality or Neglect of thoſe that miniſtred to them! And how cheerfully ſhould they follow the Footſteps of Providence in their Miniſtrations, whatever Dangers it may expoſe them to! They ſhould expect Sufferings for the Sake of Chriſt, and even deſpiſe their own Lives, in Compariſon with finiſhing their Courſe with Joy, and fulfilling the Truſt, which Chriſt has committed to them, for ſetting forth the Excellencies of the Goſpel of the Grace of God. O with what Diligence ſhould they look to themſelves, and to the Church of the dear Saviour, who is God, and by his own infinitely dignified Blood has purchaſed it for himſelf! How, in Love and Duty to him, and to the Holy Ghoſt, who has made them Overſeers, ſhould they feed his People with ſound Doctrine, and watch over them in the Lord, that neither ſecret nor open Enemies may ſeduce any of them! But, alas, who is ſufficient for theſe Things! And what need have Paſtors, as well as their Flocks, to be recommended by Prayer, and to commit themſelves by Faith, to Chriſt and to the Power and Promiſes of God through him, to carry them on with an Increaſe of Gifts, Graces and Succeſs, and to give them a free Admiſſion, at laſt, to the eternal Inheritance, which is to be enjoyed by none but holy Souls!

CHAP. XXI.

Paul *ſets ſail with his Company from* Miletus, *and paſſes by ſeveral Places in his Way to* Ceſaria, 1—7. *There they lodge at* Philip *the Evangeliſt's Houſe, and travel on Foot from thence to* Jeruſalem, *notwithſtanding the Remonſtrances, that, upon* Agabus's *Prophecy of* Paul's *Sufferings, were made againſt it,* 8—17. *He ſalutes his Brethren there, and, at their Perſuaſion, purifies himſelf according to the Law, in Condeſcenſion to the Prejudices of the* Jews, 18—26. *The* Aſiatick-Jews, *ſeeing him in the Temple, cry out furiouſly, and incenſe the People againſt him, who violently ſeize him as a Criminal,* 27—30. *He narrowly eſcapes with his Life, by the Aſſiſtance of the chief Captain, who reſcues him out of their Hands, and gives him Liberty to ſpeak in his own Defence,* 31—40.

TEXT.

1 *AND it came to paſs, that after we were gotten from them, and had launched, we came with a ſtrait Courſe unto Coos, and the* Day *following unto Rhodes, and from thence unto Patara.*

2 *And finding a Ship ſailing over unto Phenicia, he went abroad, and ſet forth.*

3 *Now when we had diſcovered Cyprus, we left it on the left Hand, and ſailed into Syria, and landed at Tyre: For there the Ship was to unlade her Burden.*

4 *And finding Diſciples, we tarried there ſeven Days: who ſaid to Paul through the Spirit, that he ſhould*

PARAPHRASE.

1. WHEN *Paul* and thoſe of us, who where of his Company, had got away with much ado, (αποσπασθεντας) like Perſons dragged with Violence from our dear *Epheſian*-Friends, who were loth to part with us, and we with them, we put off to Sea; and, by the Favour of Providence, ſailed directly in a proſperous Voyage to *Coos*, an Iſland in the *Ægean*-Sea, famous forthe Temples of *Æſculapius* and *Juno*; and, the Day after that, we arrived at another Iſland called *Rhodes*, greatly renowned for the Coloſſus, or huge Statue of Braſs, which was erected to the Honour of the Sun, was ſeventy Cubits high, and ſtood aſtride over the Mouth of the Harbour, in which the Ships ſailed between it's Legs, and was reckoned one of the ſeven Wonders of the World; and from thence we ſailed to *Patara*, the Metropolis, and chief Port of *Lycia*.

2. And there happily meeting with a Ship that was bound for *Syrophœnicia*, we went aboard her, and ſet forward for that Country, which lay directly in our Way to *Jeruſalem*.

3. Now when we came within Sight of *Cyprus*, which lay out of our Road toward the North, we paſſed that Iſland, leaving it at ſome Diſtance on our left Hand, and made the beſt of our Way for *Syria*; and at length reaching *Tyre*, the chief Port and City of *Phœnicia*, a Province of *Syria*, we went aſhore: For there the Veſſel, we ſailed in, was to deliver up her Cargo.

4. And there being at this City a Company of Believers in Chriſt, we found them out and viſited them; and as they were extremely deſirous of our ſtaying with them, and we, being now landed on the Borders of *Canaan*, could eaſily get to *Jeruſalem*, by the Time that the Apoſtle had prefixt, we

continued

not go up to Jeruſalem.

continued there a whole Week, that we might ſpend a Lord's Day with them, (See the Note on *Chap.* xx. 6.) as well as improve Opportunities on other Days, for mutual Edification and Conſolation: And while we were there, ſome of them, who were endued with extraordinary Gifts, told *Paul*, by an immediate Suggeſtion of the Spirit, that unleſs he would expoſe himſelf to the utmoſt Danger of his Life, he muſt not purſue his Journey to *Jeruſalem* *, becauſe great Troubles would befal him, in Caſe of his going thither.

5 And when we had accompliſhed thoſe Days we departed, and went our Way, and they all brought us on our Way, with Wives and Children, till we were *out of the City: and we kneeled down on the Shore, and prayed.*

5. But (δὲ) not being terrified at the Thoughts of the Adverſaries, which he might meet with, and whoſe miſchievous Attempts againſt him God could over-rule for his own Glory, and the Furtherance of the Goſpel; and knowing in himſelf, by the Holy Ghoſt, that Bonds and Afflictions were to attend him in the Diſcharge of his Duty, (*Chap.* xx. 23.) he would by no Means be diſſuaded from his important Deſign; and ſo, when the Seven Days were expired, we ſet out, and went to the Sea-ſide, all the Brethren of *Tyre* accompanying us with great Affection and Reſpect †, and honouring us with Preſents, and bringing their Wives and Children along with them, till we got out of the City, that they all might learn to reverence the faithful Servants of Chriſt, and might have the Benefit of their Inſtructions and Prayers: And when we came to the Shore, the whole Company kneeled down with great Solemnity upon it, and joined with the Apoſtle in humble Addreſſes to the Throne of Grace, for the ſpecial Preſence and Bleſſing of God to be with thoſe of us, that were upon our Journey, and with thoſe, that we were to leave behind us.

6 And when we had taken our Leave one of another, we took Ship; and they returned Home again.

6. And when we had affectionately embraced, and ſaluted one another in a Chriſtian-Manner, our Company went a Ship-board, for a Coaſting Voyage; and the *Tyrian*-Brethren, with their Wives and Children, returned to their own Homes, that they and their Houſes might ſerve the Lord.

7 And when we had finiſhed our *Courſe from Tyre, we came to Ptolemais, and ſaluted the Brethren, and abode with them one Day.*

7. And after, through the good Hand of our God upon us, we had finiſhed our Paſſage by Sea from *Tyre*, we landed at *Ptolemais*, a City of *Galilee*; and paying our Reſpects in the uſual Forms of religious Friendſhip to the Chriſtian-Brethren there, we ſtaid with them one Day only, to tell them what great Things the Lord had done by *Paul*'s Miniſtry; and to enquire how the good Work went on among them; as alſo to give them ſuitable Inſtructions and Exhortations, for their Caution, Encouragement and Comfort.

* As when God told *David*, 1 *Sam.* xxiii. 12, that the Men of *Keilah* would deliver him up to *Saul*, *David* underſtood it to be, on Suppoſition that he ſhould ſtay in *Keilah*, and therefore went from thence, and eſcaped *Saul*'s Rage: So theſe Diſciples ſeemed to underſtand their Prophetick Impulſe to be an Intimation from the Spirit, that *Paul*, if he were ſo minded, might avoid his Danger, by not going to *Jeruſalem*; and therefore, in their abundant Affection to him, and Concern for his Safety, would have diſſuaded him from going thither.

† It is highly probable, that they gave Preſents to the Apoſtle and his Company at parting, as their Friends at *Melita* or *Malta* did, *Chap.* xxviii. 10. And it is thought by ſome that this was a Fulfilment of the Prophecy, *Pſal.* xlv. 12. that *the Daughter of* Tyre *ſhould be there with a Gift.*

8. And

8 *And the next* Day *we that were of Pauls Company departed, and came unto Ceſarea; and we entred into the Houſe of Philip the Evangeliſt, (which was* one *of the ſeven) and abode with him.*

8. And on the Morrow we, who were *Paul's* Attendents, went with him from that City, and proceeded by Land to *Ceſarea* in *Paleſtine*, where the firſt Converts were made from among the Proſelytes of the Gate; (*Chap.* x.) and, going into the Houſe of *Philip*, we took up our Quarters with him, who was both an Evangeliſt, and one of the ſeven firſt Deacons, that had been choſen by the Church at *Jeruſalem*, (*Chap.* vi. 5.) and who came to this City ſoon after his preaching Chriſt had been eminently bleſſed to the Converſion of the *Samaritans*, and of the *Ethiopian* Eunuch; (*Chap.* viii. 5, 6, 35—40.) and now reſided here.

9 *And the ſame Man had four Daughters, Virgins, which did propheſy.*

9. This famous Man had four Daughters, who had preſerved their Chaſtity in an unmarried State, and were endued with the Spirit of Prophecy for underſtanding the Scriptures of the Old Teſtament, and foretelling future Events, in further Accompliſhment of the memorable Prediction of *Joel*, before mentioned. (*Chap.* ii. 17.)

10 *And as we tarried* there *many Days, there came down from Judea a certain Prophet named Agabus.*

10. And while we continued at this City, where we ſpent a conſiderable Time in converſing with our Chriſtian Friends about the Things of God, and in other religious Exerciſes, a certain Prophet came down thither from *Judea*, whoſe Name was *Agabus*, and who ſome Years before had foretold the great Famine, which afterwards came to paſs. (*Chap.* xi. 28.)

11 *And when he was come unto us, he took Pauls Girdle, and bound his own Hands and Feet, and ſaid, Thus ſaith the Holy Ghoſt, So ſhall the Jews at Jeruſalem bind the Man that owneth this Girdle, and ſhall deliver* him *into the Hands of the Gentiles.*

11. This inſpired Man coming into our Company, and ſeeing the Belt, with which *Paul* uſed to gird up his long Garments about his Loins in travelling, took it up, and, by Way of Prophetick Sign *, bound his own Hands and Feet with it, after the Manner that Malefactors were wont to be bound when they were apprehended; and, to interpret the Meaning of this ſignificant Action, he ſaid, The Holy Ghoſt, by whoſe immediate Suggeſtion I now ſpeak, aſſures me that, when the Owner of this Girdle arrives at *Jeruſalem*, the *Jews* there will certainly occaſion his being bound like a Criminal, (*ver.* 33, and *Chap.* xxii. 25.) as I have now bound my Hands and Feet in your Sight; and will give him up to the Power of the *Romans*, to abuſe him, as they did his great Lord and Maſter himſelf. (*Matth.* xx 19.)

12 *And when we heard theſe Things, both we and they of that Place, beſought him not to go up to Jeruſalem.*

12. And when we heard him ſpeak, ſo peremptorily, of the terrible Things, that would befal the Apoſtle, we, who were of his Company, and the Diſciples of that City, together with us, were ſo deeply affected at it, and ſo tenderly concerned for his Liberty, Eaſe and Safety, that we all joined in earneſtly begging of him, even with Tears in our Eyes, (*ver.* 13.) that he would by no Means think of purſuing his

* *Agabus*, it ſeems, firſt bound his Hands, and afterwards, looſing them, bound his Feet, with *Paul's* Girdle, in an emblematical Way, to impreſs the Spectators with a moving Senſe of the ill Treatment the Apoſtle would meet with, which was prophetically repreſented by that Action, in like Manner as *Iſaiah* was ordered to *walk naked and barefoot, for a Sign and Wonder upon* Egypt *and* Ethiopia, to intimate their Captivity by the *Aſſyrian*; (*Iſa.* xx. 3, *&c.*) and as *Jeremiah* was ordered to *put Bands and Yokes upon his Neck*, to ſignify that the Kings of *Edom*, *Moab*, &c. ſhould be brought into Subjection to the King of *Babylon*. (*Jer.* xxvii. 2, *&c.*)

Jour-

Journey to *Jeruſalem*, and run a Life, ſo important as his, into unavoidable Danger there.

13 *Then Paul anſwered, What mean ye to weep, and to break mine Heart? for I am ready not to be bound only, but alſo to die at Jeruſalem for the Name of the Lord Jeſus.*

13. But (δε) *Paul* replied, with great Preſence of Mind, with a noble Fortitude of Spirit, and with a good Degree of generous Warmth and holy Reſentment, as our Lord did to *Peter*, when he would have diſſuaded him from his Sufferings, (*Matt.* xvi. 23.) What are ye a-doing? or what would ye be at, my dear Friends and Brethren, while ye thus lament, and cry, and remonſtrate againſt the Will of God, and almoſt overwhelm my Soul with Grief, to ſee the Timorouſneſs, Weakneſs and Carnality of your Temper, together with your fond Affection for me; and to think how ye would throw Temptations in my Way, to ſtagger my Courage and Reſolution in the Cauſe of Chriſt, and how impoſſible it is to acquit myſelf to God, and my own Conſcience, and at the ſame Time to oblige you? For, though I heartily love you, and ſhould be willing, if the Lord ſee meet, to continue in the Body for your Edification, and the common Benefit of the Church; yet, as to myſelf, who *can do all Things, through Chriſt which ſtrengtheneth me*, (*Phil.* iv. 13.) I ſtand prepared, not only to ſubmit to the ſevereſt Bonds, but even cheerfully to lay down my Life itſelf, as a Martyr, at *Jeruſalem*, for the Honour of my dear Lord and Saviour, and for ſealing his Goſpel with my own Blood.

14 *And when he would not be perſuaded, we ceaſed, ſaying, The Will of the Lord be done.*

14. And when we found that he could not be prevailed upon to alter his Purpoſe, by all our melting Tears and preſſing Importunity, we no longer perſiſted in our Mournings and Entreaties; but acquieſced in his Determination to go forwards, at all Adventures, ſaying, Not our Wills, but the ſovereign and holy Will of the Lord Jeſus (*ver.* 13.) be done, in that Way and Manner, whatever it be, as ſhall be moſt for his Glory, and the Good of his Church.

15 *And after thoſe Days we took up our Carriages, and went up to Jeruſalem.*

15. And at the Expiration of the Time, that was thought proper for us to tarry at *Ceſarea*, we packed up our Baggage *, and ſetting out with it, for the Remainder of our Journey, went up to *Jeruſalem*; thoſe of us, that were of *Paul*'s Company, reſolving to attend and aſſiſt him, as far as God ſhould enable us, in his Dangers.

16 *There went with us alſo* certain *of the Diſciples of Ceſarea, and brought with them one Mnaſon of Cyprus, an old Diſciple, with whom we ſhould lodge.*

16. There likewiſe accompanied us ſome of the Chriſtians, that dwelt at *Ceſarea*, to conduct and accommodate us in our Way; and as Lodgings were ſcarce at *Jeruſalem*, during the Feſtival, they brought along with them a Native of *Cyprus*, whoſe Name was *Mnaſon*, a good old Diſciple of Jeſus Chriſt, venerable for his Age, and his long Standing with Reputation and Honour in the Profeſſion of the Goſpel, that

* Some think that they loaded Mules, or other Carriages, with their Baggage, which, probably, contained the Money they were to diſtribute among the poor Chriſtians at *Jeruſalem*; and others, that they carried them upon their own Backs, as Soldiers do their Knap-Sacks. But be that as it will, this being the firſt Time that taking up their Carriages or Packs (αποσκευασαμενοι) is mentioned, it ſeems as if their Luggage came by Sea from *Ptolemais* to *Ceſarea*, while they themſelves, or moſt of them at leaſt, having finiſhed their Voyage, (*ver.* 7.) performed that Part of their Journey, as they afterwards did all the Remainder of it to *Jeruſalem*, by Land.

we might be entertained at his Houſe, who ordinarily reſided at *Jeruſalem*, and was ready to receive and own us, notwithſtanding all that he had heard of the great Sufferings *Paul* would be expoſed to. (*ver.* 11.)

17 *And when we were come to Jeruſalem, the Brethren received us gladly.*

17. And when we arrived at *Jeruſalem*, the faithful Brethren there, Miniſters and private Chriſtians, rejoiced to ſee us, and gave us a moſt affectionate and hearty Welcome, both on Account of the Apoſtle's great Worth, and of the Benevolence we brought for the Relief of their Poor.

18 *And the* Day *following Paul went in with us unto James; and all the Elders were preſent.*

18. And as *James* was the only Apoſtle then preſiding over the Church at this great City, *Paul* went the very next Day to make him a Viſit, taking us, his Aſſociates, along with him, to be Witneſſes of, and edified by, what might paſs between them: And all the Elders of the Church, (See the Note on *Chap.* xi. 30.) having received Notice of our coming, were preſent at this Meeting.

19 *And when he had ſaluted them, he declared particularly what Things God had wrought among the Gentiles by his Miniſtry.*

19. And after *Paul*, in his uſual Manner, had paid his friendly and religious Reſpects to them, he went over the Particulars, one by one, (κατ' εν εκαστον) of the great and glorious Things, which God had done in the Converſion of the *Gentiles*, and in the Settlement of Churches among them at various Places, through *Greece* and the *Leſſer Aſia*, by Means of his Miniſtry, ſince he was laſt at *Jeruſalem*. (See the Note on *Chap.* xv. 3.)

20 *And when they heard it, they glorified the Lord, and ſaid unto him, Thou ſeeſt, Brother, how many Thouſands of Jews there are which believe, and they are all zealous of the Law.*

20. And when they heard the ſurprizing and delightful Account, the Apoſtle *James* himſelf, as well as the other Elders, inſtead of envying his great Succeſs, aſcribed all Glory to the Lord Jeſus, and to God through him, as the Author of it; owned it to be the Effect of his victorious and ſovereign Grace; rejoiced in it, and bleſſed his holy Name for it: And then, that this Apoſtle of the *Gentiles* might rejoice and glorify God with them, and mutual Affection might be eſtabliſhed between them, they, in their Turn, reported what a remarkable Progreſs the Goſpel had made from ſmall Beginnings among their own Countrymen; and thereupon they gave him a Piece of Advice, ſaying, By what you yourſelf, dear Brother, may have obſerved, and have now heard from us, you can't but be very ſenſible, that though the Bulk of our Nation ſtill continue obſtinately in Unbelief; yet as there *is a Remnant of them according to the Election of Grace*, (*Rom.* xi. 5, 7.) ſo there are many Myriads, (μυριαδες) or Tens of Thouſands of *Jews*, that have embraced the Faith of Chriſt, receiving him as the true Meſſiah, and depending on his Merit and Righteouſneſs for Juſtification before God: And yet you muſt needs know that, through early Prejudices, they are generally exceeding fond of the Law of *Moſes*, as not abſolutely abrogated; and are zealous Sticklers for *Jewiſh* Converts ſtill continuing to obſerve it's Rites and Ceremonies, as Things that have been undoubtedly of divine Appointment for many Ages paſt. (See the Note on *Chap.* xvi. 3.)

21 *And they are informed of thee that thou teacheſt all the Jews which are among the Gentiles, to forſake Moſes, ſaying, That they ought not to circumciſe* their *Children, neither to walk after the Cuſtoms.*

21. Now (δε) they have had Informations againſt you from your inveterate Enemies, (*ver.* 27, 28.) that, whereſoever you go, you not only excuſe the *Gentile*-Converts from all Compliances with the Law of *Moſes*; but that you likewiſe teach all thoſe *Jews* themſelves, who dwell among them, to throw off it's Obſervances intirely at once, and ſo lead them into an utter Apoſtacy from it; (αποστασιαν διδασκεις) telling them that they ought no longer to circumciſe their Children, nor to conform themſelves, in their Lives and Converſation, to the long eſtabliſhed, and univerſally practiſed Uſages of our Forefathers, or to the Ordinances and Cuſtoms, which are preſcribed in that divine Law.

22 *What is it therefore? the Multitude muſt needs come together: for they will hear that thou art come.*

22. What therefore is to be done in this Caſe, to take off their Prejudices, and conciliate their Favour to you, and their good Opinion of your Labours and Succeſs among the *Gentiles*, as alſo to diſpoſe them to a kind Acceptance of the Liberality of the Churches, which you have brought for the Relief of our Poor? The whole Company of them, that have heard this Charge againſt you, unleſs they be ſomeway pacified, will certainly gather together, in a tumnltuous Manner, to complain of you, and quarrel with you on that Account: For, as you are ſo noted and publick a Perſon, it is impoſſible but that, by one Means or other, they will hear of your being come hither.

23 *Do therefore this that we ſay to thee; we have four Men which have a Vow on them;*

24 *Them take, and purify thyſelf with them, and be at Charges with them, that they may ſhave* their *Heads: and all may know, that thoſe Things whereof they were informed concerning thee, are nothing, but* that

23. 24. Permit us therefore to tell you, what Method we think may be beſt for you to go into, to quiet their Minds, and take off thoſe Prejudices, that would hinder their attending upon, and profiting by your Miniſtry; There are four converted *Jews* amongſt us, that have voluntarily brought themſelves under a Vow of *Nazaritiſm* for a certain Time, which is near expiring. Now our Advice is, that you would take to you theſe Men, whoſe Caſe is publickly known, and go through the remaining Rites of Purification with them; (*Numb.* vi. 2—8.) * and then be at joint Expence with them in providing Sacrifices, that, at the End of the Days of their Separation, their Heads may be ſhaved, and the Offerings may be made for you all, as required on ſuch Occaſions; (*Numb.* vi. 13—20) and ſo, by this Manner of your Proceeding, all, that are now prejudiced againſt you, may be convinced that thoſe Reports are not true †, which have

* It ſeems to me as if theſe Elders knew of *Paul*'s having taken a voluntary Vow of a like Nature upon himſelf, at the Expiration of which he had ſhearcd his Head in *Cenchrea*; (See the two laſt Notes on *Chap* xviii. 18) and therefore they adviſed him to join in Company with theſe four Perſons, and to do every Thing elſe with them, that was enjoined in that Caſe by the Law, till their Heads were alſo ſhorn; and then to go and publickly offer the required Sacrifices together with them.

† Though the Apoſtle *Paul*, on all Occaſions, zealouſly oppoſed an Obſervation of the *Moſaick* Law, as neceſſary to, or having any Concern in, the great Buſineſs of Juſtification; and though, as far as the *Jews* were able to bear it, he gradually ſhewed that it was fulfilled by the Death of Chriſt, and ſo was no longer binding in Point of Conſcience; yet he never aſſerted, as his Enemies falſely alledged, that it was *abſolutely* unlawful for a *Jew* to comply with it's Ceremonial Rites, in any Caſes, or on any Account whatſoever; but rather left it as an indifferent Matter, or, at leaſt, as what the Wiſdom, Goodneſs

thou thyſelf alſo walkeſt orderly, and keepeſt the Law.

have been made to them about your utterly preaching down the Law of *Moſes*, as though the *Jews* themſelves muſt, on no Account whatſoever, obſerve any of it's ritual Ordinances; but that even you yourſelf, being a *Jew*, walk regularly according to it's venerable Cuſtoms, and are, in your own Practice, on proper Occaſions, an Obſerver of it's Rites, and therefore can't be ſuppoſed abſolutely to forbid other *Jews* doing the ſame.

25 *As touching the Gentiles which believe, we have written and concluded, that they obſerve no ſuch Thing, ſave only that they keep themſelves from Things offered to Idols, and from Blood, and from Strangled, and from Fornication.*

25. But (δε) as to thoſe *Gentiles*, who have been brought over to the Faith of Chriſt, you very well know that, when you was formerly here, we, upon mature Deliberation, in a full Aſſembly of Apoſtles and Elders, with the whole Church, (*Chap.* xv. 22.) unanimouſly agreed, and (επεςειλαμεν) ſent Letters by you and *Barnabas* to them, in which, to preſerve their Chriſtian-Liberty, we declared our Sentiments, as under the Conduct of the Holy Ghoſt, and we are ſtill of the ſame Mind, that they ought not to be obliged to any ſuch Thing, as a Subjection to *Moſaick* Ordinances; except that we thought it neceſſary, in preſent Circumſtances, to inſiſt on their abſtaining from Meats and Drinks offered to Idols, and from eating of Blood, and the Fleſh of Animals that have been ſuffocated or choked to Death, without taking away their Blood, as well as on their keeping at the utmoſt Diſtance from the moral Impurity of unlawful Embraces. (See the Paraphraſe and Notes on *Chap.* xv. 20, 28.)

26 *Then Paul took the Men, and the next Day purifying himſelf with them, entred into the Temple, to ſignify the Accompliſhment of the Days of Purification, until that an Offering ſhould be offered for every one of them.*

26. Then *Paul*, according to their Advice, in Condeſcenſion to ſuch as were weak in the Faith, that he might win upon them, took theſe four Men along with him; and, the next Day, beginning to obſerve the Rites of Purification as a *Nazarite*, he went in Company with them into the Temple, not in a tumultuous Way, (*Chap.* xxiv. 18.) but very peaceably and orderly, to give Notice to the Prieſt, that they had obliged themſelves to a religious Separation for ſeven Days, which they would accompliſh with the uſual Rites and Ceremonies, even till the Time that the Sacrifices were to be offered for himſelf, and each of his Partners in that Service, according to the Law. (See the two laſt Notes on *Chap.* xviii. 18.)

27 *And when the ſeven Days were almoſt ended, the Jews which were of Aſia, when they ſaw him in the Temple, ſtirred up all the People, and laid Hands on him,*

27. But (δε) when the ſeven Days, deſigned for their Separation, were about to be fulfilled, the unbelieving *Jews*, that dwelt in the *Leſſer Aſia*, and came to celebrate the Paſſover from that Country, where *Paul* had ſpent about three Years in Preaching, and had met with great Oppoſition from them; (*Chap.* xix. 9. and xx. 31.) ſome of theſe ſpying him in the Inner-Court of the Temple, which none but *Iſraelites* were ſuffered to enter, took that Occaſion to incenſe the

neſs and Condeſcenſion of God to them, tolerated for the preſent, and as what they might lawfully obſerve in the View of national civil Rites, during the Continuance of the *Jewiſh* Polity, till they, by Degrees, ſhould be throughly brought off from their conſcientious Scruples, and confirmed Prejudices, and till, at Length, many of thoſe Rites would become impracticable by the Deſtruction of the Temple, and of their political State: See the Note on *Chap.* xvi. 3. and *Dr* Leland's *Divine Authority*, &c. Vol. i. p. 404—411.

People againſt him; and, raiſing a Mob, ſeized him with Fury and Violence, to the manifeſt Profanation of the Sanctuary, and of the Solemnities of Worſhip, for the Honour of which they pretended to have the greateſt Concern;

28 *Crying out, Men of Iſrael, help: this is the Man that teacheth all Men every where againſt the People, and the Law, and this Place: and farther, hath brought Greeks alſo into the Temple, and hath polluted this holy Place.*

28 Making at the ſame Time a hideous Clamour, and calling out to the Multitude, Ye Men of *Iſrael*, the peculiar People of God, If ye have any Spirit in you, any Zeal for your Religion and Country, or any Veneration for this ſacred Place, come hither; aid and aſſiſt us with all your Might: This is the Man, whom we have told you of, (*ver.* 21.) that makes it his Buſineſs, wherever he goes among the Nations, to preach ſuch peſtilential Doctrine to all he can meet with, as is directly contrary to the Rights and Privileges of the *Jewiſh* Church and State, to the antient and divine Law of *Moſes*, and even to the Honour and Dignity of this holy Temple: Yea, furthermore, (ετι δε και) not content with this, he has been ſo audacious, as to profane this Houſe, which is conſecrated to our God, honoured with the Ark and Mercy-Seat, and other Symbols of his ſpecial Preſence, and peculiarly appropriated to *our* religious Uſe, by bringing uncircumciſed *Gentiles* into it's ſacred Incloſure, as though it were to be proſtituted to the vileſt of Sinners.

29 (*For they had ſeen before with him in the City, Trophimus an Epheſian, whom they ſuppoſed that Paul had brought into the Temple*)

29. Their Pretence for charging him with having introduced uncircumciſed *Gentiles* thither was, that they had before ſeen him in the City, in Company with *Trophimus* an *Epheſian-Gentile*-Convert, and one of the Meſſengers of the *Aſiatick* Churches. (*Chap.* xx. 4) And ſo, without examining any further, they unjuſtly and maliciouſly aſſerted, as taking it for granted without any Proof, that *Paul* had brought him, with ſome others of like Character, into the Temple along with himſelf, though, in Fact, it was no ſuch Thing.

30 *And all the City was moved, and the People ran together: and they took Paul, and drew him out of the Temple: and forthwith the Doors were ſhut.*

30. Hereupon the whole City was in an Uproar, and the People ran tumultuouſly together in vaſt Crowds, to ſee and hear what was the Matter: And, finding that *Paul* was the Man exclaimed againſt, they furiouſly fell upon him, with an Intent to kill him; and, that the Temple might not be defiled with his Blood, they dragged him out of it by main Force; and immediately it's Doors were ſhut, to prevent any further Confuſion or Diſorder there: So great was their Bigotry for Ceremonial Rites, at the ſame Time that they made no Scruple of murdering one of the beſt of Men, without any juſt Provocation.

31 *And as they went about to kill him, Tidings came unto the chief Captain of the Band, that all Jeruſalem was in an Uproar.*

31. And while, in the Heat of their Rage, they were thirſting after his Blood, and endeavouring in a riotous Manner to diſpatch him, as a Rebel againſt their Law, Word was brought to *Claudius Lyſias*, (*Chap.* xxiii. 26.) the *Roman* Officer, (χιλιαρχω) who had a Thouſand Soldiers under his Command, and kept Garriſon in the Tower of *Antonia*, to prevent Inſurrections, eſpecially at the publick Feaſts; (See the Note on *Chap.* iv. 1.) he was told that the People of *Jeruſalem* were all up in Arms, and in the utmoſt Confuſion.

32. Upon

32 *Who immediately took Soldiers, and Centurions, and ran down unto them: and when they ſaw the Chief Captain and the Soldiers, they left beating of Paul.*

32. Upon this, to keep the Peace of the City, he inſtantly took along with him a Detachment of Soldiers, and of Centurions, or Commanders of Hundreds, that were Officers under him, and marched down from the Caſtle to the Mob with all poſſible Expedition; and as ſoon as they ſaw the Head-Officer, and the Soldiers at his Heels, they ceaſed from beating *Paul*, and from purſuing their barbarous Deſign of putting him to Death by Club-Law, for Fear of the terrible Conſequences to themſelves. So ſeaſonably did the Providence of God appear, for the Preſervation of his faithful Servant, at the moſt critical Juncture.

33 *Then the Chief Captain came near, and took him, and commanded him to be bound with two Chains; and demanded who he was, and what he had done.*

33. Then the Chief Captain, having made his Way to *Paul*, took him into Cuſtody, that he might be ſcreened from popular Fury, and be examined, and proceeded againſt, if there ſhould be Occaſion, according to Law; and concluding, for the preſent, that the Man, againſt whom the People were ſo outrageous, muſt needs be very criminal, he, according to *Agabus*'s Prophecy, (*ver.* 11.) ordered two Chains to be clapt upon him, for the greater Security and Ignominy, and for ſatisfying the Populace, that he had not taken him out of their Hands with a Deſign to diſcharge him; and then he aſked them, Who his Priſoner was, and what Offence he had been guilty of.

34 *And ſome cried one Thing, ſome another among the Multitude: and when he could not know the Certainty for the Tumult, he commanded him to be carried into the Caſtle.*

34. But (δε) as they were all in a Rage, and did not know one another's Mind, ſome of this vaſt Body of People clamoured againſt him for one Crime, and others for another: And when the Chief Captain found that he could get no Satisfaction, about the real Cauſe of their being ſo bitterly incenſed againſt him, through the Confuſion they were in, he ordered the Centurions and their Bands to conduct him, as his Priſoner, for further Examination and Security, to the Tower or Caſtle of *Antonia*, which was under his own Juriſdiction.

35 *And when he came upon the Stairs, ſo it was, that he was born of the Soldiers for the Violence of the People.*

35. And when *Paul* began to aſcend the Stairs, which joined to a Portico of the Temple, and led up from thence to the Caſtle *, the Soldiers were forced to carry him in their Arms, by Reaſon of the Rudeneſs and Outrage of the Mob, that they, who were ready to tear him to Pieces, might not abuſe him, and that, being of low Stature, he might not be ſmothered and cruſhed to Death in the Crowd.

36 *For the Multitude of the People followed after, crying, Away with him.*

36 For a vaſt Multitude of People puſhed and preſſed up towards him, crying out, with the utmoſt Indignation againſt him, as Men of the ſame wicked Spirit did againſt our Bleſſed Lord, (*John* xix. 15.) Away with this Fellow out of our Sight; (αιρε αυτον) hang him up; we can't bear to ſee him live.

37 *And as Paul was to be led into the*

37. And when *Paul* was brought toward the upper Part of the Stairs, near the Entrance into the Caſtle, he addreſſed

* *Joſephus* ſays, the Caſtle of *Antonia* was ſituated on a Rock Fifty Cubits high, at that Corner of the outward Temple, where the weſtern and northern Portico's joined, and that there were Stairs deſcending from it to each of them. *Bell. Jud.* Lib. v. Cap. v. §. 8.

himſelf

Caſtle, he ſaid unto the Chief Captain, May I ſpeak unto thee? Who ſaid, Canſt thou ſpeak Greek?

himſelf in a reſpectful Manner to the Chief Captain, ſaying, in the *Greek* Language, Sir, Will you pleaſe to ſuffer me (επιτρεψον τι) juſt to ſpeak a Word or two, to let you know who, and what I am, which you could get no certain Account of from the People, and to pacify them. The Chief Captain anſwered with Surprize, What then, Do you underſtand *Greek* ſo well, as to be able to talk it?

38 *Art not thou that Egyptian which before theſe Days madeſt an Uproar, and leddeſt out into the Wilderneſs four thouſand Men that were Murderers?*

38. Are you not that infamous *Egyptian*-Impoſtor, who, pretending to be a Prophet, came hither about two or three Years ago, and made an Inſurrection among the People, and heading Four Thouſand Men, a Pack of Ruffians and Cut-Throats, led them out of *Jeruſalem* into the Wilderneſs, from whence, his Army having increaſed to a great Multitude *, he returned, with a Deſign of ſurpriſing this great City; but was defeated, though he himſelf made his Eſcape? The violent Exclamations of the People againſt you make me ſuſpect that you are the Man, and that they have diſcovered ſome ſecret Attempts to act the ſame rebellious Part over again.

39 *But Paul ſaid, I am a Man which am a Jew of Tarſus, a City in Cilicia, a Citizen of no mean City: and I beſeech thee, ſuffer me to ſpeak unto the People.*

39. *Paul* replied, with great Meekneſs and Compoſure of Mind; No, Sir; I am neither an *Egyptian*, nor a King leader of Rebels; but am by Nation a *Jew*, and a Native of *Tarſus*, the chief City of *Cilicia*; a Free-man of that City, which, far from being ignoble, (ασημος) is of great Renown for Learning, Riches and Loyalty: And the Favour I would humbly beg of you is, that, though I am your Priſoner, I may be permitted to ſpeak a few Words for clearing up my Character to the People, to whom I have been falſely and maliciouſly accuſed.

40 *And when he had given him Licence, Paul ſtood on the Stairs, and beckened with the Hand unto the People: and when there was made a great Silence, he ſpake unto them in the Hebrew Tongue, ſaying,*

40. And when *Lyſias* had granted him free Leave to ſay what might be proper in his own Defence, *Paul*, ſtanding upon an upper Part of the Stairs, and ſo in a convenient Situation to be heard, made Signs to the People with his Hand, to intimate that he was going to ſpeak, and deſired Audience: And when, partly from Curioſity, and partly out of Reſpect to the Chief Captain, an univerſal and profound Silence was procured, he liſted up his Voice, and addreſſing them in that Dialect of the *Hebrew* Language, which was moſt commonly uſed and underſtood at *Jeruſalem*, made a noble Speech in Vindication of himſelf, and of his glorious Cauſe, to the following Effect.

RECOLLECTIONS.

How pleaſant is it to travel up and down under the Guidance and Protection of a good Providence, and to meet with Chriſtian-Friends in the Towns and Cities where we come! And how concerned ſhould Perſons of this Character be, to ſpend their Time together in religious Converſe and Advice, for mutual Edification, about the great Things, that God has done by

* This Army afterwards increaſed to Thirty Thouſand. See Dr *Lardner*'s Account of it from *Joſephus*, with various Methods of taking off the Difficulty, that ariſes from the Diſagreement there is between *Joſephus* and our Sacred Hiſtorian in their reſpective Narratives of this Fact. *Credibil. Goſp. Hiſt.* Vol. ii. p. 371, &c.

the

the Miniſtrations of his Servants, in one Place and another, for the Converſion of Sinners, and the Eſtabliſhment of the Churches of Chriſt! This is Matter of Joy and Praiſe; and all upright Miniſters and People will heartily glorify God for it, though it may far exceed any Succeſs, that they themſelves have been honoured with. They ought to receive one another gladly, and ſhould meet and part with chriſtian, as well as civil Salutations, and, as Opportunities and Occaſions offer, with ſolemn Prayer. But, O how touching is the Thought, when, though the Spirit of Prophecy is ceaſed, which was always anſwered in Events, they have great Reaſon to fear, that they ſhall never ſee one another's Faces again; and eſpecially that thoſe, whom they dearly love and honour for their eminent Uſefulneſs to the Church, are going to ſuffer Bonds and Cruelties, and Death itſelf, for the Sake of Chriſt! And with what Tenderneſs are his Servants affected, almoſt to the Breaking of their Hearts, when their Fellow-Chriſtians weep and mourn, and would diſſuade them from the Way of Duty, to avoid the Sufferings that God calls them to! But it is the nobleſt Fortitude and Chriſtian-Heroiſm, in the midſt of ſuch melting Circumſtances and formidable Proſpects, to be ready, not only to be bound, but even to die for the Name of the Lord Jeſus; and in ſuch Caſes, it becomes the Lovers of Chriſt to acquieſce, and ſay, The Will of the Lord be done. But, alas! how many are the Weakneſſes and Prejudices of Thouſands that believe; and how difficult is it to know the due Meaſures of Condeſcenſion to them, on one Hand, in Things that, all Circumſtances conſidered, are of indifferent, as *Moſaick* Ceremonies were for a Time to the *Jews*; or of zealouſly appearing for Chriſtian-Liberty, on the other! And how uncertain are the Events of the moſt cautious and prudent Conduct in ſuch Caſes! However, this we may be ſure of, that there is no End of complying with ignorant, determined and ungodly Bigots, who, right or wrong, will be enraged againſt the true Miniſters of Jeſus Chriſt, and maliciouſly and falſely accuſe them, rather than not incenſe People againſt them. How violent and threatning is their Fury; and what Confuſion and Injuſtice is there in popular Tumults! But in the Mount of the Lord it ſhall be ſeen. How ſeaſonably doth he appear and raiſe up Inſtruments, even from among them that do not know him, for delivering his Servants, as he did *Paul*, by Means of the Chief Captain, out of the Hands of wicked and unreaſonable Men, and for accompliſhing the great Purpoſes of his Providence in ſpreading the Goſpel, and giving them Opportunities and Aſſiſtances to vindicate their own Innocence, and plead for Chriſt, as well as for themſelves!

CHAP. XXII.

Paul, *In making his Defence at* Jeruſalem, *gives an Account of his* Jewiſh *Extract, Education and former Bigotry*, 1—5. *Of his miraculous Converſion*, 6—11. *Of his being baptized and further inſtructed by* Ananias, 12—16. *And of his being afterwards called immediately from Heaven to the Apoſtleſhip among the* Gentiles, 17—21. *Hereupon the* Jews *fly into a violent Paſſion againſt him*, 22, 23. *He is reſcued a ſecond Time out of their Hands by the Chief Captain, and ordered to be bound and examined by Scourging*, 24, 25. *But he, claiming the Privilege of a* Roman, *eſcapes the Torture, and is freed from his Bonds, and brought before the Council*, 26—30.

TEXT.

1 MEN, *Brethren, and Fathers, hear ye my Defence* which I make *now unto you.*

PARAPHRASE.

1. MEN, Brethren and Fathers, whatever your Thoughts be of me, I conſider you as rational Creatures, capable of reflecting on what I am about to ſay, and of exerciſing Humanity toward me; likewiſe regard you with the Affection of a Brother, as we all are of the ſame *Jewiſh* Nation,

tion, hope in the ſame Promiſes, and worſhip the ſame God; and I maintain the Duty and Reverence of a Son toward thoſe of you, that are of ſuperior Character, as Fathers in *Iſrael*, who, as is to be ſuppoſed, have a paternal Affection for Deſcendents from among yourſelves: I beſeech you therefore to attend, with Diligence, Impartiality and Candor, to the Apology, (απολογιας) I would now offer to every one of you for myſelf, and the Doctrine I preach and practice.

2 (*And when they heard that he ſpake in the Hebrew Tongue to them, they kept the more Silence: and he ſaith,*)

2. And when they heard that he addreſſed, and called out to them, (προσεφωνει) in the *Hebrew*-Dialect, which they familiarly underſtood, and was indeed their own Mother-Tongue, and by his ſpeaking in which, they perceived that he was not an *Helleniſt*, but a *Hebrew-Jew*, they were the rather ſilent, that they might liſten to him: And, having thus engaged their Attention, he proceeded in the following Manner,

3 *I am verily a Man which am a Jew, born in Tarſus*, a City *in Cilicia, yet brought up in this City, at the Feet of Gamaliel*, and *taught according to the perfect Manner of the Law of the Fathers, and was zealous towards God, as ye all are this Day.*

3. I am not only a *Man*, who, as ſuch, ought to have the Liberty of judging for myſelf, and to be treated with Juſtice and Compaſſion; but, as is well known, I am really one of your own Nation, a true born *Jew*; the Place of my Nativity was *Tarſus*, the Metropolis of *Cilicia*, but I was bred and educated in this very City, the chief Seat of *Jewiſh* Learning and Religion, under the Tuition of the celebrated *Gamaliel*, (*Chap.* v. 34.) that eminent Phariſee, and profound Doctor of the Law *, at whoſe Feet I ſat, as one of his Diſciples, to receive his Inſtructions with a humble and teachable Diſpoſition of Mind; and by him was I led into the moſt critical and accurate (κατα ακριβειαν) Principles and Inſtitutions of the divine Law, which was given to, and obſerved by, our antient Fathers; yea, being myſelf a Phariſee, (*Chap.* xxvi. 5.) I learnt, and throughly underſtood and embraced, the Traditions of the Elders, that have been handed down from Age to Age; (*Gal.* i. 14) and was exceeding zealous for all thoſe Things, with a Conſcience toward God, as ye now generally are, and to as great a Degree, as any of you can pretend to be at this very Day.

4 *And I perſecuted this Way unto the Death, binding and delivering into Priſons both Men and Women.*

4. And ſo flagrant was my Zeal that, as to the Chriſtian-Religion, which I now, through divine Grace, have received, and am authorized to preach, I reſolved, if poſſible, to root it out of the Church and the World, and rather to die myſelf, than ſuffer it to live; and, in the Madneſs of my Zeal, I breathed out Threatenings and Slaughter againſt the Diſciples of the Lord Jeſus, wherever I went; (*Chap.* ix. 1.) inſomuch that I perſecuted them unto Death, ſeizing and binding them, like Criminals, and haling them to Jails, that they might either recant, or die for their Principles and Profeſſion, whether they were Men or Women, without ſhewing the leaſt Compaſſion even to the tender Sex.

* The Apoſtle here refers to the *Jewiſh* Cuſtom in their Schools, where the Learners uſed to ſit either upon Benches, or upon Mats on the Floor, at the Feet of their Maſters, whoſe Seats were elevated above them.

5. This

5 As also the High-Priest doth bear me Witness, and all the Estate of the Elders: from whom also I received Letters unto the Brethren, and went to Damascus, to bring them which were there, bound unto Jerusalem, for to be punished.

5. This is an undeniable Fact, as even the High-Priest himself, and the whole Body of that venerable Assembly, the great Sanhedrim, can testify concerning me, if they please; to whom I was well known as an active famous Zealot, the fittest that could be met with to serve such a Turn; and from whom, upon my applying to them, I received Warrants, (*Chap.* ix. 2.) which they wrote, and directed to their Brethren, the *Jewish* Rulers of the Synagogues at *Damascus*, to be aiding and assisting to me in the unmerciful Work, for which I was sent: And, with these severe Credentials, I set out for that City to apprehend all the Christians I could light on there, and bring them bound along with me back to *Jerusalem*, in order to their being proceeded against to the utmost Extremity, as Apostates, and Blasphemers of the Law of *Moses*. And, had I been left to myself, I should certainly have made them feel the Weight of my Fury, and still have continued as inveterate an Enemy to the Gospel, and the Professors of it, as ever; all my Notions, Temper and Prejudices, secular Interests and Honour, then lying directly against it.

6 And it came to pass, that as I made my Journey, and was come nigh unto Damascus about Noon, suddenly there shone from Heaven a great Light round about me.

6. But (*h*) the Lord Jesus himself interposed, in a most immediate and extraordinary Manner, to prevent me with his Mercy, and to make a happy Change upon my Heart and Views; for while I was travelling on the Road, with a full Resolution to execute my Commission with the utmost Rigour, and drew near to *Damascus*, about the Middle of a most memorable Day, all on a sudden an exceeding great, supernatural and divine Light darted down from Heaven, and shone with surprizing Brightness upon, and all around me, far surpassing that of the Sun, in it's unclouded Lustre, at high Noon. (*Chap.* xxvi. 13.)

7 And I fell unto the Ground, and heard a Voice saying unto me, Saul, Saul, why persecutest thou me?

7. And I thereupon, through Terror and Amazement, immediately fell down to the Earth, as unable to bear the heavenly and awful Splendor; and at the same Time I heard a Voice distinctly pronouncing my Name, and saying to me, with great Earnestness, in the *Hebrew*-Tongue, (*Chap.* xxvi. 14.) *Saul, Saul*, why persecutest thou me? Meaning, as I afterwards understood it, Why are you such a desperate Enemy to me, and so violently enraged against my Members, as to be set upon cruelly persecuting them, whom I esteem as Parts of myself, whose Cause and mine is one and the same, and whose Afflictions for my Sake I resent, as if they were laid upon myself personally? What good Reason can you have for this? Or what but Ruin to your own Soul can you get by it?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth whom thou persecutest.

8. Then, as soon as I could recover myself, I replied, under full Conviction of it's being a divine Voice particularly directed to myself, Lord, Who art thou, that speakest in this solemn and moving Language to me? Let me, I beseech thee, know thy Name, and wherein I persecute thee. In answer hereunto he said to me, I am the true Messiah, the only Saviour, who, in the Days of my Flesh, was called, by

Way of Deriſion and Contempt, Jeſus of *Nazareth*; and, as if it were not enough that I was abuſed in Perſon, and crucified by Men of your malignant Spirit, you are now perſecuting me in my Diſciples, and in my Religion, Name and Character, while I myſelf am got beyond your Reach.

9 *And they that were with me, ſaw indeed the Light, and were afraid; but they heard not the Voice of him that ſpake to me.*

9. And as it is impoſſible that I ſhould be miſtaken in what I thus plainly ſaw and heard; ſo my Fellow-Travellers, who were to aſſiſt me in my perſecuting Deſign, can bear me Witneſs, that this was no Fancy or Deluſion: For they themſelves really ſaw the illuſtrious Light, and were ſo exceedingly terrified at it, that they fell down to the Ground, as well as I; (*Chap.* xxvi. 14) and they heard the Sound of a Voice, but did not hear the articulate Words of him that ſpoke, ſo as to underſtand their Meaning, which were directed and conveyed in their diſtinct Pronunciation, not to them, but me. (See the Note on *Chap.* ix. 7.)

10 *And I ſaid, What ſhall I do, Lord? And the Lord ſaid unto me, Ariſe, and go into Damaſcus, and there it ſhall be told thee of all Things which are appointed for thee to do.*

10. Then, being throughly ſatisfied of the Reality and Importance of what the dear and glorious Saviour ſaid to me, and being deeply humbled under a Senſe of my own Guilt and Vileneſs, and afraid of the terrible Conſequence, I replied in the Anguiſh of my Soul, Lord, I am quite confounded at the Thought of what I have been doing againſt thee; but am now ready to hear and obey whatſoever thou ſhalt command me; I humbly entreat thee to tell me what Courſe thou wouldſt have me take to undo, as much as poſſible, what I have done, and to eſcape thy Wrath, and find Favour with thee. In anſwer to which, the Lord Jeſus ſpoke diſtinctly to me again, ſaying, Get up from your Proſtration on the Ground, and purſue your Journey to *Damaſcus*, whither you was going on the worſt of Errands; and there you ſhall have an Account from a certain Man, under my ſpecial Direction, of every Thing that, for the preſent, I have appointed you to be acquainted with, and to put in Practice, for my Honour, and the Good of your own and others Souls.

11 *And when I could not ſee for the Glory of that Light, being led by the Hand of them that were with me, I came into Damaſcus.*

11. And as I was ſtruck blind by the dazzling Luſtre, which darted directly upon mine Eyes, and was too ſtrong for them to bear, ſome of the Company, whoſe Sight was not affected like mine, taking Compaſſion upon me, acted the Part of kind Guides; and under their Conduct, who led me by the Hand, I arrived ſafely at *Damaſcus*, for much better Purpoſes than thoſe, with which I ſet out for that City.

12 *And one Ananias, a devout Man according to the Law,*

12. Accordingly, in the Event, three Days after I came thither, (*Chap.* ix. 9.) a certain Man, *Ananias* by Name, who was a truly religious Perſon *, and a devout Obſerver of the

* *A devout Man according to the Law* (ανηρ ευσεβης κατα τον νομον) ſeems to be the Deſcription of a *Proſelyte of Righteouſneſs*; and yet as *Ananias* afterwards, *ver.* 13, 14. calls *Saul his Brother*, and the God of *Iſrael*, the *God of our Fathers*, I rather incline to think that he was a converted *Jew*; but have formed the Paraphraſe in ſuch a Manner, as may be applied to a Perſon of either of theſe Characters, without determining one Way, or the other.

Law

having a good Report of all the Jews which dwelt there,

Law of *Moſes*, and yet a faithful Believer in the Lord Jeſus Chriſt, and who was a Man of conſiderable Note, and of an unblemiſhed Character, among all the *Jews* that reſided in thoſe Parts.

13 *Came unto me, and ſtood, and ſaid unto me, Brother Saul, receive thy Sight. And the ſame Hour I looked up upon him.*

13. This excellent Man, being directed by an extraordinary Viſion from Heaven, in which the Lord Jeſus told him the Circumſtances of my Caſe, (*Chap.* ix. 10—16.) came to me, and ſtanding before me, and laying his Hands upon me, (*Chap.* ix. 17.) accoſted me after the following Manner, My dear Brother *Saul*, though you have hitherto been a Terror to our Churches, I now love and receive you as one, whom I know Chriſt has received into his Family; and I rejoice to tell you, that our great Lord has ſent me with a Commiſſion to reſtore your Sight, which you loſt by the Splendor of his Glory, that overpowered it in your Way to this Place; accordingly, in his Name, and by his Authority, I now ſay unto you, (ανάβλεψον) Lift up your Eyes, receive your Sight again, and look at me: And at that very Inſtant, through the Power of Chriſt which accompanied his Words, I looked up; and ſomething, like Fiſh-Scales, falling from mine Eyes, (*Chap.* ix. 18.) I beheld him as plainly, as ever I could have done before.

14. *And he ſaid, The God of our Fathers hath choſen thee, that thou ſhouldeſt know his Will, and ſee that Juſt one, and ſhouldeſt hear the Voice of his Mouth.*

14. Then he delivered his Meſſage, with which he was charged for my further Inſtruction, ſaying to this Effect, The only living and true God, who made his Covenant with, and was adored by, our venerable Anceſtors, *Abraham*, *Iſaac* and *Jacob*, and by all our godly Predeceſſors, has, in his eternal Counſels, graciouſly choſen you for himſelf, that you might be brought to the ſaving Knowledge of his Mind and Will, in and through his Son; and that, in due Time, you might have a miraculous Sight of the Perſon of that Jeſus, who met and ſpoke to you on the Road, and is, by Way of Eminence in himſelf, and in his Performances, the juſt or righteous One, how much ſoever you, and others of his Enemies, have reviled and treated him as an Impoſtor; and that you might again hear his Voice, and receive a further Commiſſion, and more abundant Revelations from his own Mouth. (*Gal.* i. 12.)

15 *For thou ſhalt be his Witneſs unto all Men, of what thou haſt ſeen and heard.*

15. For I am commanded to tell you, that you ſhall have this, as well as all other peculiar Qualifications of an Apoſtle, (See the Note on *Chap.* ix. 17.) in order to your publickly teſtifying unto all Nations, and all Ranks of People among them, (*Chap.* ix. 15.) both what you have already been, and hereafter ſhall be an Eye and Ear-Witneſs of.

16 *And now why tarrieſt thou? Ariſe, and be baptized, and waſh away thy Sins, calling on the Name of the Lord.*

16. And now, Why ſhould you any longer defer devoting yourſelf to him and his Service, according to his Inſtitution? Up, and be doing; ſet forward for your important Work; and, in order hereunto, viſibly own and honour him, by being baptized in his Name, in Obedience to his Authority, and in Teſtimony of your Faith in him, and of your being cleanſed from the Guilt and Defilement of your Sins, by par-

dening and ſanctifying Grace; and let your religious and fiducial Addreſſes be made to him, as the only Saviour, that all the Covenant-Bleſſings may be conferred on you, and all the Duties performed by you, which are ſignified by Chriſtian-Baptiſm.

17 And it came to paſs that when I was come again to Jeruſalem, even while I prayed in the Temple, I was in a Trance:

17. Now, (*h*) according to the forementioned Prediction of *Ananias*, (*ver.* 14, 15.) it was graciouſly ordered ſeveral Years afterwards, (See the Note on *Chap.* ix. 17.) that when I returned to *Jeruſalem*, even while I was one Day pouring out my Heart before the Lord by ſolemn Prayer in the Temple, (which ſhews my Veneration for that holy Place) I then fell into a divine Extaſy, my Eyes being open and awake, to behold the Repreſentations, that in a ſupernatural Way were made to me.

18 And ſaw him ſaying unto me, Make haſte, and get thee quickly out of Jeruſalem: For they will not receive thy Teſtimony concerning me.

18. And I therein evidently ſaw the Perſon of the Lord Jeſus himſelf, and plainly heard him ſaying to me, in Words of the following Purport, Go forth with out of the Temple; and, inſtead of ſtaying to preach the Goſpel at *Jeruſalem*, be as expeditious as you can, in departing from it to carry on your Work elſewhere: For the Inhabitants of this City are ſo perverſe and prejudiced againſt me, that they will not attend to, and believe the Doctrine of Salvation, which I have made known to you, and which chiefly conſiſts in the Teſtimony that you, as an Apoſtle, are to bear to my Name, as the crucified, riſen and exalted Saviour.

19 And I ſaid, Lord, they know that I impriſoned, and beat in every Synagogue them that believed on thee:

19. Then I, ſurprized at this Declaration, and loth to entertain any hard Thoughts of my dear Countrymen, and Kindred after the Fleſh, whoſe Salvation I paſſionately long for, (*Rom.* ix. 1—3.) humbly pleaded in their Favour, ſaying, Lord, I had great Hopes of being very uſeful to this People, and of their regarding thy gracious Meſſage, as delivered by me, rather than by others of thine Apoſtles: For 'tis univerſally known among them, that I formerly was ſuch a blind, bigotted and bitter Enemy to thee, and to thy Intereſt, Cauſe and People, as to be uncommonly vigorous and active in ſearching out the Believers on thy Name, and dragging them to Priſons; and in bringing them to be infamouſly treated, and ſcourged in every Synagogue, wherever I came and found any of them.

20 And when the Blood of thy Martyr Stephen was ſhed, I alſo was ſtanding by, and conſenting unto his Death, and kept the Raiment of them that ſlew him.

20. And particularly when thy Servant *Stephen*, that eminent Diſciple and Evangeliſt, who was the firſt Martyr for thee, was ſtoned to Death, it is notorious, eſpecially here at *Jeruſalem*, that I was preſent as one of the moſt zealous to vote againſt him, and to concur in bringing him to his tragical End; and that, to ſhew how mightily I was pleaſed with it, I took Care of the Garments of thoſe, who ſtript themſelves for the murderous Execution. This People therefore have the greateſt Reaſon to believe, that it is merely from a ſupernatural Change, which thy all-conquering Grace has made upon my Heart, that I now believe in thee, and preach the Faith, which, as they all know, I once

once deſtroyed; and ſo they will probably be the better diſpoſed to hear me.

21 *And he ſaid unto me, Depart for I will ſend thee far hence unto the Gentiles.*

21. And yet, after all that I could ſay in good Will to my Brethren the *Jews*, he who knows the Hearts of all Men, and them that are his, and has a Right to ſend his Goſpel, and make it effectual wherever he pleaſes, ſaw that they would rather count me an Apoſtate, and be the more irritated againſt me, for eſpouſing his Cauſe, than be induced to regard my Teſtimony; and therefore he ſtill inſiſted, that I ſhould quit *Jeruſalem* without any further diſputing, or Delay: For, ſaid he, I will ſend you from hence into far diſtant Countries, to turn the idolatrous *Gentiles*; *from Darkneſs to Light, and from the Power of Satan to God.* (*Chap.* xxvi. 18.)

22 *And they gave him Audience unto this Word, and* then *lift up their Voices, and ſaid, Away with ſuch a Fellow from the Earth: For it is not fit that he ſhould live.*

22. The *Jews* heard all this Diſcourſe with tolerable Patience, till the Apoſtle came to mention his being ſent to the *Gentiles*; but then they were ſo terribly exaſperated, that, to drown his Voice, and expreſs their Indignation and Scorn, at the Thought of ſuch Favours being ſhewn to meer Heathens, whom they had in the utmoſt Abhorrence and Contempt, they cried out in a tumultuous Manner, with Abundance of Noiſe and Fury, Away with this worthleſs, peſtilent Fellow, who talks of preferring Idolaters to us, the only People of God: We can't bear to look at him; let him be hanged up and cut off from the Earth: For it is by no Means reaſonable, fit, or ſafe, that ſuch a Wretch ſhould live any longer.

23 *And as they cried out, and caſt off* their *Clothes, and threw Duſt into the Air.*

23. And while they thus outrageouſly clamoured againſt him, and ſome of them, in Token of their utmoſt Deteſtation, ſtript off their Garments, in order to their ſtoning him to Death, as an Apoſtate and Blaſphemer; and others threw Duſt about in the Air, as if they would ſmother, and bury him alive; and all of them were ſo mad againſt him, that they knew not how to contain themſelves, and nothing leſs was to be expected, than that they would immediately murder him,

24 *The chief Captain commanded him to be brought into the Caſtle, and bade that he ſhould be examined by ſcourging: That he might know wherefore they cried ſo againſt him.*

24. *Lyſias*, the *Roman*-Officer, partly from a Principle of Honour, partly from Fear of ill Conſequences to himſelf, in Caſe he ſhould ſuffer *Paul* to be maſſacred in his Preſence, and partly from Apprehenſions, that he might poſſibly have been guilty of ſome notorious Crime, and apparently under the Influence of the over-ruling Providence of God, who takes Care of his Servants in Times of the greateſt Danger, ordered his Soldiers to reſcue him out of their Hands, and conduct him forwards into the Tower of *Antonia*; and then inſtead of calling his Adverſaries to a ſevere Account, as they deſerved, for their tumultuous, unlawful and ſhameful Treatment of his Priſoner, he unjuſtly ordered him to be ſtrictly examined under the Laſh, to make him accuſe himſelf, and to extort a Confeſſion from his own Mouth, of what incenſing Miſdemeanors

demeanors were chargeable upon him, that by this cruel Means he might be satisfied about the Reason of the violent Rage of the *Jews*, in which they with so much Indignation cried out, Shame upon him; kill him out of the Way.

25 *And as they bound him with Thongs, Paul said unto the Centurion that stood by, Is it lawful for you to scourge a Man that is a Roman, and uncondemned?*

25. But while the Soldiers were stretching out his Arms, and fastening him with leathern Straps to the Whipping-Post, (ως δε προετειναν αυτον τοις ιμασι) in order to his being scourged with Rods *, the Apostle turning to the Centurion, who stood by, to see his superior Officer's Commands executed, said to him, with a calm dispassionate Temper, and not merely for his own Sake, who *was ready not to be bound only, but also to die at* Jerusalem, *for the Name of the Lord Jesus*, (*Chap.* xxi. 13.) but chiefly for the Cause of Righteousness and civil Liberty, which he on all Occasions strenuously asserted, (*Chap.* xvi. 37. and xxv. 10, 11.) Have you any legal Authority to put a *Roman*-Citizen to the Torture, in this ignominious Manner, to force a Confession from him, and that before he has been tried, convicted and condemned for any Fault?

26 *When the Centurion heard* that, *he went and told the chief Captain, saying, Take heed what thou doest; for this Man is a Roman.*

26. The Centurion, hearing him speak in this Manner, was startled at it; and, going immediately to his Captain, said, It will be necessary, Sir, to proceed with Prudence, Lenity and Caution, in what you order to be done to this Man; it behoves you to take good Care, that you do not bring yourself into a Premunire: For I perceive by a Question he put to me, that, after all, he happens to be a Free-Man of *Rome*.

27 *Then the chief Captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.*

27. Then the chief Captain being alarmed with Fear, as knowing the severity of the *Roman*-Laws against those, that should bind and scourge any of it's Citizens, especially without a fair Trial and legal Condemnation, went and spoke courteously to *Paul* himself, saying, Be so good as to deal frankly with me. Are you indeed a Free-Man of *Rome*? *Paul* answered, Yes, Sir, I really am.

28 *And the chief Captain answered, with a great Sum obtained I this Freedom. And Paul said, But I was* free-*born.*

28. The chief Captain replied, as being still more amazed at this, than he was that *Paul* could speak *Greek*, (*Chap.* xxi. 37.) Since by what you yourself told me, and by your *Hebrew*-Speech, but now delivered to the People, (*Chap.* xxi. 39, 40.) you seem to be a *Jew*, and by your Appearance one can scarce think that you could purchase this Dignity, which cost me a great Sum of Money, How came you by it? *Paul* answered, I had it not by Redemption, but by Birth †, as the Son of a Freeman.

29. Then

* A Freeman of *Rome* might be bound with a Chain, and beaten with a Staff; but it was reckoned an unsufferable Indignity to bind him with Thongs, or scourge him with Rods. See *Dr* Lardner's *Credibility of the Gospel History*. Vol. I. p. 479.

† *Paul* seems to have been *free born*, not by Virtue of his Nativity at *Tarsus*, as has been supposed by many: For had that been a *Roman*-Colony, vested with the Honour of the Citizenship of *Rome*, *Lysias* must have known it; and consequently could not have wondered how *Paul* came

29 *Then ſtraitway they departed from him which ſhould have examined him: And the chief Captain alſo was afraid after he knew that he was a Roman, and becauſe he had bound him.*

29. Then *Lyſias*, believing that what *Paul* ſaid was true, immediately ordered thoſe, that were going to examine him by ſcourging, to unbind and let him alone; which they accordingly did, and went their Way, not without ſome Fear, that they had been too active in putting thoſe Indignities upon him: And when *Lyſias*, their chief commanding Officer, came to know him to be a *Roman*-Citizen, he alſo was in a terrible Fright, leſt he himſelf ſhould feel the ſevere Reſentments of the Government, becauſe he had raſhly ordered him to be bound and beaten, before he had enquired into his Character, or heard what he had to ſay in his own Behalf,

30 *On the Morrow, becauſe he would have known the certainty wherefore he was accuſed of the Jews, he looſed him from* his *Bands, and commanded the Chief-Prieſts and all their Council to appear, and brought Paul down, and ſet him before them.*

30. And the next Day, being deſirous to know with Certainty, and in the moſt unexceptionable Manner, what the Crimes were, that had ſo highly provoked the *Jews*, and that they could really lay to his Priſoner's Charge, he took a more prudent, equitable and wary Courſe, than before, more unexceptionable in it's own Nature, more ſafe to himſelf, and as obliging as poſſible to the *Jews*: He ſet the Apoſtle at Liberty from his Bonds, that he might not ſeem to prejudge him; and then called the Chief-Prieſts, (See the Note on *Chap.* ix. 14.) and the reſt of the *Sanhedrim* together, to hear and examine him in full Council; and, bringing *Paul* down from the Priſon, placed him before them, that he might have free Leave to ſpeak for himſelf, and they to make their Objections againſt him.

RECOLLECTIONS.

With what Prudence and Temper, Courage and Faithfulneſs, is the Cauſe of Chriſt to be maintained againſt it's moſt malicious Oppoſers! And alas, with what furious Zeal are blind Bigots inflamed againſt it, even to the perſecuting of it's Profeſſors unto Death! But how much better is their Senſe of Things, when God reaches their Hearts by converting Grace, which, in a ſpiritual Senſe, carries all the Evidence of a Light ſhining round about them, and of a Voice ſpeaking to them! Many indeed may ſee ſomething of this Light, and hear ſomething confuſedly of this Voice, like *Paul*'s Companions in his Journey, without thoroughly underſtanding them; but wherever God has really begun a good Work in any Souls, whether it be in the uſual, or in an extraordinary Way, he will lead them, by his Providence, to the ordinary Means of his Appointment and Bleſſing, to carry it on, till they come to be acquainted with his Will, relating to the further Duties that lie before them, and till they come to know, that he has choſen them for himſelf. And if, as was *Paul*'s Caſe, they have not been entered into the Goſpel-Covenant in the Days of their Infancy, they ought to be baptized, in Token of their Purgation from the Guilt and Pollution of their Sins, by the Blood and Spirit of Chriſt; and they ought religiouſly and fiducially to invoke the Name of the Lord Jeſus,

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came by it, ſince he had told him before, *Chap.* xxi. 39. that he was a *Jew* of *Tarſus*. But, perhaps he was born of Anceſtors that had obtained this Privilege, as ſeveral *Jews* had in thoſe Days, for ſome remarkable Services to the Common-Wealth. See *Ibid.* p. 483—493. If ſo, *Paul* was one of thoſe Freemen, whom the *Romans* called *Libertini*, as being the Children of ſuch as had been made free, in Diſtinction from the *Liberti*, who had been made free themſelves, and from the *Ingenui*, who were born of Parents, that had been always free. See *Kennet's Rom. Antiq.* p. 97.

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as a divine Saviour. He will ſhew them the Way they ſhould take; and if he calls them to holy Miniſtrations, though they may be rejected by ſome, he will direct their Courſe elſewhere, and open the Hearts of others, though it be in diſtant Countries, and among the moſt unlikely People, to receive them. But O how impatient are ſelf-conceited Zealots, at the Thoughts of the Freeneſs and Sovereignty of God's Grace, in leaving them, and making it's Way to the moſt unworthy! And how obſtinately do they ſhut their Eyes againſt the moſt evident Appearances of God's own interpoſing, by his Providence and Spirit, to ſend, and ſucceed his Goſpel, among People of odious and deſpicable Characters, like the idolatrous Heathens! But when violent Outrages, on this and ſuch like Accounts, threaten the *Lives of his faithful Servants, his over-ruling Providence raiſes up Inſtruments* for their Protection; in order to which, they may lawfully inſiſt on their civil Rights and Privileges, as well as other Men; and while they ſtand up for Truth and Liberty, they ſhall be owned of God, and often favoured with Opportunities of defending his, and their own righteous Cauſe.

CHAP. XXIII.

Paul, *in the Preſence of the Council at* Jeruſalem, *ſolemnly profeſſes his Integrity, and has a ſharp Rencounter with the High-Prieſt*, 1—5. *He prudently ſets his Adverſaries at Variance one with another, and ſo brings himſelf off*, 6—10. *The Lord Jeſus encourages him in a Viſion againſt further Troubles, that he ſhould meet with at* Rome, 11. *The Jews conſpire againſt his Life*, 12—15. *Their wicked Deſign is diſcovered to* Lyſias *the chief Captain, and he prevents the Execution of it, by ſending* Paul *under a ſtrong Guard to* Felix *the Governor of* Cæſaria, 16—35.

TEXT.

1 *AND Paul earneſtly beholding the Council, ſaid, Men* and *Brethren, I have lived in all good Conſcience before God, until this Day.*

PARAPHRASE.

1. WHEN *Paul* was brought before the *Sanhedrim*, or great Council at *Jeruſalem*, he looked with undaunted Courage upon them; and as, by his former Converſation with Men of Figure and Learning, he knew many of their Faces, and what their Tenets were, he carefully veiwed them all around him, to obſerve what Numbers there were of different Sects among them, that he might order his Cauſe before them, to the beſt Advantage, for his own Safety; and then addreſſed them in the following Manner, Ye Men and Brethren, before whom I am convened to give an Account of myſelf, and from whom I would hope for a fair and favourable Hearing, as being a Man of the ſame common Nature, of the ſame Nation, and deſcended from the ſame religious Anceſtors, with yourſelves; Though I have been extremely miſrepreſented and vilified, I can ſolemnly appeal to God, who knows my Heart, that in my Religion and Morals, I have always, abating human Infirmities, maintained a conſcientious Regard to him, and have acted with great Sincerity, according to my Light, as under his all-ſeeing Eye, in every Turn and Period of my Life, to this very Day: While I continued the Profeſſion of a *Jew*, I was *touch-*

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ing the Righteouſneſs of the Law blameleſs; (*Phil.* iii. 6.) and, even in perſecuting the Chriſtians, *I verily thought that I ought to do it*: (*Chap.* xxvi. 9.) Afterwards, in my embracing and preaching the Faith of Chriſt, I acted upon the ſtrongeſt Conviction and cleareſt Evidence, in direct Contradiction to my former miſtaken Sentiments and Prejudices; (*Chap.* ix. 1—20) and I have ever ſince *ſerved God with a pure Conſcience*, and been *willing to live honeſtly*, which I can now rejoice in before him. (2 *Tim.* i. 3. *Heb.* xiii. 18. and 2 *Cor.* i 12.)

2 *And the High Prieſt Ananias commanded them that ſtood by him, to ſmite him on the Mouth.*

2. But (*&c.*) as the falſe Prophet, *Zedekiah*, ſmote *Micaiah*, the Prophet of the Lord, (1 *Kings* xxii. 24.) and as *Paſhur*, the chief Governor of the Houſe of the Lord, ſmote the Prophet *Jeremiah*, (*Jer.* xx. 1, 2.) and an Officer ſtruck the bleſſed Jeſus himſelf, for his Anſwer to the High-Prieſt, (*John* xviii. 22.) in Token of Indignation and Contempt; ſo *Ananias* the High-Prieſt, who was Preſident of this auguſt Aſſembly, was ſo incenſed at *Paul*'s opening his Speech with ſuch a free, bold and ſolemn Proteſtation of his own Integrity, and was ſo inveterate in his Spirit againſt the Goſpel, that, calling out to thoſe that ſtood near him, he imperiouſly ordered them to ſtrike him on the Face for it, to ſtop his Mouth, and not ſuffer him to go on at that Rate; which was accordingly done.

3 *Then ſaid Paul unto him, God ſhall ſmite thee, thou whited Wall: For ſitteſt thou to judge me after the Law, and commandeſt me to be ſmitten contrary to the Law?*

3 Then *Paul* being under ſome Emotion of Spirit, at ſuch a ſudden and illegal Abuſe, and being likewiſe under a divine and prophetick Impulſe, ſaid to him, in Language near a-kin to that, which his great Lord had uſed to the Scribes and Phariſees, (*Matth.* xxiii. 27.) Thou Hypocrite *, God in his holy Providence will vindicate his own and my righteous Cauſe, and will avenge the Injury you have done me, by a terrible Stroke of his Judgment upon you, who, notwithſtanding your ſpecious Shew of Religion, are but like a whited Mud-Wall, that appears beautiful without, while within, it is nothing but Sticks, Straws and Dirt: For while you pretend to ſit as a Judge upon me, to try and convict me in a regular Proceſs, according to the Law of God, how unjuſt and

* Perhaps the Apoſtle might uſe this opprobrious Title, with rather too much Warmth of Temper, under a violent Effort of the Law of his Members againſt the Law of his Mind, according to his Complaint, *Chap.* vii. 23, 24. through Inattention, ſudden Surprize, and high Provocation: But if there were a Mixture of ſinful Infirmity in it, I can by no means think that he was ſo far under the Power of Corruption, as to wiſh Evil to the High-Prieſt, or denounce the Judgments of God againſt him, from any revengeful Paſſion of his own Mind: this being ſo inconſiſtent with his own amiable Temper and Character, and with the very Nature and Genius of the Goſpel, and of true Grace in the Heart. The threatning Part of this Sentence is therefore to be underſtood, as delivered by a prophetick Impulſe, like the Imprecations in *Pſal.* cix. 6, *&c.* and on *Alexander* the Copper-Smith, 2 *Tim.* iv. 14. Accordingly ſeveral Expoſitors, *Grotius*, *Whitby*, and others, have taken Notice, that this Prediction was fulfilled, either by *Ananias*'s being ſlain, or by his periſhing in the Siege of *Jeruſalem*, or by his being depoſed and ſent bound to *Rome*; and ſo what the Apoſtle ſaid, (and came to paſs) under divine Suggeſtion, is no Example to be imitated by others, as ſpeaking by their own private Spirit.

unwarrantable is it in you, at the ſame Time, to command me to be ſtricken, in direct Contradiction to a known Rule in that Law itſelf, which ſays, *Thou ſhalt do no Unrighteouſneſs in Judgment; but in Righteouſneſs ſhalt thou Judge thy Neighbour?* (*Lev.* xix. 15.) And how could you juſtifiably uſe me after this Rate, in Defiance of all Right and Equity, without ſo much as hearing what I have to ſay for myſelf, inſtead of *enquiring diligently* into the Merits of the Cauſe, which you ought to have done, according to another Rule in the judicial Law? (*Deut.* xvii. 4.)

4 *And they that ſtood by, ſaid, Revileſt thou Gods High-Prieſt?*

4. Hereupon ſome that were preſent in Court, having a high Veneration for *Ananias*'s Office-Character, and overlooking the notorious Injury he had done to the Apoſtle *, ſaid with a Taunt, What Inſolence is this! How durſt you ſpeak, with ſuch Calumny and Contempt, to ſo ſacred a Perſon, as the High-Prieſt, whom God has ſet over his People?

5 *Then ſaid Paul, I wiſt not, Brethren, that he was the High-Prieſt: For it is written, Thou ſhalt not ſpeak Evil of the Ruler of thy People.*

5. As ſoon as *Paul* heard this, he apologized for his Expreſſions, ſaying, I did not ſee who it was that ordered me to be ſtruck, nor did I, Brethren, conſider him as the High-Prieſt, when I uttered thoſe Words; if I had, and the prophetick Spirit had not moved me to expreſs myſelf as I did, I ſhould not have taken the Liberty to ſpeak in ſo ſevere and diſreſpectful a Manner to him, how injuriouſly ſoever he had treated me †: For, as I ſaid before (*ver.* 1.) that

* Some have thought that the Perſons who ſaid this, and whom the Apoſtle ſtiles *Brethren* in the next Verſe, were believing *Jews*, that were zealous for the Law, and conſequently for the Honour of the High-Prieſt. But as *Brethren* was a common Salutation, and the Apoſtle had uſed it toward the Council in his Entrance on his Defence, *ver.* 1, and reaſſumes it, *ver.* 6; and as his Behaviour lay immediately under their Cogniſance, it is very queſtionable whether the believing *Jews* would interpoſe, and ſo publickly take the High-Prieſt's Part againſt him; eſpecially ſince they could not but know, that the High-Prieſt and Council were then ſtriking at the whole Caſe of Chriſtianity itſelf through the Apoſtle's Sides.

† The Paraphraſe on the former Part of this Verſe, is formed to comport with the two moſt prevailing Sentiments of Expoſitors upon it; ſome of which conſider it as an *Excuſe*, and others, as a *Juſtification* of what the Apoſtle had ſaid. They that take it for an *Excuſe*, and *Retractation*, ſuppoſe him to own that he really did not know *Ananias* to be the High Prieſt, his Ignorance of which might be occaſioned, by his having been for ſome Years abſent from *Jeruſalem*, and by the High-Prieſt's not appearing in his diſtinguiſhing Place, or Veſtments: And Dr *Whitby* ſuppoſes, that though the Apoſtle, acting as a Prophet, was not under the Obligation of the recited Law, as others were; yet the prophetick Impulſe, which was upon him, did not permit him to advert, that it was the High-Prieſt, leſt that Law ſhould have reſtrained him from complying with that Impulſe. To which I would add, that he might be looking another Way, to obſerve what Parties the Council conſiſted of, when the High-Prieſt ſpoke; and ſo really did not *ſee* (as the Word here uſed, ſometimes ſignifies) that it was he who gave the Order to ſmite him. But they, that make his Anſwer a *Juſtification* of what he had ſaid, think it highly improbable, that the Apoſtle ſhould not know the High-Prieſt, ſince he had been about ſeven Days in the Temple, (*Chap.* xxi. 27.) and could hardly fail of ſeeing him on ſome of thoſe Days, and ſince, from what is ſaid, *ver.* 6, he ſeemed to know a conſiderable Number of the Council; and as he at leaſt knew that *Ananias* was one of them, who then ſat as Judges upon him, the Law againſt *reviling the Rulers of the People* would have been as much violated by what he uttered, as if he had known him to be the High-Prieſt. When therefore the Apoſtle ſaid, (οὐκ ἤδειν) *I wiſt not*, or did not know *that he was the High-Prieſt*, he might mean that, as the Death of Chriſt, and his Prieſthood in Heaven, had put an End to the divine Authority of that Office on Earth, and as the *Romans* had uſurped an unlawful Power in diſpoſing of it, juſt as they pleaſed, and *Ananias* had obtained it by Bribery, the Apoſtle did not *own*, *eſteem*, or *allow Ananias* to be High-Prieſt;

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that I have lived in all good Conſcience before God to this Day; ſo I ſhould have paid a religious Regard to that Injunction of the Law, which to keep up a juſt Reverence for Magiſtracy, in ordinary Caſes, ſays, *Thou ſhalt not revile*, or ſpeak diſhonourably *of the Gods*, or Judges; nor curſe, or denounce menacing Sentences againſt, *the Rulers of thy People.* (*Exod.* xxii. 28.)

6 But when Paul perceived that the one Part were Sadducees, and the other Part Phariſees, he cried out in the Council, Men and Brethren, I am a Phariſee, the Son of a Phariſee: Of the Hope and Reſurrection of the Dead, I am called in Queſtion.

6. Now (δε) when *Paul* perceived, by the Obſervation he had made, (*ver.* 1.) that one Part of this Aſſembly conſiſted of *Sadducees* and another of *Phariſees*, ſo as to be pretty equally divided between both, he, in his great Penetration, judged that a fair Opportunity offered to diſconcert their Meaſures againſt him, by ſetting them at Variance among themſelves; and therefore, raiſing his Voice, he ſpoke aloud in the Preſence of the Council, that all might hear him, ſaying, Men and Brethren, as I am one of your own Nation, ſo my Education, and religious Sentiments have been after the ſtricteſt of your Sects, which is known by the Name of *Phariſees*; I believed, and zealouſly profeſſed, practiſed and promoted the whole Syſtem of it's Tenets all the Days of my *Judaiſm*, and ſtill hold ſome of it's diſtinguiſhing Principles; my Father alſo was a *Phariſee*: And, according to one grand Article of Faith among that Sect, I am now called to an Account, and am to be judged and condemned, for preaching the Doctrine of eternal Life, and of a Reſurrection from the Dead, in order to a complete Poſſeſſion of it *, the Hope of which, by divine Grace, I have in myſelf, and labour, in Compaſſion to the Souls of others, to propagate in them, thro' Faith in a riſen Redeemer, who has laid the ſureſt Ground of Hope for it to all, that believe in him.

7 And when he had ſo ſaid, there aroſe a Diſſenſion between the Phariſees and the Sadducees: And the Multitude was divided.

7. And the Apoſtle's ſpeaking in this Manner occaſioned a warm Debate between the *Pharisees* and *Sadducees*, according to his Expectation and Deſign; in ſo much that both Parties in the Council, and among the People, fell out one with the other about this Point, and about the Apoſtle for aſſerting it; ſome favouring, and others oppoſing both it and him.

8 For the Sadducees ſay that there is no Reſurrection, neither

8. For, on one Hand, the *Sadducees*, thoſe Free-Thinkers of the Age, deny that there will be a Reſurrection of the Dead; or that there is any ſuch permanent Being, as an

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in which Senſes the Verb (εἰδέω) is ſometimes uſed, as in *Matth.* xxv. 12. *Rom.* vii. 15. 2 *Cor.* v. 16. and *Rev.* ii. 24. Vid. *Gloſſ. Rhetor. Sacr. Tract.* 1. *Cap.* 1. And it has been obſerved from *Joſephus*'s Account, (*Antiq. Lib.* 20. Cap. 8. §. 1—4.) that *Jesus* the Son of *Gamaliel*, and not *Ananias*, was in Fact the High-Prieſt at this Time, and that *Ananias* only bore the *Name* of that Office, which he once enjoyed, but from which he had been depoſed ſome Years before, and that the Superintendency, he gained in the Council, was owing to Artifice, Bribery and Corruption: and therefore the Apoſtle *Paul* did not look upon him as the High-Prieſt, or as a lawful Ruler of the People.

* *The Hope and Reſurrection of the Dead* is put, by an *Hendiadis*, for the Hope of a Reſurrection: For this Hope manifeſtly relates to the Reſurrection of the Body to eternal Life.

Angel nor Spirit; but the Phariſees confeſs both.

Angel in the inviſible World, or a ſeparate Spirit of Man, that ſurvives the Death of the Body, and ſubſiſts in a State of Diſunion from it: But, on the contrary, the *Phariſees*, the moſt religious Sect of the *Jews*, profeſs to believe the Reſurrection of the Body, and the Exiſtence of ſpiritual Beings, both of the angelick and human Rank, in the other World.

9 *And there aroſe a great Cry: And the Scribes* that were *of the Phariſees Part aroſe, and ſtrove, ſaying, We find no Evil in this Man: But if a Spirit or an Angel hath ſpoken to him, let us not fight againſt God.*

9. And this Difference of Opinion gave Riſe to an exceeding great and contentious Clamour among them, in which the Doctors of the Law, that were of the Sect of the *Phariſees*, ſet themſelves againſt the *Sadducees*, and, in mere Oppoſition to them, wrangled and diſputed vehemently in Favour of the Apoſtle, ſaying, As for our Parts, we can't find that any Thing has been ſaid or done amiſs by this Man: But if, as is very poſſible, a holy Angel, or ſome other good Spirit, that belongs to the inviſible State, has come with a Commiſſion from God, to communicate his Mind and Will, in an extraordinary Way, to this *Paul*, according to what he has intimated, (*Chap.* xxii. 6—10.) let us remember and follow our celebrated Doctor *Gamaliel*'s excellent Advice, (*Chap.* v. 38, 39.) that we may offer no Violence to him, nor reject and oppoſe his Meſſage, leſt we be found Fighters againſt God himſelf.

10 *And when there aroſe a great Diſſenſion, the chief Captain fearing leſt Paul ſhould have been pulled in Pieces of them, commanded the Soldiers to go down, and to take him by Force from among them, and to bring him into the Caſtle.*

10. And when the *Saducees*, being contrary minded, were horribly provoked to hear how the *Phariſees* ſided with the Apoſtle; and when hereupon the two Parties fell into tumultuous Heats and furious Quarrels about him, *Lyſias*, the chief Captain, being afraid leſt, in the Rage of their ungovernable Paſſions, they ſhould murder *Paul*, and even tear him Limb from Limb, one Party pulling to reſcue him, and the other to deſtroy him, commanded a Company of Soldiers to come down immediately from the Caſtle, and to deliver him by main Force out of their Hands, and conduct him back again with Safety to that ſtrong Hold; where he continued ſtill a cloſe Priſoner, uncertain in his own Mind about what might be the final Event. Thus God in his Providence remarkably interpoſed, a ſecond Time, to preſerve him from the moſt imminent Danger.

11 *And the Night following, the Lord ſtood by him, and ſaid, Be of good Cheer, Paul: For as thou haſt teſtified of me in Jeruſalem, ſo muſt thou bear Witneſs alſo at Rome.*

11. And, in the next Night after all this, the Lord Jeſus himſelf appeared to him in a Viſion, and, ſtanding by his Bed-ſide, ſaid, for his Support and Encouragement, *Paul*, Whatever Diſtreſs has befallen you, or you may yet be further apprehenſive of, (θαρσει) maintain your Truſt and Confidence in me; be of good Comfort, and let nothing terrify you: Whoever neglects or oppoſes you, I will be with you; and how great ſoever your Troubles be, in bearing Witneſs to me and my Cauſe here at *Jeruſalem*, you ſhall not fall by any of them: For, as I have ſtill further Work to do by you, I have determined, and, by my over-ruling Providence, will bring it to paſs, that, according to your own Heart's Deſire, (*Chap.* xix. 21, and *Rom.* i. 11.) you

ſhall

shall be sent to *Rome*, the Metropolis of the Empire, and there shall bear a noble Testimony to my Name, as you have done here.

12 *And when it was Day, certain of the Jews banded together, and bound themselves under a Curse, saying, That they would neither eat nor drink till they had killed Paul.*

12. But, (δε) as soon as the following Day came on, some desperate Ruffians among the *Jews* entered into a most shockingly vile, and treacherous Conspiracy against the Life of this eminently good and holy Man, in their implacable Enmity to him for his Attachment to the Cause of Christ; and to make them the more resolute in going through with it, at all Adventures, they bound themselves by an Oath, wishing that the Curse and Wrath of God might fall upon them, if they did not assassinate *Paul*, before they should eat one Morsel, or drink one Drop of any Thing whatsoever.

13 *And they were more than forty which had made this Conspiracy.*

13. And so deep was the Plot laid, that there were above forty of these abandoned Wretches, that had joined together in this horrid Combination to dispatch him without Law, or Mercy, and directly contrary to all Principles of Religion, Justice and Humanity, how much soever they might pretend to a pious Zeal for doing God good Service thereby.

14 *And they came to the Chief Priests and Elders, and said, We have bound our selves under a great Curse, that we will eat nothing until we have slain Paul.*

14. In Pursuance of their execrable Design, they went and communicated it to some of the Chief Priests and Elders of the People, who they knew were the most furious and implacable Enemies of Christianity, and, notwithstanding their high and sacred Characters, would stick at no Measures for suppressing it, saying, We have bound ourselves by the severest Curse upon Soul and Body for ever, (μηδενος γευσασθαι) that we will taste neither Food nor Drink, (*ver.* 12.) till we have actually killed this pestilent Fellow, *Paul*, who we think is too much favoured by *Lysias*, but is not fit to live.

15 *Now therefore ye with the Council, signify to the Chief Captain, that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.*

15. Now therefore we beg that ye would keep our Counsel, and, as though ye knew nothing of our Intention, would speak to the rest of the Sanhedrim, and desire them to join with you in a Request to the Chief Captain, that he would once more order *Paul* to appear before you to-morrow; and, for a Pretence, it may be told him, that ye want to hear what the Man has to say to some farther Evidences, which ye have received against him, and to be more fully and exactly acquainted (διαγινωσκειν ακριβεστερον) with the true State of his Case, which, through Yesterday's Tumult, ye could not come at. And if there be any Guilt, as we think there is none, in shedding the Blood of such a seditious Fellow, we will take it all upon ourselves, who are resolved to dispatch him in his Way from the Castle, before he gets near the Room, where the Sanhedrim sits, whatever be the Consequence.

16 *And when Paul's Sister's Son heard of their lying in wait, he went and entred into the Castle, and told Paul,*

16. But (δε) as no Counsel can be too deep for God to search it out, and bring it to Light; and as *his Eyes run to and fro throughout the whole Earth, to shew himself strong in the Behalf of them, whose Heart is perfect towards him*; (2 *Chron.* xvi. 9.) so, by one Means or other, the barbarous Scheme providentially took Air, and came to the Knowledge of a young Man, who was *Paul's* Nephew by Mother's Side; and as soon as he

he heard of the Snare (της ενεδρας) they had laid for his Uncle, and how they were to lie in Ambuſcade to deſtroy him, he haſtned away to the Priſon, and, getting Acceſs to *Paul*, told him the whole Affair.

17 *Then Paul called one of the Centurions unto him, and ſaid, Bring this young Man unto the Chief Captain: for he hath a certain Thing to tell him.*

17. Then, as *Paul* knew the Connection of End and Means in all divine Purpoſes and Promiſes, and that no proper Methods were to be neglected for his own Preſervation, though the Lord Jeſus had abſolutely aſſured him that he ſhould bear Witneſs to him at *Rome*, (*ver.* 11.) he prudently deſired to ſpeak with the Centurion, that had him in Cuſtody, and then ſaid, I intreat you to conduct this Youth to your Head-Officer; for he has ſomething of Importance, which the Civil Government is concerned in, to acquaint him with.

18 *So he took him, and brought him to the Chief Captain, and ſaid, Paul the Priſoner called me unto him, and prayed me to bring this young Man unto thee, who hath ſomething to ſay unto thee.*

18. So the Centurion, having a Reſpect for *Paul*, who had always behaved in a becoming Manner, ever ſince he had the Charge of him, readily took his Nephew along with him, and went himſelf to introduce him to the Chief Captain, and ſaid, *Paul*, your Priſoner, juſt now calling me to him, begged that I would bring this Youth to you, who, it ſeems, can give you an Information of ſomething, that is of Conſequence to himſelf, and to the Government; and therefore I thought proper to give him an Opportunity of waiting upon you.

19 *Then the Chief Captain took him by the Hand, and went* with him *aſide privately, and asked* him, *What is that thou haſt to tell me?*

19. Then the Chief Captain, having alſo a good Opinion of *Paul*, (*ver.* 29.) and a Concern for the Intereſt of the State, laid hold on the young Man's Hand in a free and familiar Manner; and, taking him aſide to a private Place, that none might over-hear them, he aſked him, not in an auſtere Way, but with condeſcending and friendly Courteſy, ſaying, Well, young Man, What is it that you have to inform me of? Don't be daſhed, or afraid; but tell me as freely, as if you were ſpeaking to one of your own Companions.

20 *And he ſaid, The Jews have agreed to deſire thee, that thou wouldeſt bring down Paul to morrow into the Council, as though they would enquire ſomewhat of him more perfectly.*

20. And the Youth, being encouraged by ſuch affable Treatment, replied, with great Preſence of Mind, My Buſineſs is to acquaint you, Sir, that ſome *Jews* of conſiderable Note, who are bitter Enemies to *Paul*, your Priſoner, have agreed among themſelves to deſire you to favour them ſo far, as to bring him down from the Caſtle to-morrow, that he may appear again before the great Council for a ſecond Hearing, under Pretence of wanting to be more critical and exact in their Enquiries about him, (περι αυτου) than they could be in the Midſt of all the Noiſe and Hurry of Yeſterday's Debates.

21 *But do not thou yield unto them: for there lie in wait for him of them more than forty Men, which have bound themſelves with an Oath, that they will neither eat nor drink till they have*

21. But I beg that you would not be perſuaded by them (μη πειθθης αυτοις) to comply with their Requeſt: For I can aſſure you, upon the moſt certain Evidence, that there are above forty deſperate Men of their Cabal, who have entered into a wicked Conſpiracy againſt his Life, with a Deſign to way-lay him in his Paſſage, before he can get to the Room, where the Sanhedrim meets; and they have been ſo daring, as to bind themſelves with an Oath, under a dreadful Curſe, that they will take no Manner of Suſtenance, by eating or drink-

killed him: and now are they ready, looking for a Promiſe from thee.

drinking, till they have accompliſhed their villanous Reſolution of aſſaſſinating him: And now, having concerted their Meaſures, they are all ready to perpetrate the horrid Crime, in Expectation of a Promiſe from you to order him to be forth-coming, that they may have an Opportunity for it.

22 *So the Chief Captain* then *let the young Man depart, and charged* him, See thou *tell no Man that thou haſt ſhewed theſe Things to me.*

22. The Chief Captain, having heard and believed this Story, and being fully convinced of the reſtleſs, implacable and impatient Malice of the *Jews* againſt his Priſoner, diſmiſſed the young Man, and, ſtrictly commanding him to keep his own Counſel, ſaid, As ever you value the Life and Safety of this Perſon, and would have the pernicious Deſigns of his Enemies defeated, Be ſure that you tell no one living, except *Paul* himſelf, that you have diſcovered theſe Things to me; and I will take effectual Care of him.

23 *And he called unto him two Centurions, ſaying, Make ready two hundred Soldiers to go to Ceſarea, and Horſemen threeſcore and ten, and Spearmen two hundred, at the third Hour of the Night.*

23. And, as ſoon as the Youth was gone, *Lyſias* fearing that theſe Malignants would never be quiet, till, by ſome Means or other, they had murdered *Paul*, and that he himſelf ſhould thereby be brought into a Scrape, called two of the Centurions, that were under his Command, and gave Orders to them, ſaying, Go forthwith, and get ready your Two Hundred Foot-Soldiers, that they may march to *Cæſarea* of *Paleſtine*; and, together with them, let there be Seventy Horſemen, and Two Hundred Pikemen; and ſee that they all ſet out by Nine o'Clock this Evening.

24 *And provide* them *Beaſts, that they may ſet Paul on, and bring* him *ſafe unto Felix the Governor.*

24. Take Care likewiſe that *Paul*, the famous Priſoner in the Caſtle, who is to go with you, be not put to the Fatigue of travelling on Foot, but be accommodated with a proper Beaſt to ride upon *, and civilly treated; and that he be guarded with all poſſible Safety, and delivered to *Felix* the Governor of *Judea*, who reſides at *Cæſarea*. Thus Providence order'd that publick Honour ſhould be paid to this eminent Servant of Chriſt, even in his Bonds, as well as that the Promiſe of his going to *Rome* (*ver.* 11.) might be fulfilled, in Spite of all Conſpirators againſt him.

25 *And he wrote a Letter after this Manner:*

25. And, while the Soldiers were getting ready, the Chief Captain wrote a Letter of the following Purport, to be ſent along with them;

26 *Claudius Lyſias, unto the moſt excellent Governor Felix,* ſendeth *greeting.*

26. *Claudius Lyſias*, military Tribune at *Jeruſalem*, ſends his moſt humble and reſpectful Salutations, wiſhing all Manner of Proſperity to the moſt noble *Felix*, (κρατιστῳ) the Proconſul of *Judea*, at his Court in *Cæſarea*.

27 *This Man was taken of the Jews, and ſhould have been killed of them: then came I with an Army, and reſcued him, having*

27. The Man who attends theſe Lines, as a Priſoner under Guard, was, the Day before Yeſterday, (*ver.* 10, 11, 12. compared with *Chap.* xxii. 30.) violently and tumultuouſly ſeized upon in the Temple by the *Jews*; and they were ſo outrageous againſt him, that there was the utmoſt Danger of his being murdered by them: As ſoon as I heard of this, I,

* *Beaſts* may either ſignify only one Beaſt, (ſee the Notes on *Matth.* xxi. 7 and xxvii. 44.) one being ſufficient to carry *Paul* to *Cæſarea*, which was but about Thirty-five Miles from *Jeruſalem*; or there might be more than one provided, for him to make his Choice, or for ſuch of his Friends to ride upon, as might be deſirous to attend him in his Journey.

being

underſtood that he was a Roman.

being in Duty bound to ſuppreſs all Riots, and preſerve the Peace of the City, went immediately with a Number of Forces to quell the Mob, and, taking him under my Protection, delivered him out of their Hands; and I have the greater Pleaſure in Reflection upon this ſeaſonable Reſcue, having afterwards learnt that he is a Free-man of *Rome*, and therefore ought the rather to be ſcreened from Inſults and Abuſes.

28 *And when I would have known the Cauſe wherefore they accuſed him, I brought him forth into their Council:*

28. However, being deſirous (βελομενος δε) to manage with the utmoſt Impartiality between the *Jews* and the Priſoner, and to hear what Crime they had to lay to his Charge, that ſo enraged them againſt him, I brought him the next Day (*Chap.* xxii. 30.) before their Sanhedrim, that they might fairly examine him, and not complain of being bore down by military Power, to prevent a legal Proceſs againſt him.

29 *Whom I perceived to be accuſed of Queſtions of their Law, but to have nothing laid to his Charge worthy of Death or of Bonds.*

29. Whom, as I found by their Debates, they charged with violating ſome Points of their Law, relating to religious Rites and Ceremonies, and with preaching the Doctrine of a Reſurrection from the Dead; (*ver.* 6.) but I could not perceive that they ſo much as pretended to accuſe him of any one Fact, which, by the *Roman*-Law, deſerves to be puniſhed with Death, or even ſo much as with Impriſonment, or Bonds.

30 *And when it was told me, how that the Jews laid wait for the Man, I ſent* him *ſtraightway to thee, and gave Commandment to his Accuſers alſo, to ſay before thee what* they had *againſt him. Farewel.*

30. But (δε) being certainly informed, after all this, that a conſiderable Number of enraged *Jews* had entered into a deſperate Conſpiracy, and concerted Meaſures, to aſſaſſinate him, I determined, for preventing the Execution of ſuch a barbarous, as well as illegal Deſign, to ſend him away immediately, as I now do, to your Excellency †; and that the *Jews* may have no Pretence of Oppreſſion, or Grievance, I have ordered his Proſecutors to go with their Witneſſes, and offer what they have to object againſt him, before your Excellency, that you, upon hearing both Sides, may judge of the Merits of the Cauſe, and give Sentence upon it according to Law. May all Health and Happineſs attend you!

31 *Then the Soldiers, as it was commanded them, took Paul and brought* him *by Night to Antipatris.*

31. Then the Soldiers, in Obedience to their Orders, ſet out with the Letter, and, taking *Paul* into their Cuſtody, conducted him in the Night, to prevent an Inſurrection, as far as *Antipatris*, a City which, being rebuilt by *Herod the Great*, was ſo called in Honour of his Father, whoſe Name was *Antipater*, and lay ſeventeen or eighteen Miles from *Jeruſalem*, about half Way to *Cæſarea*.

32 *On the Morrow they left the Horſemen to go with him, and returned to the Caſtle.*

32. On the Morrow, leaving him to the Care of the Horſemen, who were to eſcort him the reſt of the Journey, the two Companies of Foot-Soldiers, and Pikemen, apprehending that there was no further Danger of a Reſcue, returned to their reſpective Poſts at the Tower of *Antonia*.

33 *Who when they*

33. The Horſe-Soldiers accordingly proceeded forward

† *Lyſias* made a fair Repreſentation of the State of *Paul*'s Caſe; only, as he was not obliged to accuſe himſelf, he concealed his own falſe Step, in ordering him to be examined by Scourging; *Chap.* xxii. 24, &c. but his Reflection on this might be an Inducement to his writing the more tenderly about the Priſoner.

with

came to Cesarea, and delivesed the Epistle to the Governor, presented Paul also before him.

34 *And when the Governor had read* the Letter, *he asked of what Province he was. And when he understood that he was of Cilicia;*

35 *I will hear thee, said he, when thine Accusers are also come. And he commanded him to be kept in Herod's Judgment-Hall.*

with their Prisoner; and when they arrived at *Cæsarea*, they delivered the Letter, which *Lysias* had sent by them to *Felix*, the Governor, and, together with it, brought *Paul* before him; and so resigned up their Charge.

34. 35. And as soon as *Felix* had perused the Letter, which mentioned *Paul* as a Citizen of *Rome*, he asked him, what *Roman*-Province he belonged to. And being told that he was born at *Tarsus* in *Cilicia*, which was under his own Jurisdiction, he, turning to the Apostle, said, I will give you a fair and thorow Hearing, (διακούσομαί σου) according to the Laws of the Empire, as soon as those, that have accused you of certain Crimes, shall be likewise present, as I perceive they will be ere long, that what both Parties have to offer may be impartially considered. And *Felix* was so far wrought upon by *Lysias*'s Letter, as, in the mean while, to shew *Paul* so much Favour, as to order him to be confined, not in the common Jail, but in an Apartment of the Palace, which was built by *Herod the Great*, and in which Courts of Justice were wont to be held, and so bore the Name of *Herod*'s Judgment-Hall.

RECOLLECTIONS.

How desirable is it to be able to appeal to God, that we have lived in all good Conscience before him; and how unrighteous is it to abuse an honest Man for professing, that, according to his Light, he has done so! But he, who knows the Heart, will vindicate the Cause of his faithful Servants to the Confusion of their Enemies, be their Characters ever so great and venerable among Men. However, in ordinary Cases, we are not to speak Evil of those, that are known to be set in Authority over us; and when they call us to an Account, how much wiser and better is it, to divide their Counsels, than revile their Persons, and to do this by maintaining any important Article of Faith, like that of the Resurrection of the Dead, which was owned by the *Pharisees* themselves, though denied by the *Sadducees!* If such a prudent Method of Self-Preservation, and openly avowing any Truth of the Gospel, should enrage some against us, God may turn it into a Means of making others, even of his and our Enemies, to stand up for us; and if by this Means Tumults should rise so high in Quarrels about us, as to threaten immediate Death to ourselves; yet he, who has appointed civil Government for our Protection, while we are Followers of that which is Good, and has all Hearts in his Hands, can spirit secular Powers to interpose, according to their Duty, for our Safety, and can easily over-rule the most dangerous Circumstances for giving us Favour in their Sight. And why should we be afraid, if the Lord Jesus himself will stand by us for our present Support and Comfort, and for further Preservation to fulfil such Services, as he has laid out for us? His Promises shall certainly be performed by proper and appointed Means, maugre all Attempts to defeat them. But how desperately wicked and malignant must those Wretches be, that, contrary to the Law of Nature, and of all Nations, would murder the Man, whom they can't convict in a legal Way, and who deserves the best Regards! No Pretences of Religion can ever sanctify such a monstrous Villainy. But what a watchful Eye has the Providence of God upon all their secret Plots and Conspiracies, to discover and blast them, in Favour of those, whose Lives and Services are dear to him! And what a dreadful Snare do such blind and mad Zealots lay for their own Souls, who bind themselves under a Curse to work the worst of Iniquities! They don't consider, how God can disappoint them, and that, whether they succeed in their impious Designs, or not, he will avenge their Wickedness on their own Heads, and turn all the Mischief they intended, to the Good of his Servants, and to their further Usefulness in the World.

CHAP. XXIV.

Tertullus, the Orator, comes to Cæsarea, *and accuses* Paul *to* Felix *of Sedition, Hereſy and prophaning the Temple,* 1—9. Paul *clears himſelf of thoſe Charges, and defends his Behaviour and Doctrine,* 10—21. Felix *defers the Deciſion of the Cauſe, and gives the Apoſtle more Liberty than before,* 22, 23. Paul *preaches Chriſt to him, who trembles, and yet detains his Priſoner in Hopes of a Bribe to free him,* 24—26. *And, after two Years, being turned out of his Office, he leaves* Paul *a Priſoner, till* Feſtus *ſucceeds to the Government,* 27.

TEXT.

1 *AND after five Days, Ananias the High-Prieſt deſcended with the Elders, and* with *a certain Orator* named *Tertullus, who informed the Governor againſt Paul.*

2 *And when he was called forth, Tertullus began to accuſe him, ſaying, Seeing that by thee we enjoy great Quietneſs, and that very worthy Deeds are done unto this Nation by thy Providence,*

3 *We accept it always, and in all Places, moſt noble Felix, with all Thankfulneſs.*

PARAPHRASE.

1. FIVE Days after *Paul's* being firſt ſeized in the Temple *, (*Chap.* xxi. 27) *Ananias*, the High-Prieſt, being ſo full of Malice againſt him, as to forget the Dignity of his own Character, went down in all Haſte from *Jeruſalem* to *Cæſarea*, with ſeveral other Members of the Sanhedrim; and they carried along with them a certain learned and artful Counſellor, *Tertullus* by Name, who was well acquainted with the *Roman*-Laws and Language, to be their Advocate: Theſe (οιτινες ενεφανισαν) appearing in a Body before *Felix*, the Governor, to give the greater Weight to their Cauſe, opened their Complaints againſt *Paul.*

2. 3. And when he was called to the Bar, the *Roman*-Orator, like one that pleaded only for Pay, began his Speech, in the Name of the High-Prieſt and Council, with the moſt fulſome Flatteries of the Governor, in direct Contradiction to his known Character, to biaſs him in their Favour; and with falſe exaggerating Charges againſt the Priſoner, to fix an Odium upon him, ſaying, We of the *Jewiſh* Nation, whoſe Cauſe I am come to plead, having enjoyed a great deal of Peace and Liberty, Tranquillity and Proſperity, under your happy Adminiſtration †, and many eminent Acts of Juſtice and Goodneſs having been performed towards our People by your great Penetration and Foreſight, (δια της σης προνοιας) prudent Care and Management, moſt worthy and excellent *Felix*; we conſtantly, and every where, on all Occaſions, receive and reflect upon theſe Tokens of your Wiſdom, Equity and Favour, with the utmoſt Gratitude and

* Theſe *five Days* ſeem to be reckoned from the Time of *Paul's* being firſt apprehended in the Temple: For he ſays, *ver.* 11. it was but *twelve* Days, ſince he went to *Jeruſalem*; and as he had ſpent about *ſeven* Days there, when the *Jews* ſeized him, *Chap.* xxi. 27. if we add *five* Days to theſe, they make up *Twelve.*

† Though *Felix* had been the Means of delivering the Country from ſome Thieves and Impoſtors; yet antient Hiſtorians, both *Jews* and *Heathens*, agree, that he was a very wicked, cruel and covetous Man; was guilty of great Injuſtice and Oppreſſion toward the *Jews*; had baſely procured the Murder of *Jonathan*, their High-Prieſt, for inveighing againſt the Tyranny of his Government; and lived adulterouſly with *Druſilla*, who left her own Huſband to marry him, as Commentators have generally obſerved from *Joſephus Antiq.* Lib. xx. Cap. vi, viii, and from *Tacitus Hiſt.* Lib. v, Cap. ix.

Acknowledg-

Acknowledgment, and are thereby encouraged to expect the Juſtice, we are come to demand againſt the Criminal now brought before you.

4 Notwithſtanding, that I be not further tedious unto thee, I pray thee, that thou wouldeſt hear us of thy Clemency a few Words.

4. But (N) that I may not take up too much of your Time, nor treſpaſs upon your Patience, and upon your Modeſty, by expatiating on your noble Virtues, I humbly and earneſtly beſeech your Excellency, that, in your great Lenity and Candor, you would pleaſe to attend to, and conſider what we have to offer againſt the Priſoner, which we ſhall ſum up as briefly as poſſible, and in which I doubt not but we ſhall prove him guilty of high Crimes and Miſdemeanors, in Attempts to deſtroy the Rites of the *Jews*, and to diſturb the publick Peace, and ſubvert the civil Government.

5 For we have found this Man a peſtilent Fellow, and a Mover of Sedition among all the Jews throughout the World, and a Ringleader of the Sect of the Nazarenes:

5. For, by ſad Experience, we have often found this infamous Man, who now ſtands arraigned at your Bar, to be a moſt pernicious Fellow, ſpreading Infection, (λοιμον) like the Plague, all around him: He even infuſes ſeditious Principles, and ſtirs up Riots and Rebellions among all our Countrymen, the *Jews*, wherever he goes, and can meet with them, through every Part of the *Roman*-Empire; and is the firſt Broacher, grand Abetter and Promoter of the peſtilent Hereſy (αιρεσεως) of the *Nazarenes*, an upſtart Sect, as injurious to the State *, as to our Church; it having taken it's Riſe from one Jeſus of *Nazareth*, who, we all know, was crucified at *Jeruſalem* by the *Roman*-Power, not Thirty Years ago, for his notoriouſly ſeditious Principles and Practices, and for ſetting himſelf up, as King of the *Jews*, in Oppoſition to *Cæſar*. (See *John* xix. 12—16.)

6 Who alſo hath gone about to profane the Temple: whom we took, and would have judged according to our Law.

6. The Priſoner has likewiſe been ſo daring, and impious, as to do what in him lay to defile our ſacred Temple, by bringing uncircumciſed *Gentiles* into it. (*Chap.* xxi. 28, 29.) For which Reaſon we, impatient of ſuch an abominable Affront to our God, and to his Houſe, apprehended him, with a Deſign of bringing him to Juſtice, and were going to try and judge him in an impartial Manner, according to our Law, which is the Rule of our Religion, and which, by the Favour of the Government, we are allowed to obſerve, and to ſupport, againſt all that would profanely violate it's holy Inſtitutions.

7 But the Chief Captain Lyſias came upon us, and with great Violence took him away out of our Hands,

7. But before we could enter upon a judicial Proceſs, *Lyſias*, the military Tribune, who has the chief Command of the Garriſon at *Jeruſalem*, ruſhed in upon us, with a Party of Soldiers, at unawares, and wreſted this Criminal out of our Hands, in an arbitrary Manner, and by main Force, and would not ſuffer us to proſecute him in our own Court, but referred us to your Tribunal, to which he ſent him.

* It has ever been ſtrange to me, that no Expoſitor, as far as I find, takes Notice of the Inſinuation, that *Tertullus* here gives, as though the Sect of the *Nazarenes* were Enemies to the *Roman* Government; ſurely nothing could better ſuit his artful Deſign of exaſperating *Felix* againſt *Paul*, or of inducing him, as a Governor, to deal by him, as *Felix* had done by *Jeſus*, his Lord and Maſter.

8 Commanding his Accusers to come unto thee: By examining of whom, thyself mayest take Knowledge of all these Things, whereof we accuse him.

8. In Consequence of this, he laid a Difficulty and Hardship upon the Witnesses against this Man, by ordering them to undergo the Fatigue, Expence and Inconvenience of a long Journey hither, to bring their Allegations against him before your Excellency, who by hearing their Evidence, and examining him upon it, may now easily judge of the Merits of the Cause, and be thoroughly satisfied about the Truth of all the Particulars, that we have charged him with. Thus impetuously and confidently did *Tertullus* assert, and exaggerate every Thing, that might make against *Paul*.

9 And the Jews also assented, saying, that these Things were so.

9. And tho' the most invidious Falsehood ran through all this oratorical Harangue; yet, to add the greater Credit to it, and the more deeply to impress the Governor's Mind, *Ananias* the High-Priest, and the Elders of the *Jews* then present, (*ver.* 1.) readily concurred in signifying their Consent and Approbation; and made no Scruple of roundly affirming, that all the Facts were certainly true, as *Tertullus* had represented them.

10 Then Paul, after that the Governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many Years a Judge unto this Nation, I do the more cheerfully answer for myself:

10. Then as, according to the *Roman*-Law, and even the natural Rights of Mankind, both Parties were to be heard before Judgment should be given, the Governor intimated to *Paul*, that now was his Time to speak; and that he had free Liberty to make his Defence: Hereupon the Apostle, with admirable Address and Presence of Mind, and with as much prudent Respect to his Judge, as was consistent with Truth and Honesty, replied, Inasmuch as I well know that your Excellency has been for several Years in the high and honourable Station of a Ruler over the *Israelitish* Nation, and so can't be a Stranger to the religious Rites and Customs, Temper and Spirit, Sects and Parties, that visibly appear among that People, I with the greater Pleasure, and Freedom of Mind, plead my Cause before you, who are so well qualified to judge of the Improbability of some Facts alledged against me, and will please to make all due Allowances, in my Favour, for the Warmth and Prejudices, with which my Adversaries have brought their Accusations against me.

11 Because that thou mayest understand, that there are yet but twelve Days since I went up to Jerusalem for to worship.

11. For as to that Part of the Charge, which relates to *Sedition*, (*ver.* 5.) you may be abundantly assured from many Witnesses, and your own Knowledge of the Times of their Festivals may induce you to believe, that it is now no more than twelve Days since I came up from distant Countries to *Jerusalem*, to perform the religious Services at the Feast of Pentecost, that are conformable to the *Jewish* Law, and thereby to testify my brotherly Love to those, that are most zealous for them.

12 And they neither found me in the Temple disputing with any Man, neither raising up the People, neither

12, 13. And during the six or seven Days, at most, of my being there before my Confinement, (See the Note on *ver.* 1.) though I daily frequented the Temple for religious Worship, which is a Fact, I had a Right to do, as well as any of my Accusers; yet I am bold to aver to

your

in the Synagogues, nor in the City:

13 *Neither can they prove the Things whereof they now accuſe me.*

your Excellency, in the Preſence of them all, that it was in the moſt peaceable and orderly Manner; and that they did not, ſo much as once, find me there, either contradicting and oppoſing, or contending and quarreling with any one whatſoever, about Points of Religion, or Government, or ever making the leaſt Attempt to ſpirit up the People to Tumults or Inſurrections of any Kind; no, nor did they, all that while, ever catch me at practiſing upon the People, to prejudice them againſt their civil or eccleſiaſtical Rulers, in any of their other Places of Worſhip, ſuch as the Synagogues, where they ordinarily meet to hear their Laws read and expounded; or in any Part of that famous and populous City: Nor, were theſe mine Accuſers put to it, could any of them prove ſo much as one of the Crimes, with which they have ſo boldly and peremptorily charged me.

14 *But this I confeſs unto thee, that after the Way which they call Hereſy, ſo worſhip I the God of my Fathers, believing all Things which are written in the Law and the Prophets.*

14. But as to the *Hereſy (ver.* 5.) which they accuſe me of, and are pleaſed to inſinuate is of dangerous Conſequence, both to Religion and the civil Government, I freely own, Sir, in your Preſence, and before them all, that in the Way, which they have unjuſtly ſtigmatized with that infamous Brand, I do pay all religious Homage to the only living and true God, even the God of all my pious Anceſtors, whom he took into Covenant with himſelf; and I am induced to take this God of my Fathers for my God, and thus ſolemnly to worſhip him; becauſe I firmly believe the divine Authority of all thoſe Doctrines, and the ſure Accompliſhment of all thoſe gracious Promiſes and Predictions, that are contained in the antient and venerable Writings of *Moſes*, and the ſucceeding Prophets, which not only I, but the Generality of the *Jews*, profeſs to receive, as the inſpired Oracles of God.

15 *And have Hope towards God, which they themſelves alſo allow, that there ſhall be a Reſurrection of the Dead, both of the Juſt and Unjuſt.*

15. And as I preach none other Things than thoſe, which *Moſes* and the Prophets did ſay ſhould come; (*Chap.* xxvi. 22.) ſo God having fulfilled his great Promiſe, made to the Fathers, to us their Children, by the coming of the Meſſiah, I have, and profeſs to have, an intire Dependence on the Word and Power of God, and a joyful Expectation from him, through the Riſen Saviour, with reſpect to a fundamental Article of the Chriſtian-Faith, which is likewiſe, in Part at leaſt, conſented to, and approved of by, the whole Nation of the *Jews* themſelves, the *Sadducees* excepted, *viz.* That, at the laſt Day, there will be an univerſal Reſurrection of the Bodies of the Dead *, both of the Righteous to everlaſting Life, and of the Wicked to everlaſting Shame and Contempt, as was antiently propheſied, (*Dan.* xii. 2.)

* *The Unjuſt*, ſays Dr. *Whitby* on this Place, ſeems neceſſarily to be added; becauſe the Doctrine of the *Phariſees*, according to *Joſephus*, reſtrained the Reſurrection to the *Juſt*, condemning the unjuſt to perpetual Puniſhment without any Reſurrection.

and

and was afterwards confirmed, (*John* v. 28, 29.) by that Jesus of *Nazareth*, whom I preach, not as a temporal Prince, but as the once crucified, and now living Redeemer, by whose Merit and Energy, and after whose Example, all, that sincerely believe in him, shall be raised to immortal Glory.

16 *And herein do I exercise myself to have always a Conscience void of offence toward God, and toward Men.*

16. And for this Cause †, in View and Prospect of this solemn and important Day, I myself, as I told the great Council at *Jerusalem*, (*Chap.* xxiii. 1.) make it the governing Care, Study and Business of my Life and Ministry, at all Times, in all Things, and by all Means, under divine Influence, to maintain a faithful and peaceful Conscience, as in the Sight of God, and with a Reference to the future Judgment, free from all allowed Guile, and from all just Occasions of inward Smitings for known and wilful Sin, that in my Thoughts, Words and Ways I may neither offend God, nor do any Thing injurious to Man, whether Friend or Enemy, but *may be sincere and without Offence till the Day of Christ.* (*Phil.* i. 10)

17 *Now after many Years, I came to bring Alms to my Nation, and Offerings.*

17. Lastly, As to my *profaning the Temple*, which is, with equal Vehemence, added (*ver.* 6.) to the Charge of Sedition and Heresy, This is as false as all the rest, and is utterly contrary to all my Behaviour in that holy Place; the true State of which is this: After many Years Absence from *Jerusalem*, I came thither within less than a Fort-night ago, (*ver.* 12.) bringing along with me charitable Contributions, which I had collected among my Friends and Brethren in distant Parts, for the Relief of some of my poor Countrymen; (*Rom.* xv. 25, 26.) and being there, I began to observe the Rites of Purification, and designed to have offered the Sacrifices appointed by the Law of *Moses*, for compleating a religious Vow, which I had made. (*Chap.* xxi. 24, 26.)

18 *Whereupon certain Jews from Asia found me purified in the Temple, neither with Multitude, nor with Tumult.*

18. While I was thus performing the Services belonging to my Vow, some *Jews*, that came from the *Lesser Asia*, (*Chap.* xxi. 27.) and knew me when I sojourned in those Parts, found me going through the legal Methods of Purification in the Temple, with no more than four Persons, who were *Israelites*, and attended me to discharge like Obligations, which lay upon them, (*Chap.* xxi. 23, 26.) not in any riotous Manner, but with all possible Quietness and Regularity; only these *Asiatick Jews*, having before seen one *Trophimus*, a *Gentile*-Convert to Christianity, in the City with me, falsly suggested, that I had brought him into the Temple: (*Chap.* xxi. 29.) And so not I, but they raised the Tumult, and defiled that holy Place.

19 *Who ought to have been here before*

19. These *Jews* then ought, in all Reason, to have appeared before your Excellency, and to have witnessed a-

† *Herein* (ἐν τούτῳ) may be rendered *for this*, or *for this Cause*, the Preposition ἐν being sometimes put for διὰ, as in *Matth.* vi. 7. [illegible] which [illegible] signifies, and in the two last is [illegible]

thee, and object, if they had ought against me,

against me, if they were able to have proved any Crime upon me, which, it is plain by their Abſence, they could not do; and therefore nothing can be depended upon, nor ought to be admitted in a Court of Judicature, that is clamorouſly objected againſt me.

20 *Or elſe let theſe ſame* here *ſay, if they have found any evil doing in me, while I ſtood before the Council,*

20. Or, ſince *they* are not here to confront me, let even theſe mine Adverſaries, that are preſent, ſpeak freely, if they can honeſtly ſay, that they found any injurious or unrighteous Fact, (αδικημα) made out againſt me, while I ſtood before, and was examined by, the *Sanhedrim* at *Jeruſalem*: I challenge the worſt of them all to prove any Thing like it;

21 *Except it be for this one Voice, that I cried ſtanding among them, Touching the Reſurrection of the Dead, I am called in Queſtion by you this Day.*

21. Unleſs it were, as they themſelves could not deny, for this one Declaration, in which I glory, and which, though deemed Hereſy by the *Sadducees*, was avowed by the *Phariſees*, in that very Council, (*Chap.* xiii. 7, 8, 9.) Namely, that while I ſtood among them, I ſaid, with an Earneſtneſs, ſuitable to the Importance of the Point, I am this Day called to an Account, and am to be judged and condemned by you, for my Belief, Expectation and Preaching of the Reſurrection of all Mankind from the Dead, in order to the complete Happineſs of the Righteous, and Puniſhment of the Wicked, in Body, as well at Soul, for ever.

22 *And when Felix heard theſe Things, having more perfect Knowledge of* that *Way, he deferred them, and ſaid, When Lyſias the chief Captain ſhall come down I will know the Uttermoſt of your Matter.*

22. Now (*h*) when *Felix* had given both Parties a full Hearing, he deferred giving Judgment upon the Caſe, becauſe he had a more exact Knowledge, than they imagined him to have, or than *Lyſias* had, of the State of Chriſtianity, and of the orderly Behaviour of it's Profeſſors, by Means of it's early Settlement at *Ceſarea*, in the Converſion of *Cornelius* and his Friends, (*Chap.* x.) which was followed with the gathering of a Church of Believers, and with the Reſidence of *Philip* the Evangeliſt there, (*Chap.* xviii. 22, and xxi. 8.)* and becauſe he had a Mind to inform himſelf ſtill more accurately, about the Nature and Tendency of it's Doctrines, whether they affected the civil Government, or not: And as *Paul*'s Accuſers ſeemed to reflect on the Conduct of *Lyſias*, as though he had acted in a forcible and arbitrary Manner, when he reſcued the Priſoner out of their Hands, *Felix* took Occaſion from thence to put the Matter off, ſaying, When *Lyſias*, the Tribune, is come, who ought to be preſent to anſwer for himſelf, I will more thoroughly examine into, and then finally decide the Cauſe, ye have brought before me.

23 *And he commanded a Centurion to keep Paul, and to let him*

23. In the mean while, he conceived ſo good an Opinion of *Paul*, that, committing him to the Cuſtody of a Military-Officer, who had the Command of a hundred

* As Felix's having a more perfect Knowledge of that Way, (ακριβεστερον ειδως τα περι της οδου) is thought by ſome to relate to what Knowledge he already had of the State of the Chriſtian Religion, which, in ſeveral Inſtances, he muſt have had (ſee *Chap.* ix. 2. and xxii. 4.) and by others to the further Information he would endeavour to get of it, I have taken both Senſes into the Paraphraſe.

Soldiers,

have Liberty, and that he should forbid none of his Acquaintance to minister or come unto him.

Soldiers, he ordered this Centurion, not to keep him in close Confinement, but to let him have Liberty to walk about, as a Prisoner at large, and not to hinder any of his Friends and Acquaintance in *Cæsarea*, and the Parts adjacent, where there were many Christians, or any others of what Country soever, from having free Access to converse with him, or to bring him Money or Victuals, or perform any Office of Kindness, that they had a Mind to shew him.

24 And after certain Days, when Felix came with his Wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the Faith in Christ.

24. And, a few Days afterwards, *Felix* coming into the Judgment-Hall with his Lady, whose Name was *Drusilla* *, and who was of *Jewish* Parents, sent for the Apostle, and, together with her, heard what he had to say about the Doctrine of Christ, and about what his Followers were to believe concerning him, that he might judge whether it contained any Principles, that threatned Disturbance to the State, and might gratify his own and her Curiosity, rather than that they might be instructed, and led in the Way to eternal Life, for the saving of their own Souls.

25 And as he reasoned of Righteousness, Temperance, and Judgment to come, Felix trembled, and answered, Go thy Way for this Time; when I have a convenient Season, I will call for thee.

25. And as the Apostle knew the abominable Vices, that were most predominant in them; (See the Note on *ver.* 2.) so when he had given a plain Account of the most peculiar and distinguishing Points of the Gospel, relating to the Person and Mediation, Death, Resurrection and Ascension of Christ, and the Way of Salvation thro' Faith in him; he not fearing the Faces of these great Personages, nor consulting what might best please their Curiosity, and subserve his own Liberty and Safety, proceeded to such a serious and faithful Application of his Doctrine, as might be best suited, and, by the Blessing of God, most effectual, to touch their Consciences, and convince them of their Wickedness and Danger, of their need of Christ, and the Impossibility of their being saved, if they persisted in their evil Courses: In pursuit of this noble Design, *Paul* reasoned with strong Evidence, and a moving Pathos, about the Nature, Excellence and Necessity of Justice toward Men, as well as Religion toward God; and about Chastity, (ἐγκρατειας) and a regular Government of the Passions, Affections and Inclinations, in a sober and lawful Use of sensitive Enjoyments; as also about the Certainty, Strictness and Solemnity of a future Day of Account, in which all must appear before the Judgment Seat of Christ, (2 *Cor.* v. 10.) and what a terrible Day that will be to them, who, though they have heard of the Saviour, shall then be found in Impenitence and Unbelief. How little soever *Drusilla* might be impressed by this awful Discourse, as vainly trusting to her *Jewish*

* Drusilla was a Daughter of *Herod Agrippa*, and brought up in the *Jewish* Religion; but her Virtue was far below her Beauty: She being one of the finest Women of that Age, *Felix* fell in Love with her, and persuaded her to forsake her Husband *Azizus*, King of *Emesa*, and to be married to himself, though a Pagan. See *Univers. Hist.* Vol. IV. p. 265.

Privileges,

Privileges, under all her Wickedneſs; yet, while *Paul* was delivering it, *Felix*'s Conſcience was ſo ſtruck and alarmed, in Reflection on his own Guilt, that, great and haughty as he was, he was perfectly frightened; inſomuch that he trembled for Fear of God's Wrath; and yet, being ſtill in Love with his Sins, and deſirous to ſtifle Convictions, and get rid of the Terrors that attended them, he, inſtead of enquiring further into the Way of Deliverance, or crying out with the trembling Jailor, *What ſhall I do to be ſaved?* (*Chap.* xvi. 30.) diſmiſſed the Apoſtle, ſaying, Withdraw for the Preſent, other Affairs now call me away; when I have more Leiſure, and a better Opportunity, I will ſend for you again, and hear what you have further to ſay about theſe Things.

26 *He hoped alſo that Money ſhould have been given him of Paul, that he might looſe him: Wherefore he ſent for him the oftner, and communed with him.*

26. And, even at the ſame Time, (αμα δε και) his Heart went ſo much after his Coveteouſneſs, like thoſe Hypocrites of old, (*Ezek.* xxxiii. 31.) that he was liſtning and longing for an Offer of a Bribe from *Paul*, to ſet him at Liberty †, which he hoped a Man of his Eminence, and Intereſt among the Chriſtians, might eaſily have procured and propoſed; therefore he the more frequently took Occaſions to ſend for him, and converſe with him, not to hear any more about the Faith of Chriſt, for his own Salvation, or about the ſolemn Subjects, that had thrown him into agonizing Pangs before; but to ſee whether any Thing might turn up for making a good Penny of his Priſoner.

27 *But after two Years, Porcius Feſtus came into Felix room: And Felix willing to ſhew the Jews a Pleaſure, left Paul bound.*

27. But while he was thus hoping, in vain, for a good round Sum from *Paul*, which neither the Apoſtle, nor any of his Friends were ſuffered, by Providence *, to offer for his Diſcharge, he continued to keep him in Cuſtody, for two Years together; at the End of which, *Felix*, who ſought to pleaſe Men rather than God, was depoſed; and *Porcius Feſtus* ſucceeded to the Government of *Cæſarea* in his Stead: And *Felix*, being deſirous to curry Favour with the *Jews*, leſt otherwiſe they ſhould accuſe him to the Emperor of his many Oppreſſions and Cruelties, during his Adminiſtration, (See the Note on *ver.* 2) was ſo unjuſt to *Paul*, as to leave him ſtill a Priſoner, though he had nothing to lay to his Charge.

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† *Felix* might the rather hope for a good Boon from *Paul*, conſidering that he had lately collected from the Chriſtians, a large Supply for the Poor at *Jeruſalem*; (*ver.* 17.) and that, perhaps, the Whole of it might not be as yet diſpoſed of; or, if it were, that the ſame Friends, who entruſted him with *that*, both could, and would raiſe a conſiderable Sum for the Releaſe of one, who ſtood ſo high in their Eſteem, and was ſo important to them.

* Mr *Henry* obſerves, that though *Paul* had ſuch a great and generous Soul, as diſdained to bid Money to *Felix*, or beg it of the Churches; yet *they* ought to have ſollicited the Governor, and to have given him a Fee, if that were neceſſary, to engage him to do Juſtice to *Paul* in ſetting him at Liberty, rather than let ſuch an eminent and uſeful Man lie in a Jail, when a little Money would have fetched him out, and reſtored him to his Uſefulneſs again. But, there might be a Providence in their not doing it, as *Paul*'s Bonds were to be for the Furtherance of the Goſpel. And we may add, that this was to be one Means of his being ſent to *Rome*, to bear Witneſs to Chriſt there, according to the Prediction *Chap.* xxiii. 11.

RECOLLECTIONS.

With what deteſtable Arts of Falſehood, and Flattery of *Felix*, did the High-Prieſt and Elders vent their Spleen, in Concurrence with *Tertullus* their Advocate, againſt the Apoſtle *Paul*, and the Doctrines of the Goſpel! No Scruple was made of calling their own illegal and furious Outrage, an Attempt to judge him according to their Law; or of calling *Lyſias*'s juſt and neceſſary Interpoſition, to prevent their murdering him, a taking him out of their Hands with Violence; nor did they make any Difficulty of fawning upon an infamous Governor, and extolling him to the Skies, that they might ſooth his Vanity, and engage him to patronize the vile Slanders, which they caſt on one of the beſt of Men, as though he were a Heretick, a ſeditious Fellow, a Profaner of the Temple, and the very Peſt of the Earth. What will not Spite and Malice ſay againſt the faithful Servants of Chriſt, and againſt his Goſpel, to expoſe them to Indignation and Contempt! But how juſt and reaſonable is it, that, with a due Deference to the civil Magiſtrate, they vindicate themſelves, and their Doctrine, from all invidious Reproach! And what a noble Spirit do they diſcover, when they boldly own the Truth, in the Face of all Oppoſition and Danger, eſpecially Truth of the greateſt Importance, like that of an univerſal Reſurrection of Mankind from the Dead, which is Matter of joyful Hope to the Righteous, though of Terror to the wicked! How impoſſible is it for the Enemies of Chriſtianity, to prove their injurious Charges upon it, or upon thoſe Preachers of it, who are enabled, by divine Grace, to keep a Conſcience void of Offence toward God and toward Man! Even *Felix* himſelf, wicked as he was, had ſo good an Opinion of *Paul*, as to relax his Bonds, from which indeed he ought to have been intirely releaſed, inſtead of being retained a Priſoner in any Form whatſoever: And when the Apoſtle, having opened to him the Way of Faith in Chriſt for Salvation, came cloſe to his Conſcience in reaſoning with him about Righteouſneſs, Temperance and a future Judgment, to awaken within him a Senſe of his Sin, of his Need of a Saviour, and of his Obligations to Purity and Holineſs, as ever he would appear with Safety and Comfort at the Bar of God; How did he tremble for Fear of divine Wrath; and yet how ineffectual were his ſtrong Remorſe and Agonies of Mind; and how ſoon ſtifled, while they were under the Management of a Heart in Love with Sin, and not under the powerful and abiding Influences of the Holy Spirit! But O how dangerous is it to fight againſt preſent Convictions, and put off the great Concerns of Salvation, to ſome other pretendedly more convenient Seaſon, which the Sinner, like *Felix*, may never have a Heart to ſeek, or to improve! And how can it be expected that he ſhould, while he is cultivating ſuch a Friendſhip of this World, as is Enmity to God!

CHAP. XXV.

Paul *is again accuſed by the* Jews *before* Feſtus, 1—7. *He vindicates himſelf, and, to avoid removing the Cauſe to* Jeruſalem, *appeals to* Cæſar, 8—12. Feſtus *tells the Story to King* Agrippa, *at whoſe Deſire to hear the Apoſtle himſelf, he is brought before him in a grand Aſſembly,* 13—23. *And* Feſtus *relates the State of his Caſe, in which he declares that he found nothing done by him worthy of Death, but leaves him to anſwer for himſelf,* 24—27.

TEXT.

1 NOW *when Feſtus was come into the Province, af-*

PARAPHRASE.

1. NOW about three Days after *Feſtus* came into the Province of *Judea*, to enter upon the Adminiſtration of the Government, as Proconſul in the Room of *Felix*, he

ter three Days he aſcended from Ceſarea to Jeruſalem.

he took an Opportunity to go up from *Cæſarea*, the uſual Place of the Governor's Reſidence, to *Jeruſalem*, which was under his Juriſdiction, that he might ſhew himſelf, and give proper Orders about the Management of Affairs there.

2 *Then the High-Prieſt, and the chief of the Jews informed him againſt Paul, and beſought him,*

2. Immediately upon his Arrival thither, the High-Prieſt, and ſome principal Members of the *Jewiſh Sanhedrim* waited upon him in a Body, to pay him their Compliments; and their Hearts were ſtill ſo full of reſtleſs and impatient Malice againſt *Paul*, that, to prepoſſeſs the Governor's Mind, they repreſented their Quarrel with him in a moſt invidious and partial Light, earneſtly intreating him to reaſſume the Conſideration of an Affair, which, to their great Diſatisfaction, had lain ſo long dormant, without being brought to any Iſſue; and to give Judgment againſt him, as a Criminal, that deſerved to be put to Death. (*ver.* 15, 16.)

3 *And deſired Favour againſt him, that he would ſend for him to Jeruſalem, laying wait in the Way to kill him.*

3. And inſtead of aſking him to try the Merits of the Cauſe, like an upright Judge, without Favour or Affection, they ſollicited him, with all the Arts of vile Inſinuation, to ſtand their Friend againſt *Paul*, and to order him to be brought from *Cæſarea* to *Jeruſalem*, to be tried before him in the Preſence of the great Council there: And yet, as they might not be able, even then, to carry their Point againſt him, while *Feſtus* ſhould be the Judge, their true Deſign was only to get an Opportunity for way-laying, and murdering him on the Road; and ſo it was juſt ſuch another villainous Artifice, as was intended to have been uſed with *Lyſias*, in deſiring to have him brought from the Caſtle to their Court. (*Chap.* xxiii. 12—15.)

4 *But Feſtus anſwered, that Paul ſhould be kept at Ceſarea, and that he himſelf would depart ſhortly* thither.

4. But, whether *Feſtus* ſuſpected, or had received any Hint of their wicked Deſign; or whether he thought the Requeſt to be unreaſonable in itſelf, and derogatory to the Honour of his Court at *Cæſarea*; or whatever might be his Inducement, God, in his merciful and holy Providence, overruled his Mind for defeating their Conſpiracy; and inclined him to reply, That as he could ſee no ſufficient Cauſe for taking ſo extraordinary, unneceſſary and exceptionable a Step, as ſending for *Paul* back to *Jeruſalem*, he ſhould be kept in ſafe Cuſtody at *Cæſarea*, till he might be brought to a fair Trial there; and that he himſelf would ſoon go thither, and bring it on, without Delay.

5 *Let them therefore, ſaid he, which among you are able, go down with* me, *and accuſe this Man, if there be any Wickedneſs in him.*

5. Therefore, ſaid he, let ſuch of you, be they more or leſs, as are moſt capable of ſetting the Cauſe in it's true Light, and managing it to the beſt Advantage, or of giving any Evidence, as Witneſſes againſt him; let any ſuch go down to *Cæſarea* along with me, and offer all that they can, in a legal Courſe, to make good their Accuſations of him; and ye may depend upon it, that I will certainly grant you impartial Juſtice againſt him, if any Thing capital, or in a lower Degree criminal, ſhall be proved upon him.

6 *And when he had*

6. And when *Feſtus* had ſpent the beſt Part of a Fort-

tarried among them more than ten Days, he went down unto Ceſarea, and the next Day ſitting in the Judgment-Seat, commanded Paul to be brought.

night with them, and ſettled his Affairs at *Jeruſalem*, he ſet out on his Journey, and returned directly to *Cæſarea*: And as ſeveral principal Men of the *Jews*, that were inveterate againſt *Paul*, went down with the Governor, to carry on their malicious Proſecution; he being careful to detain them no longer, than needs muſt, that they might have no Occaſion to complain of further Delay, called a Court on the Morrow after his Arrival thither, and ſitting, as Judge on the Bench, ordered *Paul* to be brought to the Bar, that he might take his Trial.

7 *And when he was come, the Jews which came down from Jeruſalem, ſtood round about, and laid many and grievous Complaints againſt Paul, which they could not prove;*

7. And as ſoon as the Priſoner was arraigned in Form, the *Jews*, that came down from *Jeruſalem*, on purpoſe to appear againſt him, gathered together to ſpirit up one another, and intimidate the Apoſtle; and as they ſtood ſurrounding him, they with their wonted Malice, Art and Fury, laid various and heavy Crimes to his Charge, that they might blacken him as much as poſſible, though they were not able to ſupport it in any one Inſtance, with the leaſt Shew of Evidence againſt him, as *Paul* himſelf obſerved;

8 *While he anſwered for himſelf, Neither againſt the Law of the Jews, neither againſt the Temple, nor yet againſt Ceſar, have I offended any Thing at all.*

8. While, in his own Defence, he pleaded, as he had before, in the Preſence of *Felix*, (*Chap.* xxiv. 12, 13.) ſaying, I have been guilty of no Offence againſt the *Jewiſh* Law, as delivered by *Moſes*; nor of any Profanation of the Temple at *Jeruſalem*; much leſs have I been guilty of any ſeditious Practices, to the Injury, or Diſturbance of the civil Government, under the *Roman*-Emperor, to whom I have conſtantly paid all due Allegiance, as becomes a peaceable Subject. I defy the very worſt of mine Enemies to prove any of the Things, of which they have accuſed me.

9 *But Feſtus willing to do the Jews a Pleaſure, anſwered Paul, and ſaid, Wilt thou go up to Jeruſalem, and there be judged of theſe Things before me?*

9. Nevertheleſs, *Feſtus* being deſirous, juſt upon his Acceſſion to the Government, to ingratiate himſelf as much as poſſible with the *Jews*, by attempting to grant them the Favour, (θελων χαριν καταθεσθαι) which they had aſked, (*ver.* 3.) replied to *Paul*, ſaying, Since I am unacquainted with the Nature of ſeveral Articles, (*ver.* 20.) that have been mentioned; and ſince you are ſo confident of your own Innocence, Are you willing to return back to *Jeruſalem*, to be tried there by the *Sanhedrim* in my Preſence *, that I may the better judge of theſe Things, which the *Jews* have accuſed you of, relating to their Religion?

10 *Then ſaid Paul, I ſtand at Ceſar's Judgment-Seat, where I ought to be judged: to the Jews have I done no wrong, as*

10. Then *Paul*, finding himſelf in Danger of being thrown into the Hands of his Enemies, who thirſted after his Blood; and being encouraged, by the Viſion he had received, (*Chap.* xxiii. 11.) to run all Riſks in going to *Rome*, inſiſted on his Privilege as a *Roman*-Citizen, ſaying, I ſtand arraigned in a Court of Judicature, which is held by the Commiſſion

* Here ſeems to be a plain Intimation, that whatever Power the *Jews* now had in capital Cauſes, it was exerciſed under the Direction and Judgment, or at leaſt with the Concurrence, of the *Roman*-Governor, upon his hearing the Evidence that was brought againſt the Priſoner, as a Tranſgreſſor of their Laws. See the Note on *Chap.* vi. 12.

of

thou very well knoweſt.

of *Nero* our Sovereign, who, as Emperor, wears the honourable Title of *Cæſar:* I own the Authority of his Government, and have put the Iſſue of my Cauſe upon it, that it may be judged according to the Laws of the Empire, by which it ought to be decided; nor is there any Occaſion for my being ſent to be tried by the *Sanhedrim* at *Jeruſalem*, ſince I have done no manner of Injury to the *Jews*, as your Excellency may be well ſatisfied from what has now paſſed in your Hearing,

11 *For if I be an Offender, or have committed any Thing worthy of Death, I refuſe not to die: But if there be none of theſe Things whereof theſe accuſe me, no Man may deliver me unto them. I appeal unto Ceſar.*

11. If indeed I do any Thing contrary to Law and Juſtice, (ει μεν γαρ αδικω) let me have a fair Trial, and be puniſhed according to my Deſerts; and if it ſhall be found, that I have been guilty of any capital Crime, I ſhall readily ſubmit to whatever Death the Law appoints in ſuch Caſes, and freely own the Juſtice of the Sentence, that ſhall condemn me to it, without troubling the Court with any Plea for Reſpite of Judgment: But if their be no Truth in any one of the Accuſations they have brought againſt me, as I am ſure there is not, and as ſufficiently appears by this, and my former Trial, (*Chap.* xxiv. 10—21.) no Man, no, not the Governor himſelf, who ought to protect the Injured, as well as puniſh the Guilty, has any Right to put me into the Power of mine Enemies, eſpecially after they have given ſuch flagrant Proofs of their Malice againſt me. I therefore claim my Privilege, as a Free-Man of *Rome*; and, whatever be the Conſequence, I appeal from all other Courts to *Cæſar*'s immediate Tribunal, that I may be judged by his Imperial Majeſty himſelf, (*ver.* 21.) chooſing rather to be delivered into his Hands, than theirs. (See the Note on *Chap.* xxvi. 32.)

12 *Then Feſtus when he had conferred with the Council, anſwered, Haſt thou appealed unto Ceſar? Unto Ceſar ſhalt thou go.*

12. Then *Feſtus*, having conſulted (μετα τυ συμβυλιυ) with his own *Roman*-Council *, whoſe Buſineſs it was to aſſiſt him with their Advice in Points of Law, and in Caſes of Difficulty and Importance; and thinking that he could not refuſe this Claim of Privilege, in Conſiſtence with the Conſtitution of the Empire, or with Honour and Safety to himſelf, and that, by complying with it, he ſhould get rid of a troubleſome Affair, without diſobliging the *Jews*, replied, Well, Have you thought proper to appeal to the Emperor's ſupreme Court of Judicature at *Rome?* It ſhall be according to your Deſire: To *Cæſar* you ſhall be carried, that you may appear before his Majeſty, and know his Pleaſure. And ſo all further Proceedings being ſtopt for the preſent, to the Diſappointment of the Apoſtle's Enemies, who hoped for his Death, and of his Friends, who hoped for his Liberty, the Court broke up.

* The Word here uſed is not (συνεδριον) *that*, by which the *Jewiſh Sanhedrim*, or great Council, was commonly expreſſed; but is (συμβυλιον) a Word of indeterminate Signification: And as there is no Likelihood, that the *Jewiſh* Council would adviſe *Feſtus* to ſend *Paul* to *Rome*: ſo it is certain that the *Roman*-Preſidents, or Governors of Provinces, had a Council of their own, to conſult with on proper Occaſions. See *Lardner's Credibility*, &c. Vol. I. p. 215, &c.

3. But

13 *And after certain Days, King Agrippa and Bernice came unto Cesarea to salute Festus.*

13. But (δε) some Time after this, *Agrippa*, a professed *Jew*, who was the Son of *Herod Agrippa*, and was King of large Territories under the *Roman*-Emperor *; he, together with his own Sister *Bernice*, who had likewise been brought up in the *Jewish* Religion, came to *Cæsarea* to congratulate *Festus* upon his Accession to the Government of *Judea*, and to take the Diversions of his Court, and establish a good Understanding with him.

14 *And when they had been there many Days, Festus declared Paul's Cause unto the King, saying, There is a certain Man left in Bonds by Felix:*

14. And as these royal Persons continued a considerable Time at *Cæsarea*, *Festus*, in free Conversation one Day with the King, related the State of *Paul*'s Case to him, saying, There is a certain noted Man, who has made a great Noise in the World, and was taken up on Occasion of some Offences that he had given to the *Jews*, and whom *Felix*, my Predecessor, left in Custody at his resigning the Government.

15 *About whom, when I was at Jerusalem, the chief Priests and the Elders of the Jews informed* me, *desiring* to have *Judgment against him.*

15. When I went to *Jerusalem*, soon after my coming into this Province, the present High-Priest, (*ver.* 2.) together with the Chief Priests, and several other Members of the great Council, immediately applied to me about this Man, telling me of various Crimes, which they affirmed him to have been guilty of, and earnestly desiring me to send for him thither, and to pass Sentence upon him out of Hand, as a capital Offender.

16 *To whom I answered, It is not the Manner of the Romans to deliver any Man to die, before that he which is accused, have the Accusers Face to Face, and have Licence to answer for himself concerning the Crime laid against him.*

16. But having seen fit to reject their Proposal for bringing him back to *Jerusalem*, I told them, That as it is utterly unreasonable in itself, so it is directly contrary to the invariable and laudable Customs and Laws of the *Romans*, to adjudge any Man to Death, and (χαριζεσθαι εις απωλειαν) arbitrarily give him up to Destruction, be he ever so culpable, merely upon Depositions on one Side of the Question, without first bringing him and his Accusers together, and allowing him the Privilege of hearing what they have to say against him, and of replying to it, for clearing himself of the Crimes, that they lay to his Charge: And so I ordered them, that were most able to make any Thing out against him, to come down to *Cæsarea*, and accuse him Face to Face, that he might have a fair Trial. (*ver.* 4, 5.)

17 *Therefore when they were come hither, without any Delay on the Morrow I sat on the Judgment-Seat, and I commanded the*

17. When therefore, in Compliance with this Motion, several of them came down hither to prosecute him according to Law, I, being desirous to detain them no longer, than might be necessary, and to dispatch the Affair as soon as possible, called a Court the very next Day; and sitting on the Bench, as Judge of the Cause, which was to be brought be-

* *Herod Agrippa*, who slew the Apostle *James* with the Sword, *Chap.* xii. 1, 2. appeared to be a zealous *Jew*, and educated his Children in the *Jewish* Religion. The Emperors *Claudius* and *Nero* made this young *Agrippa*, his Son, King of the Tetrarchy, which formerly belonged to *Philip*, (See *Luke* iii. 1. and the Note there) as also of *Lysania*, and Part of *Galilee*, &c. And, by the Permission of the Emperor, he had the Direction of the sacred Treasure, the Government of the Temple, and the Right of nominating the High-Priest, and was himself a zealous Observer of the *Jewish* Religion, and an excellent Prince, of great Generosity and Clemency.—*Bernice* was one of the Daughters of *Herod Agrippa*; but a Lady of no good Character. See *Ibid.* Vol. i. p. 32, 39—42; and *Universal Hist.* Vol. iv. pag. 261, and 265.

fore

Man to be brought forth.

fore me, I ſent Commands to the proper Officers to produce the Priſoner, and ſet him at the Bar.

18 *Againſt whom when the Accuſers ſtood up, they brought none Accuſation of ſuch Things as I ſuppoſed:*

18. And when his Adverſaries ſtood up to accuſe him of the high Crimes and Miſdemeanours alledged againſt him, they, to my great Surprize, did not mention, much leſs prove, any ſuch Things, as I imagined they intended, againſt him; nor did they ſo much as attempt to ſhew that he had been guilty of any Injuries, that properly fall under the Cognizance of the Civil Magiſtrate, as by their hideous Outcries againſt him I thought they would.

19 *But had certain Queſtions againſt him of their own Superſtition, and of one Jeſus, which was dead, whom Paul affirmed to be alive.*

19. But, inſtead of doing any Thing like this, they preſſed him, with great Heat and Paſſion, about ſeveral Points, that are controverted among themſelves, relating to their own *religious*, or, as I ſhould call them, *ſuperſtitious* Tenets, and particularly relating to one Jeſus, who was crucified and died ſome Years ago, but whom *Paul* boldly and peremptorily affirmed to have riſen again from the Dead, and to be now alive in Heaven.

20 *And becauſe I doubted of ſuch Manner of Queſtions, I asked* him *whether he would go to Jeruſalem, and there be judged of theſe Matters.*

20. And becauſe, after all that was ſaid on both Sides, I thought myſelf an incompetent Judge of ſuch Sort of diſputable Queſtions, and was doubtful in my own Mind, who was in the Right, and whether an Affair of this Nature might not more properly belong to an eccleſiaſtical, than civil Court of Judicature; I therefore aſked the Priſoner, whether he would be willing to go to *Jeruſalem*, and be tried there in my Preſence by the *Jewiſh* Sanhedrim, who were better Judges of theſe Matters than I, and might give me further Light into the Merits of the Cauſe, and ſo enable me to proceed upon proper Evidence in doing him Juſtice.

21 *But when Paul had appealed to be reſerved unto the Hearing of Auguſtus, I commanded him to be kept till I might ſend him to Ceſar.*

21. But when *Paul*, inſtead of complying with this Propoſal, refuſed to be turned over to that Court, and appealed to the Emperor, whoſe Honour it is to be ſtiled *Auguſtus*, that he might rather be detained for a Hearing before his Majeſty himſelf, than before them, who had ſhewn ſo much Inveteracy againſt him; I ordered him to be kept in ſafe Cuſtody, till I might have an Opportunity of ſending him to our Sovereign Lord *Nero* at *Rome*; and, after ſuch Appeal, I could not well do otherwiſe.

22 *Then Agrippa ſaid unto Feſtus, I would alſo hear the Man myſelf. To-morrow, ſaid he, thou ſhalt hear him.*

22. Then King *Agrippa*, who, being a *Jew*, could not but have heard much of Jeſus, (*Chap.* xxvi. 26.) ſaid to *Feſtus*, I ſhould be very glad to ſee this Priſoner, and hear, from his own Mouth, what he has to ſay in Vindication of himſelf, and of his Doctrine, that I might be capable of forming ſome Judgment about them. To which *Feſtus* replied, With all my Heart, Sir; You ſhall, if you pleaſe, have an Opportunity for it to-morrow, when I hope you will be ſo good as to favour me with your Thoughts about him.

23 *And on the Morrow when Agrippa was come, and Bernice, with great Pomp,*

23. Accordingly, the very next Day, King *Agrippa*, and his Siſter *Bernice* came, and placed themſelves in the Judgment-Hall with great Magnificence and Splendor, being richly decked with glittering Ornaments, and attended with a large

and was entred into the Place of Hearing, with the chief Captains, and principal Men of the City, at Feſtus Commandment Paul was brought forth.

large and pompous Retinue, which, after all, was but making a vain Shew, with a huge Imagination or Fancy of Grandeur, (μεγα πολλης φαντασιας) that has nothing in it, compared with the truly noble and inward Adornings of Knowledge, Virtue, Grace and Holineſs, with which *Paul* appeared in his Bonds and deſpicable Garb: And, as the deſigned Interview had taken Wind, the chief Officers of the Army, and the civil Magiſtrates and principal Citizens of *Cæſarea*, crowded thither, not from any Deſire of ſpiritual Benefit, but to gratify their Curioſity in ſeeing, and hearing what might paſs: When therefore (ουν) this grand Aſſembly was gathered together, *Paul*, by *Feſtus* the Governor's Order, was brought before them, according to what Chriſt had foretold his Servant *Ananias* concerning him. (*Chap.* ix. 15.)

24 *And Feſtus ſaid, King Agrippa, and all Men which are here preſent with us, ye ſee this Man, about whom all the Multitude of the Jews have dealt with me, both at Jeruſalem, and alſo here, crying that he ought not to live any longer.*

24. And *Feſtus* opened the Occaſion of their coming together in the following Speech to them, ſaying, O King *Agrippa*, and all of you Gentlemen, that are here aſſembled with us *, Ye ſee this Man, who ſtands before you as a Priſoner; look at him, and carefully obſerve him, who has made ſo much Noiſe amongſt us, and concerning whom Abundance of the *Jews*, both at *Jeruſalem* and at this City, have ſollicited me, with great Importunity, (ενετυχον μοι) to paſs Sentence upon him, as a capital Offender, crying out with mighty Vehemence againſt him, as a Man of ſuch pernicious Principles and Practices, and as ſuch a buſy Promoter of them, that it is not fit for him to live any longer upon Earth.

25 *But when I found that he had committed nothing worthy of Death, and that he himſelf hath appealed to Auguſtus, I have determined to ſend him.*

25. But when, upon hearing both Sides, I really could not find him to have been guilty of any Fault, that can be deemed of a capital Nature or deſerving of Death; and when, upon aſking him, for ſome ſpecial Reaſons, Whether he would conſent to go to *Jeruſalem*, and to be judged there before me, he himſelf appealed to *Nero* our Sovereign, (*ver.* 9—11.) who, in Honour of our two firſt Emperors, *Julius Cæſar* and *Auguſtus*, is called both *Cæſar*, (*ver.* 11.) and *Auguſtus*, I thought it neceſſary, and have accordingly reſolved, to ſend him ere long to *Rome*.

26 *Of whom I have no certain Thing to write unto my Lord. Wherefore I have brought him forth before you, and ſpecially before thee, O King Agrippa, that after Examination had, I*

26. And yet, after all, I am greatly at a Loſs to know what to write to his Majeſty concerning him, as not being able to ſtate his Caſe with any Exactneſs, by reaſon of the various and confuſed Repreſentations, that have been made of it; nor to ſay, with any Certainty, againſt what Law of the Government he has offended: I have therefore brought him before this honourable Aſſembly, and particularly before yourſelf, O King *Agrippa*, who are well known to be very expert in the *Jewiſh*, as well as *Roman*-Laws; (*Chap.* xxvi. 3.)

* As the Verb θεωρειτε is found in the *Indicative* and *Imperative* Moods, I have given a View of both in the Paraphraſe. *Feſtus*, ſays Mr *Henry*, "ſpoke to all the *Men* (παντες ανδρες) in Diſtinction "from Women, as if he intended a tacit Reflection upon *Bernice*, a *Woman*, for appearing in a Meeting of this Nature: He did not refer any Thing to her Judgment, or deſire her Counſel. But "*all you that are preſent, that are Men*, (ſo the Words are placed) I deſire you to take Cognizance of "this Matter."

that,

might have ſomewhat to write.

that, after further Examination, with Calmneſs and Impartiality, I may be favoured with your Advice, about what may be proper for me to write to his Imperial Majeſty concerning him.

27 *For it ſeemeth to me unreaſonable to ſend a Priſoner, and not withal to ſignify the Crimes* laid *againſt him.*

27. For, in my Apprehenſion, it would be a prepoſterous and abſurd Piece of Conduct in me, and might juſtly be cenſured by the Emperor himſelf, were I to ſend a Perſon under Cuſtody, to be tried before his Majeſty for his Life, and not to give ſome Account, at the ſame Time, of what Sort of Crimes are laid to his Charge.

RECOLLECTIONS.

So deſperately wicked is the Heart of Man, in it's Enmity againſt Chriſt and the Goſpel, that neither Length of Time, nor repeated Experience of it's vain Attempts, and ſhameful Defeats, can wear it out, or ſubdue it. How reſtleſs were the unbelieving *Jews* in their Endeavours to deſtroy the Apoſtle *Paul*, for preaching a crucified and riſen Jeſus! They deſired an unrighteous Sentence to be paſſed upon him, as a Favour to themſelves, and even contrived to murder him, when they found that no legal Proceſs could reach his Life. But how did God, in his Providence, watch over him, for his Preſervation from their malicious Deſigns! *Feſtus* refuſes to ſend for him to *Jeruſalem*, at their Requeſt, and would try him at *Cæſarea*, where his Enemies could prove nothing againſt him; and when, notwithſtanding this, the Governor afterwards, in Complaiſance to them, would have put this excellent and innocent Servant of Chriſt into their Power, *Paul* himſelf, under divine Direction, prevents it, by an Appeal to *Cæſar*, which made Way for his going to *Rome*, and preaching the Goſpel there, as the Lord Jeſus had foretold he ſhould. But how hard is the Caſe of Chriſtians, when they are forced to throw themſelves into the Hands of a Prince, as barbarous and blood-thirſty as *Nero*, to eſcape the Fury of falſe Pretenders to Religion! However, they, like the Apoſtle, ought to defend their Integrity, againſt unjuſt Accuſations, as well as they can: And when Dangers are otherwiſe unavoidable, how juſtifiable and prudent is it in them to take ſuch Advantages, as the Government they live under may afford for their Protection! They may expect more Equity, even from a Heathen-Judge, like *Feſtus*, than from blind and envious Zealots, like the Rulers of the *Jews*.—As no Man ought to be condemned for any Crime, till he and his Accuſers are brought Face to Face, that he may anſwer for himſelf; ſo, how mean Thoughts ſoever the Magiſtrate may have of Chriſtian-Religion, How evidently will it always be found, upon Examination, to have no Iniquity in it; nothing contrary to the Welfare, Peace and good Order of civil Society; much leſs to have any Thing in it, for which it's Preachers, or Profeſſors, can deſerve Death! The more it is ſearched into, the more it's Doctrines, and it's wiſe and faithful Advocates will be cleared from Reproach. But, O how happy would it be, if our Rulers, and great Men, were as ready to hear the Goſpel, that *their own Souls may live*, as *Agrippa*, *Bernice*, the Officers of the Army, and the principal Citizens of *Cæſarea* were, to gratify *their Curioſity* by hearing what the Apoſtle *Paul* had to ſay in Vindication of himſelf, and of the great Articles of his Faith and Miniſtry!

CHAP. XXVI.

Paul, *being permitted to ſpeak for himſelf, gives an Account before King* Agrippa *and others, that in the younger Part of his Life he was a* Phariſee, *and a furious Zealot againſt Chriſtianity*, 1—11. *Relates his Converſion and Call to the Apoſtleſhip, and his Preaching afterwards*, 12—23. Feſtus,

upon hearing it, counts him mad, who maintains the contrary in a modeſt Appeal to Agrippa, 24—26. Agrippa *is almoſt perſuaded to be a Chriſtian, and, together with* Feſtus, *pronounces* Paul *to be innocent*, 27—32.

TEXT.

1 *THEN Agrippa ſaid unto Paul, Thou art permitted to ſpeak for thyſelf. Then Paul ſtretched forth the Hand, and anſwered for himſelf,*

2 *I think myſelf happy, King Agrippa, becauſe I ſhall anſwer for myſelf this Day before thee, touching all the Things whereof I am accuſed of the Jews:*

3 *Eſpecially, becauſe I know thee to be expert in all Cuſtoms and Queſtions which are among the Jews: wherefore I beſeech thee to hear me patiently.*

4 *My Manner of Life from my Youth, which was at the firſt among mine own Nation at Jeruſalem, know all the Jews,*

5 *Which knew me from the Beginning, (if they would teſtify) that after the moſt ſtraiteſt Sect of our Religion, I lived a Phariſee.*

PARAPHRASE.

1. WHEN *Feſtus* had opened the Deſign of his bringing the Apoſtle *Paul* before King *Agrippa*, and the reſt of the Company, *Agrippa* called out to *Paul*, and ſaid, You may now have free Liberty, without Danger of being unſeaſonably interrupted, to offer what you have to ſay in your own Vindication from the Crimes, that have been laid to your Charge. Thereupon *Paul*, reaching out his Hand in a free and decent Action, to intimate that he was going to ſpeak, and deſired the ſilent Attention of the Audience, made his Apology (απελογειτο) for himſelf and his glorious Cauſe, like a Gentleman, a Scholar, and a Chriſtian-Divine, in the following reſpectful, judicious and moving Manner,

2. I eſteem it, O King *Agrippa*, a favourable Turn of Providence, and it is a great Satisfaction to me, that I am called, at this Time, to plead my Cauſe before a Prince of your great Capacity, and Advantages, for underſtanding the Truth and Force of every Particular, that I ſhall alledge to clear myſelf, and the Doctrines I preach, from the invidious Indictments, that have been preferred againſt me, by my Countrymen, the *Jews*.

3. And this I ſhall attempt with the greateſt Pleaſure, eſpecially, becauſe I am well aſſured of your Majeſty's noted Proficiency in the Knowledge of all the religious Rites, Ceremonies and Cuſtoms of the *Jews*, and Points of Controverſy among them, relating to their perpetual Obligation, and to the Coming of the Meſſiah. I therefore humbly and earneſtly intreat, that, as the Seriouſneſs and Importance of the Subject require it, you would pleaſe to hear me with Clemency, Candour and Patience, whilſt I give you a brief Account of my Principles and Behaviour, all along from my Youth up, to this very Day.

4. 5. As to the Manner of my Life and Converſation in younger Years, though I was born of *Jewiſh* Parents at *Tarſus* in *Cilicia*; yet I was early educated among the People of mine own Nation at *Jeruſalem*, where I was brought up at the Feet of *Gamaliel*, (*Chap.* xxii. 3.) a Rabbi of great Reputation for Learning and Religion. This is a Fact generally known among the *Jews* themſelves, many of which were acquainted with me from my very firſt coming thither, and all along afterwards, during my Abode there; and were they ſo juſt and fair, as to appear to my Character, they could not but bear me witneſs, that I was not only by *Profeſſion*, but in *Practice* and Behaviour, a *Phariſee*, living up, with the greateſt Sobriety and Exactneſs, to the Rules and Orders of that Sect, which is, of all others, the moſt ſtrict and accurate in religious Obſervances, eſpecially of ceremonial Rites, accord-

according to the Law and the Prophets, and the Traditions of the Elders: So that it is neither through Ignorance, Prepoſſeſſion, or Libertine-Principles, nor from any ſtrong Habits of Vice, that I have altered my Sentiments about ſome important Points of a religious Nature, whilſt I ſtill retain as great a Regard, as ever, to the fundamental Articles of the Religion, which I was brought up in.

6 *And now I ſtand and am judged for the Hope of the Promiſe made of God unto our Fathers:*

6. And even now I ſtand accuſed, and am judged, as a Criminal, by mine Adverſaries, for profeſſing and preaching, upon the ſureſt Grounds, that the great Bleſſing, which was promiſed to *Abraham*, and others of our pious Anceſtors, and was the Object of their Faith and Hope, is now confirmed, and, in Part, fulfilled, by the Coming of Jeſus Chriſt *, whoſe Reſurrection from the Dead proved him to be the only true and expected Meſſiah; (*Chap.* xiii. 32, 33) and that, as he is the Firſt-Fruits of them that ſleep in him, (1 *Cor.* xv. 20.) they who believe in his Name ſhall riſe again to everlaſting Life. (*Chap.* xxiv. 14, 15, 21.)

7 *Unto which* Promiſe *our twelve Tribes inſtantly ſerving* God *Day and Night, hope to come: for which Hopes Sake, King Agrippa, I am accuſed of the Jews.*

7. Unto the Enjoyment of this Promiſe of a bleſſed Reſurrection, religious People among the Twelve Tribes of *Iſrael* hope to arrive; in which Hope they worſhip God with perpetual and intenſe Fervour, (ἐν ἐκτενείᾳ) and with great Frequency, (*Luke* xviii. 7) every Morning and Evening, and at all proper Seaſons; (*Luke* ii. 37) and yet for the Sake of this Hope according to the Promiſe, which I entertain, and endeavour to propagate for the Good of others, I am ſo unhappy, O King *Agrippa*, as to be accuſed by the *Sadducean-Jews*, as though I were therein guilty of the moſt heinous Crime, and aſſerted the moſt monſtrous Abſurdity.

8 *Why ſhould it be thought a Thing incredible with you, that*

8. But I would humbly aſk this honourable Aſſembly, Why ſhould it be deemed unreaſonable to believe, that the great God and Creator of all, whoſe Power is infinite, ſhould

* It appears from *ver.* 8. that the Apoſtle here ſpeaks of the *Reſurrection*; and I think the Connection of *ver.* 9. with that Verſe, plainly intimates, that he meant the Reſurrection of Chriſt; for otherwiſe, what he there ſays about the Things, which he once *thought he ought to do, contrary to the Name of Jeſus*, ſeems to be brought in too abruptly. It likewiſe appears from *Chap.* xxiv. 15. that he included a Reſurrection of the Righteous to eternal Life, which was the Object of his Hope; and as the Reſurrection of Chriſt was a grand Article, which ran through the Apoſtle's Miniſtry, we can't but ſuppoſe, that he mentioned their Reſurrection, as the Fruit and Conſequence of his. When therefore he repreſents the great Benefit hoped for, as a Matter of Promiſe, he ſeems to intend, that it was either the Upſhot of all the Promiſes, or of ſome eminent and comprehenſive Promiſe made to the Fathers, ſuch as that given to *Abraham*, *Iſaac* and *Jacob*, that *God would be their God*; from whence our Lord inferred the Reſurrection of the Dead; *Matth.* xxii. 31, 32. (See the Note there) and, with Reſpect to which, God is ſaid to have *prepared them a City*, Heb. xi. 16; or the Promiſe to *Abraham*, that *in his Seed all Nations ſhould be bleſſed*, not only in this World, but alſo in that which is to come: And this Promiſe of the Meſſiah included his own Reſurrection, (*Pſal.* xvi. 10.) and the Reſurrection of others to eternal Life through him; for *they that be of Faith* could not otherwiſe *be bleſſed with faithful Abraham*, and, as *Abraham*'s Seed, *be Heirs according to the Promiſe*, as the Apoſtle ſays they are. *Gal* iii. 9, 29. Accordingly Dr *Whithy* obſerves from *Maimonides*, that it was one of the fundamental Articles of the *Jews*, that *their Meſſiah ſhould raiſe the Dead, and bring them into Paradiſe*: And as it was expreſsly foretold, *Dan.* xii. 2. that of *them that ſleep in the Duſt of the Earth, ſome ſhall awake to everlaſting Life*; ſo we are aſſured, (*Heb* xi. 35, 39.) that ſome of the antient Worthies *were tortured, not accepting Deliverance, that they might obtain a better Reſurrection*; and that *theſe all having obtained a good Report, through Faith, received not the Promiſe.*

God ſhould raiſe the Dead?

raiſe Jeſus, his only begotten Son, from the Dead, and raiſe up others to an immortal Life through him †? What! Do any of you account this to be paſt all Poſſibility, or Belief, while none of the *Jews* themſelves, except the *Sadducees*, deny a Reſurrection of the Dead?

9 *I verily thought with myſelf that I ought to do many Things contrary to the Name of Jeſus of Nazareth.*

9. I myſelf indeed, formerly, was as much prejudiced againſt the Notion of a crucified and riſen Saviour, as any one, whether *Jew* or *Gentile*, now can be; inſomuch that (to my Shame I ſpeak it) I really thought it was my Duty, and would be doing God good Service, to uſe my utmoſt Endeavours, by all Means poſſible, for ſuppreſſing the Reputation, Authority and Intereſt, Name and Doctrine of Chriſt, who was commonly called, by Way of Contempt, Jeſus of *Nazareth.*

10 *Which Thing I alſo did in Jeruſalem: and many of the Saints did I ſhut up in Priſon, having received Authority from the chief Prieſts; and when they were put to death, I gave my Voice againſt* them.

10. And this I did in the moſt publick Manner at *Jeruſalem* itſelf; yea, ſo zealous and active was I therein, that I got Abundance of the holy Diſciples of the Lord Jeſus to be committed to Jails, and laid under cloſe Confinement, for the Profeſſion they made of Faith in him, by Virtue of Warrants, which I obtained of the Chief Prieſts and Elders againſt them; (*Chap.* xxii. 5.) and when any of them were tried, condemned and executed for their Religion, I cried out aloud for what I called Juſtice, and gave my Suffrage againſt them, (κατηνεγκα ψηφον) declared my Approbation of the ſevereſt Death that could be inflicted upon them, and juſtified it in all Companies; a notorious Inſtance of which appeared at the moſt cruel Martyrdom of one *Stephen*, a Man of great Eminence among the Chriſtians. (*Chap.* vii. 58. and viii. 1.)

11 *And I puniſhed them oft in every Synagogue, and compelled* them *to blaſpheme; and being exceedingly mad againſt them, I perſecuted* them *even unto ſtrange Cities.*

11. I alſo very frequently ſearched out others of them, and brought them to every Synagogue, that lay convenient for me, where I took Care to have them well ſcourged, and expoſed to open Shame; and, by the Terrors of Perſecutions, with which I indefatigably purſued them, I, alas! forced ſome of them, againſt their Conſciences, to renounce and blaſpheme Chriſt's bleſſed Name, by which they were called; as though they thought him an Impoſtor: And, not contented with this horrible Violation of all natural and ſacred Rights nearer Home, ſo furiouſly was I enraged againſt them, even unto Madneſs itſelf, and ſo vexed at Heart, to think that, notwithſtanding all I could do, they rather gained, than loſt Ground, that I followed, and diſtreſſed them, by all poſſible Methods of Severity, even unto far diſtant Cities, without the Confines of *Judea*, where they dwelt, or were driven to ſeek Shelter from the Fury of my Oppreſſions. From all theſe well known dreadful Facts, it plainly appears, that there could not be a more determined and inveterate Enemy to Chriſtianity, than myſelf; and therefore my Converſion from

† I have taken in both the Ways, in which theſe Words (παραστον) may be rendered, according as they are read with a Point between them, or not; and it is highly probable, that the Apoſtle might obſerve an Air of Ridicule in ſome of the Company, at his mentioning the *Reſurrection.*

what

what I then was, to what, bleſſed be God, I now am, muſt in all Reaſon be ſuppoſed to be owing to ſome extraordinary Cauſe.

12 *Whereupon as I went to Damaſcus, with Authority and Commiſſion from the chief Prieſts;*

12. Now, to give you a faithful Account of this, it was in the following miraculous Manner; Whilſt I was, at a certain Time, going as far as the City of *Damaſcus* in *Syria*, to execute the cruel Commiſſion and Powers, which I had received from the Chief Prieſts, and the reſt of the *Jewiſh* Sanhedrim, to diſtreſs the Diſciples of Jeſus there,

13 *At Midday, O King, I ſaw in the Way a Light from Heaven, above the Brightneſs of the Sun, ſhining round about me, and them which journeyed with me.*

13. At Noon-Day, O King *Agrippa*, as I was travelling on the Road thither, full of Zeal and Reſolution to do my utmoſt againſt them, I was, all on a ſudden, ſurprized with a moſt illuſtrious Light, which darted down from Heaven, with irreſiſtible Evidence of it's being a divine Appearance, and which ſhone all around me, and my Fellow-Travellers, that went to aid and aſſiſt me in my perſecuting Errand; a Light vaſtly ſuperior to the brighteſt Shining of the Sun itſelf, and even obſcuring it's meridian Splendor.

14 *And when we were all fallen to the Earth, I heard a Voice ſpeaking unto me, and ſaying, in the Hebrew Tongue, Saul, Saul, why perſecuteſt thou me? It is hard for thee to kick againſt the Pricks.*

14. And when all of us were ſo ſtruck and aſtoniſhed at this tremendous dazzling Light, that we fell proſtrate to the Earth in the utmoſt Confuſion and Horror, I heard an articulate Voice from the divine Glory, calling diſtinctly to me by Name, and ſaying, with great Majeſty and Earneſtneſs, in the *Hebrew*-Language, which I perfectly underſtood, it being my Mother-Tongue, *Saul, Saul, why perſecuteſt thou me?* That is, as I afterwards underſtood it, Why are you ſo daring, fooliſh and impious, as to lay yourſelf out with ſuch indefatigable Pains, to abuſe and oppreſs my Members and my Cauſe, which I am ſo nearly intereſted in, and concerned for, that I account what is done againſt them, to be done againſt myſelf? You thereby perſecute me in them: All this is as ſenſeleſs and fruitleſs, and as injurious to yourſelf, as it would be for a Man to kick with his naked Foot againſt Briars and Thorns, or even againſt Goads and Spurs, (προς κεντρα) whereby he would only hurt and wound himſelf, without ſuppreſſing or deſtroying them.

15 *And I ſaid, Who art thou, Lord? And he ſaid, I am Jeſus whom thou perſecuteſt.*

15. I not knowing who it was, that in this earneſt and awful Manner ſpoke to me, and yet believing it to be one of the heavenly World, anſwered, with Trembling and Aſtoniſhment, Who art thou, Lord, that ſpeakeſt with ſuch terrible Rebuke? What wilt thou have me to do? (*Chap.* ix. 6.) And he immediately replied, with a Solemnity and Endearment peculiar to himſelf, which pierced me to the Heart, I am Jeſus, the only Saviour, whom you are ſo deſperately prejudiced againſt, as to perſecute me, even unto Death, in my Members, that are intimately united and dear to me, whilſt I myſelf, whom your own Countrymen crucified, am out of your Reach, and can be killed no more.

16 *But riſe, and ſtand upon thy Feet: for I have appeared*

16. But, ſaid he, with melting Condeſcenſion and Tenderneſs, to ſhame me out of my Infidelity and Cruelty, and to encourage my Hopes in his Mercy, Be no longer diſmayed; but

unto thee for this Purpoſe, to make thee a Miniſter and a Witneſs both of theſe Things which thou haſt ſeen, and of thoſe Things in the which I will appear unto thee;

but get up from your Proſtration on the Ground, and ſtand on your Legs again, as one ready to go about the better Work, that I ſhall employ you in: For I have now appeared in this miraculous and compaſſionate Manner to you, for this very End and Purpoſe †, as I ſhall ſoon more fully ſatisfy you, that I may qualify you for, and authorize you to be, one of my miniſtring Servants to bear a plain, undaunted and noble Teſtimony to the Truth, both of thoſe important Things concerning me, which you have now ſeen and heard, and of ſtill many more Diſcoveries, which I will hereafter make by further Appearances to you, till you ſhall be thoroughly acquainted with the whole Scheme of my Goſpel, which you ſhall preach to others.

17 *Delivering thee from the People, and* from *the Gentiles, unto whom now I ſend thee,*

17. And though the Dangers and Troubles, that you may be expoſed to in fulfilling your Miniſtry, will be great and many; (*Chap.* ix. 16.) yet Fear not, I will be with you, to take Care of you; I will preſerve your Life, till I have done my Work by you; reſcuing you, by my watchful and powerful Providence, out of the Hands of the *Jewiſh* People *, who will be as inveterate againſt you, as you yourſelf have heretofore been againſt my Diſciples; and out of the Hands of the moſt formidable Enemies, that you may meet with among the Heathen-Nations, to both of which Sorts of People I now (απος-ελλω) give you an apoſtolick Commiſſion, to be executed in due Seaſon, for preaching the glad Tidings of Salvation.

18 *To open their Eyes, and to turn* them

18. To open the Eyes of their Underſtandings ſeverally ‖, they both needing a divine Illumination, which ſhall at-

† By comparing *Chap.* ix. 15. with *Chap.* xxii. 14, 15, it appears that Chriſt communicated to the Apoſtle, the Subſtance of what is here mentioned, by *Ananias* under a prophetick Impulſe at *Damaſcus:* But as it is not to be ſuppoſed that every Tranſaction is fully related in ſo ſhort a Hiſtory, and we often find that, in recording Speeches ſome Particulars are left out in one Place, which are ſupplied in others, our Lord might ſay, at leaſt, ſome of theſe Things on the Road, and further confirm them afterwards by *Ananias*, and ſtill more fully explain them in the Apoſtle's Viſion in the Temple, at his ſecond Journey to *Jeruſalem*; (See the Note on *Chap.* ix. 17.) or elſe for Brevity Sake, the Apoſtle's own Hiſtorian might here relate theſe Things, as Inſtructions that he declared himſelf to have certainly received from Chriſt, without nicely diſtinguiſhing the different Manner and Time of his receiving them.

* *The People* evidently mean the *Jews*, in Diſtinction from the *Gentiles*, as they are alſo diſtinguiſhed *ver.* 23. Accordingly after *the People*, the *Syriack* Verſion and ſome Manuſcripts read, *of the Jews.* Vid *Beza.* and *Mill. in loc.*

‖ I don't ſee any Neceſſity for *confining* the Senſe of this Verſe, as Interpreters commonly do, to the Converſion of the *Gentiles:* For how ſtrongly ſoever it may be deſcriptive of them, it is plain to me, and I think is generally allowed, that our Lord's *ſending* the Apoſtle, which was ſpoken of in the foregoing Verſe, related to the *Jews*, as well as to the *Gentiles.* Why then ſhould not this Verſe, which expreſſes the End, for which Chriſt ſent him, relate to one as well as the other of that Sort of People? There ſeems to be nothing in theſe Paſſages, that may not be applied to the *Jews*, whoſe guilty, dark, and enſlaved Circumſtances, and whoſe Converſion are deſcribed in other Parts of the New Teſtament, in Terms near akin to theſe. See, among others, *Matth.* iv. 16, 17. *Luke* i. 16, 17, 74—77. *John* i. 5. and iii. 14—21. and viii. 34—45. *Acts* xv. 9. and *Rom.* ii. and iii. And when the Apoſtle comes to tell *Agrippa* in the two next Verſes, (*ver.* 19, 20.) how he complied with this Order from Chriſt himſelf, he ſpeaks of his preaching firſt to the *Jews* at *Damaſcus* and *Jeruſalem*, and through all *Judæa*, and then to the *Gentiles*, that they *ſhould repent and turn to God*, which has a plain Reference to what Jeſus here ſpoke of, as the End of his ſending him.

tend

from Darkneſs to Light, and from *the Power of Satan unto God, that they may receive Forgiveneſs of Sins, and Inheritance among them which are ſanctified by Faith that is in me.*

tend your Miniſtry, to give them a true Diſcerning of ſpiritual Things, and to turn them by a thorow Converſion, in the Senſe and Temper of their Hearts and Courſe of their Lives, from the Darkneſs of blind Superſtition and Idolatry, Ignorance and Error, Sin and Folly, to the Light of ſaving Knowledge, and to all true Holineſs; and from the Tyranny and Dominion of the Prince of Darkneſs, who rules in the Hearts of the Children of Diſobedience, to an intire Subjection and willing Obedience to God, as their chief Good and higheſt End, and to his Service, and his Way of Salvation by a Redeemer; that they may readily accept of, and obtain the free and full Remiſſion of all their Sins; and may be intitled to, fitted for, and at length made actual Partakers of, that glorious Inheritance of the Children of God, (κληρον) which by his ſovereign Diſpoſal, is divided, as the Land of *Canaan* was by Lot, among them that are renewed and made holy, as well as pardoned, through a lively and Heart-purifying Faith, with terminates upon me, as the only Saviour of loſt Sinners, whether they be *Jews* or *Gentiles.*

19 *Whereupon, O King Agrippa, I was not diſobedient unto the heavenly Viſion:*

19. This heavenly Light, and it's attending gracious Inſtructions and Orders, came with ſuch irreſiſtible Evidence, Authority and Power, to my Mind and Conſcience, O King *Agrippa*, that I could no longer maintain my former Prejudices againſt Chriſt and his Goſpel, or forbear yielding my ſelf up willingly, and without Reſerve, to the divine Call, that accompanied ſuch a ſupernatural and over-bearing Viſion.

20 *But ſhewed firſt unto them of Damaſcus, and at Jeruſalem, and throughout all the Coaſt of Judea, and* then *to the Gentiles, that they ſhould repent and turn to God, and do works meet for Repentance.*

20. But, in Obedience to it, I immediately became a ſincere Convert to the Lord Jeſus, and went and preached him, firſt of all to the *Jews* at *Damaſcus*, the very Place, to which I was going with a contrary Deſign; and, in due Time, to thoſe at *Jeruſalem*, where I had been educated, and was formerly known to be the vileſt of Perſecutors; (*Chap.* ix. 20—29.) afterwards I likewiſe travelled to various Towns and Villages through all the Country of *Judea*, that I might proclaim the glad Tidings of Salvation, and ſhew my hearty good Will to my Kinſmen after the Fleſh; And, at length, I turned to the *Gentiles*, (*Chap.* xiii. 46.) declaring to all Sorts of People, according to my Inſtructions, (*ver.* 17, 18.) that it is their indiſpenſible Duty, and higheſt Intereſt, upon the Encouragements of the Goſpel, now, after all their former Ignorance, Errors and evil Ways (μετανοειν) to change their Minds, to take Conviction of their Guilt and Danger, and to embrace the Truths of divine Revelation, as I myſelf had done, through Grace; and with Grief for, and hatred of all their Iniquities, to turn from them to God, through a crucified and riſen Saviour; (*ver.* 23.) and in Conſequence of this, as alſo in Teſtimony of their Sincerity therein, to abound in ſuch good Works, as are ſuitable to, and becoming believing Penitents.

21. It

21 *For theſe Cauſes the Jews caught me in the Temple, and went about to kill* me.

21. It was only for preaching theſe benevolent, holy and heavenly Doctrines, of the Truth of which I was ſo remarkably convinced, and for the publiſhing of which I was ſo immediately authorized from Heaven, that the Unbelieving *Jews*, through their deſperate Enmity againſt Jeſus Chriſt himſelf, and againſt his pure Goſpel, ſeized me in the Temple at *Jeruſalem*, and were going (διαχειρισασθαι) to put me to Death, in a tumultuous Manner, with their own Hands. (*Chap.* xxi. 30, 31.)

22 *Having therefore obtained help of God, I continue unto this Day, witneſſing both to ſmall and great, ſaying, none other Things then thoſe which the Prophets and Moſes did ſay ſhould come:*

22. Having therefore, according to my great Lord and Maſter's Promiſe, (*ver.* 17.) found wonderful Protection at that perillous Juncture, through the ſuper-intending Care and good Providence of God, by Means of the chief Captain's timely interpoſing for my Safety; (*Chap.* xxi. 31, 32.) and having by his extraordinary inward Aids and Aſſiſtances, and outward Appearances on my Behalf, been encouraged and ſupported under, and carried through many other Dangers and Difficulties, I am preſerved alive, and (εστηκα) have ſtood my ground to this very Day, and ſtill go on bearing my Teſtimony for Chriſt on all Occaſions; which I do, without Fear or Shame, to leſſer or greater Sinners, Poor and Rich, to the Populace, and to Perſons of high Rank and Dignity, like thoſe of this honourable Aſſembly, in Hope that God will bleſs it to ſome of them: And, though the *Jews* are exaſperated againſt me for this, I herein declare nothing, in Effect, but that the divine Predictions are now actually fulfilled in Jeſus, which were delivered many Ages ago by the holy Prophets, and even by the Types and Figures, and prophetick Hints *, contained in the Law of *Moſes* himſelf.

23 *That Chriſt ſhould ſuffer*, and *that he ſhould be the firſt that ſhould riſe from the Dead, and ſhould ſhew light unto the People, and to the Gentiles.*

23. The Predictions that I mean, and my Countrymen are well acquainted with, are of the following Purport, Namely, that the promiſed Meſſiah, ſpoken of by the Prophet *Daniel*, (*Chap.* ix. 26) ſhould ſuffer many Tribulations, and be cut off by Death, not for himſelf, but for the Tranſgreſſions of his People; (*Iſa.* liii. 8.) and that he ſhould be the *Firſt*, that would riſe from the Dead, never to die any more; (*Pſal.* xvi. 10, 11. compared with *Acts* xiii. 35—37.) and ſo would be the Head, Pattern and Author of the Reſurrection of others to eternal Life, in which Reſpect he would be the *Firſt-Born*, or *Firſt-begotten from the Dead*, and *the Firſt-Fruits of them that ſleep in him*;

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* Since there is no expreſs and literal Teſtimony in the *Law* to the Death and Reſurrection of Chriſt; there is no Doubt, ſays *Calvin* on the Place, but that this Doctrine was delivered by Tradition from the Fathers, from whence the *Jews* learnt that all the *Figures* referred to Chriſt. From this Hint I would obſerve, that the *ſlain Sacrifice* and the *ſcape Goat*, on the great Day of Atonement. *Lev.* xvi. 5, &c. and the *living Bird, which was dipt in the Blood of the Bird that was killed*, in the cleanſing of Lepers, *Lev* xiv. 6. might be looked upon as *Types* or *Figures* of the *Death* and *Reſurrection* of Chriſt: And *the gathering of the People*, (עמים) *viz* of *Jews* and *Gentiles*, to the great *Shilo*, was a plain Prophecy of the *Calling of the Gentiles*, as well as *Jews*; (*Gen.* xlix. 10.) and ſo it is underſtood by the *Chaldee Paraphraſts*, and the *Jeruſalem* Targum. See *Ainſworth* on thoſe Places.

(*Rev.*

(*Rev.* i. 5. *Col.* i. 18. and 1 *Cor.* xv. 20.) and that he, by his Word and Spirit, ſhould bring the Light of Salvation to the People of *Iſrael*, and to Sinners of the *Gentiles*. (*Iſa.* xlii. 6, 7. and xlix. 6.)

24 *And as he thus ſpake for himſelf, Feſtus ſaid with a loud Voice, Paul, thou art beſide thyſelf: Much Learning doth make thee mad.*

24. While the Apoſtle was going on in this moſt delightful Part of his Apology for himſelf, and for theſe concerning Truths, *Feſtus*, the *Roman*-Governor, who was an utter Stranger to all ſuch Sort of Doctrines, was ſurprized at them; and calling out aloud, to put a Stop to him, ſaid, with an Air of Contempt and Diſdain, as though his Priſoner were to be pitied, rather than either believed, or blamed, or further heard, Alas! *Paul*, What ſtrange unintelligible Stuff is this, which you deliver with ſo much Earneſtneſs and Warmth! You are certainly mad, to talk at ſuch a wild Rate as you do; I have heard indeed that you are a Man of Letters; (*Chap.* xxii. 3.) and now I ſee how converſant you have been in the *Jewiſh* Learning, (*ver.* 22, 23) it ſeems to me, that your hard Study, and Multiplicity of confuſed, curious and indigeſted Ideas of Things above your Reach, have quite turned your Brain.

25 *But he ſaid, I am not mad, moſt noble Feſtus, but ſpeak forth the Words of Truth and Soberneſs.*

25. But *Paul*, inſtead of being ruffled and provoked at ſuch ſcornful Treatment, in the Preſence of ſo many Perſons of Diſtinction, replied, with admirable Meekneſs and Compoſure, Decency and Reſpect, No, moſt noble *Feſtus*, I am, bleſſed be God, far from being delirious or crackbrained; but the Words, that I ſpeak, contain ſolid and important Truths, founded upon the juſteſt Evidence, and real Matters of Fact; and what I ſay about them, don't proceed from a diſturbed Imagination, but from a ſedate and rational Mind, in full Poſſeſſion of itſelf, and under divine Conduct, and is every Way worthy to be entertained by the wiſeſt and beſt of Men.

26 *For the King knoweth of theſe Things, before whom alſo I ſpeak freely: For I am perſwaded that none of theſe Things are hidden from him; for this Thing was not done in a Corner.*

26. For though your Excellency may be a Stranger to theſe Things, for want of proper Opportunities of being let into them; yet the King, in whoſe Royal Preſence I ſtand, and who has been long acquainted with the *Jewiſh* Writings, and with the religious State of Affairs in *Judea*, (*ver.* 3.) knows that the Things I have been mentioning, are no Whims or Fancies of my own; and therefore I ſpeak of them with the greater Freedom and Confidence before him: For I am well ſatisfied that none of the Facts, which I have inſiſted on, ſuch as the Death and Reſurrection of Jeſus Chriſt, and even my own Converſion, are new Things to him; he can't but have often heard of them: For they were not ſecret Tranſactions, nor have they been huſhed up or concealed; but they were publickly performed, and have been divulged in numberleſs Places, and atteſted by many faithful Servants and Diſciples of the Lord Jeſus, in Proof and Confirmation of this main Point, that he is the true Meſſiah.

27 *King Agrippa, believeſt thou the Prophets? I know that thou believeſt.*

27. Then the Apoſtle, turning to *Agrippa*, addreſſed him in a cloſe and touching Manner, ſaying, King *Agrippa*, permit me, under Favour, to appeal to your Judgment and Conſcience, and humbly to propoſe this plain Queſtion, Do you, who have been brought up in the *Jewiſh* Religion, believe the Predictions, recorded in the inſpired Writings of *Moſes* and other Prophets, relating to the Meſſiah? But pardon me that I put ſuch a Queſtion, as though I ſuſpected the contrary; I am perſwaded from your known Profeſſion and Character, that you do, and can't but aſſent to them. I beſeech you then to compare them impartially with what has been done and ſuffered by our Jeſus; and ſee if they be not evidently and punctually fulfilled in him.

28 *Then Agrippa ſaid unto Paul, Almoſt thou perſwadeſt me to be a Chriſtian.*

28. *Agrippa* was ſo ſenſibly impreſſed with this genteel, and yet ſerious and ſolemn Appeal to him, that, in Anſwer to *Paul*, he ſaid, I am, I confeſs, ſo far from thinking you mad, that on the contrary there ſeems to be ſo much Force of *Scripture* and *Reaſon*, and ſo much Likelihood, at leaſt, of Truth, in what you have offered, that you have almoſt made a Convert of me; and were it ſuitable to my Dignity, and the Religion I have been brought up in, I could ſcarce help reſolving to renounce *Judaiſm*, and embrace *Chriſtianity*.

29 *And Paul ſaid, I would to God, that not only thou, but alſo all that hear me this Day, were both almoſt, and altogether ſuch as I am, except theſe Bonds.*

29. Then *Paul* replied, with inimitable Beauty, Tenderneſs and Endearment, in which the *Gentleman* and the *Chriſtian* equally ſhone, I am ſo thoroughly convinced of the Truth, Neceſſity and Excellence of the Doctrines I preach, concerning a crucified and riſen Saviour; I have ſuch happy Experience of the preſent Supports and unutterable Joys, that are to be found in him and in his Ways, and am ſo fully aſſured of the eternal Felicity, that will be the final Inheritance of all his true Diſciples; and my Heart glows with ſuch a compaſſionate, and, permit me to ſay, generous Concern for the Happineſs of my Fellow-Creatures, who muſt be ſaved, or loſt for ever, that 'tis my earneſt Deſire and Prayer to God, that, by his Grace, not only your *Majeſty*, but alſo his *Excellency*, the Governor, and *every one* of this auguſt Aſſembly may be, and O that they already were, not only almoſt, which will do them no Good, if it ſtops there, but (εν παλλω) abundantly, yea, intirely and without Reſerve, in the ſame State and Condition with myſelf, as a *Chriſtian*; excepting the Sufferings in Bonds, which I now undergo, though chearfully, for the Sake of Chriſt! May all of you be, what I am, in ſpiritual, holy and heavenly Diſpoſitions and Privileges, Comforts and Bleſſings; and none of you ever be ſubjected to the Reproaches and Tribulations, and this Chain, which I, without any juſt Cauſe, am loaded with!

30 *And when he had thus ſpoken, the King roſe up, and the*

30. And when he had ſaid theſe moving Things, and willingly would have proceeded further in his Diſcourſe, *Agrippa*, (like *Felix*, *Chap.* xxiv. 25.) growing uneaſy in his Conſcience.

Governor and Bernice and they that ſat with with them.

Conſcience, got up on a ſudden; as not caring to hear any more, leſt it ſhould come ſtill cloſer to him, than he would know how to bear; and, upon his Motion to be gone, *Feſtus* the Governor, and *Bernice* the King's Siſter, and all the Aſſembly roſe and diſperſed.

31 *And when they were gone aſide, they talked between themſelves, ſaying, This Man doth nothing worthy of Death, or of Bonds.*

31. And (αναχωρησαντες) as they were going away from the Court, and afterwards while they retired, they talked one to another about both the Matter and Manner of *Paul*'s Defence of himſelf, and of the Doctrine he preached; and, upon the whole, it carried ſuch Conviction along with it, that they agreed in ſaying, This wonderful Man, notwithſtanding all the Clamour that has been raiſed againſt him, has certainly been guilty of no Crime, that deſerves Death, or ſo much as Confinement or Bonds.

32 *Then ſaid Agrippa unto Feſtus, This Man might have been ſet at Liberty, if he had not appealed unto Cæſar.*

32. And (δε) particularly King *Agrippa*, who well underſtood both the *Roman* and *Jewiſh* Laws, ſaid to *Feſtus* (who ſeemed to be of the ſame Mind) I really am of Opinion that this Man might, and in Juſtice ought to have been diſcharged, had he not appealed to *Nero* our Emperor; there is no Law of God, or of the Government, to forbid it *; but now to *Cæſar* he muſt go †. And ſo this great and good Man had a Teſtimony in the Conſciences of thoſe, who were no Friends to Chriſtian-Religion, that he was innocent, and that there was nothing in his Doctrine, for which any one ought to ſuffer, merely on Account of his profeſſing and preaching it.

RECOLLECTIONS.

Behold, in the great Apoſtle, what a Conſiſtency and Harmony there is between Chriſtianity and good Manners, and what an amiable Luſtre they caſt, one on the other, eſpecially when we are called to a Defence of the Goſpel! And how great muſt our Satisfaction be, if the worſt Crime, our Enemies can lay to our Charge, is an avowed Dependence on God's Promiſes and Performances, relating to the Reſurrection of Chriſt, and of Believers to eternal Life through him! Why ſhould theſe Things be thought impoſſible, or unlikely for the great and bleſſed God to do? And yet how many blind Bigots, worſe than the Heathens themſelves, are ſo incenſed againſt the Profeſſors of Chriſt, as to think them deſerving of Impriſonment and Death, only for holding Articles of Faith, as plain and important as theſe! And how vile muſt their Temper be, when nothing gratifies them

* There was at preſent no Law of the Empire, that could affect *Paul*: For *Claudius*'s Edict, *Chap.* xviii. 2. which baniſhed the *Jews* (and perhaps included the Chriſtians) from *Rome*, died with him; and *Nero* did not begin to perſecute the Chriſtians, till the tenth Year of his Reign, which was at leaſt four, ſome ſay double that Number of Years, after this Time; and therefore it was high Prudence in *Paul* to appeal to *Cæſar*, that he might be judged by the Imperial Laws, rather than be delivered up to the *Jews*, as in *Chap.* xxv. 10, 11. See Dr *Hammond* on the Place.

† It is generally agreed that, by the *Roman*-Law, no Judge of an inferior Court could diſcharge, any more than condemn a Priſoner, after an Appeal to *Cæſar*, in Caſe the Proſecutors joined Iſſue upon the Appeal, and conſented to it. But ſome are of Opinion, that unleſs the Proſecutors did ſo, the Appeal was not abſolutely binding; and that therefore *Agrippa* and *Feſtus* being unwilling to diſoblige the *Jews*, by ſetting *Paul* at Liberty, made this ſerve for an Excuſe of their continuing him in Cuſtody, when they themſelves knew, that they might have juſtified the diſcharging him. See Mr. *Henry* on the Place.

more, than forcing his profeſſed Diſciples, contrary to their own Conſciences, to blaſpheme his glorious Name! But behold what a wonderful Change the Grace of God makes upon thoſe, that were under the Power of the ſtrongeſt Prejudices to Chriſt before, and might be juſtly deemed Perſecutors of *him*, as all their Enmity to his Members and Cauſe was for his Sake! He can reach and turn their Hearts, who were bringing the keeneſt Deſtruction upon themſelves by their impotent Oppoſition to him; and having raiſed them up, as Monuments of diſtinguiſhing Mercy, can make them the moſt uſeful and eminent Preachers of his Goſpel, and give them a noble, yet modeſt and decent Courage, to maintain it before the greateſt Men upon Earth: And how much ſoever their former Acquaintance may be enraged againſt them for all this, Chriſt will take them under his Care and Protection, and will make their Miniſtrations ſucceſsful for turning Sinners of all Nations, Degrees and Characters, from Darkneſs to Light, and from the Power of Satan to God; and for bringing them to that Faith, Repentance and Holineſs here, which ſhall certainly iſſue in an eternal Inheritance among the Saints hereafter. The Sum of the Goſpel, which correſponds to the Predictions of *Moſes* and the Prophets, and by means of which Believers are brought to all this Happineſs, lies in the Doctrines of a crucified and riſen Saviour, whoſe Light and Grace make them effectual to Salvation: And though ſome, like *Feſtus*, may think the preaching of them to be talking like Madmen; yet they are, in Reality, the Words of the greateſt Truth and Sobernes; and it would be ſtrange indeed, if any ſhould deny this, that know and own the Scriptures of the Old Teſtament, and the plaineſt Facts of the New. But alas! How many are there that, like King *Agrippa*, aſſent to the Doctrines of divine Revelation, have ſome Convictions of their Excellence, and Concern about ſharing in their Bleſſings; and yet never get any farther, than to be almoſt Chriſtians! O happy for them, were they altogether ſo! Who, that has any Compaſſion for Mankind, would not wiſh, and beg of God, that, were it his Will, all, who hear of Chriſt, might be thoroughly brought over to him, and partake of every Thing, that belongs to Perſons of the Chriſtian-Character, except the Perſecutions, which many of them endure for his Sake? But even while they ſuffer theſe, they have enough in him to ſupport them; and all diſintereſted Perſons muſt allow, that there is nothing in Chriſtian-Religion, for which they ought to be deprived of their Liberty, much leſs of their Lives.

CHAP. XXVII.

Paul *embarkes and ſets ſail, as a Priſoner, for* Rome, *which may be called his* fourth *apoſtolick Journey, though under Confinement*, 1—8. *He foretells great Dangers in the Voyage, but the Company don't believe him*, 9—11. *They meet with a threatening Storm, which reduces them to the utmoſt Extremity*, 12—20. Paul *nevertheleſs aſſures them from God, that none of their Lives ſhould be loſt*, 21—26. *They ſuffer a terrible Shipwreck, but at length they all land with Safety, though with great Difficulty, on a certain Iſland*, 27—44.

TEXT.

1 *AND when it was determined that we ſhould ſail into Italy, they delivered Paul and certain other Priſoners unto one named*

PARAPHRASE.

1. FESTUS having reſolved, in Conſequence of *Paul*'s Appeal to *Cæſar*, and of *Agrippa*'s Advice upon it, (*Chap.* xxvi. 32.) that he ſhould be ſent to *Nero* at his Imperial Seat in *Italy*, it was ordered by Providence, for wiſe and holy Purpoſes; and was concluded by *Feſtus*, for the Convenience of the ſhorteſt and leaſt expenſive Paſſage, that the Apoſtle and thoſe of us, who were his Companions, and

Julius, a Centurion of Auguſtus Band.

and deſirous to ſtick by him to the laſt, ſhould go to *Rome* by Sea: Accordingly they that had him in Cuſtody, during his Confinement at *Cæſarea*, delivered up their Charge, and committed *Paul*, together with other Priſoners, who were likewiſe, for diverſe Cauſes, to appear at *Cæſar*'s Tribunal, to the Care of one *Julius*, a *Roman*-Captain of an hundred Soldiers, belonging to a Body of Troops, that went by the Name of *Auguſtus*'s Legion.

2 *And entring into a Ship of Adramyttium, we lanched, meaning to ſail by the Coaſts of Aſia, one Ariſtarchus a Macedonian of Theſſalonica, being with us.*

2. And, embarking in a Veſſel, which came from *Adramyttium*, a Sea-Port of *Myſia*, in the *Leſſer Aſia*, we thruſt out, and ſet Sail, deſigning to coaſt along the Shore of the *Leſſer Aſia*, there being with us, in the Ship *, another Chriſtian-Friend and Brother, namely, the memorable *Ariſtarchus* of *Theſſalonica*, the Metropolis of *Macedonia*, who was the Apoſtle's Companion in many of his Travels and Sufferings. (*Chap.* xix. 29. and xx. 4.)

3 *And the next* Day *we touched at Sidon. And Julius courteouſly intreated Paul, and gave* him *Liberty to go unto his Friends to refreſh himſelf.*

3. The next Day, after we went aboard, we arrived at *Sidon*, a noted City of *Phœnicia*, where, the Ship making a ſhort Stay, God gave *Paul* ſuch Favour in the Eyes of *Julius* the Centurion, that he uſed him with great Humanity, more like a Friend than a Priſoner, and had ſuch Confidence in his Faithfulneſs and Honour, as to allow him free Liberty of going to viſit ſome of his Chriſtian-Brethren there, that he might have the Pleaſure of their Company, and the Benefit of their Care, (επιμελειας τυχειν) in ſupplying him with good Proviſions for his preſent Refreſhment, and the Remainder of his Voyage.

4 *And when we had lanched from thence, we ſailed under Cyprus, becauſe the Winds were contrary.*

4. And when we put off from thence, inſtead of ſailing ſtrait forward from Eaſt to Weſt, and ſo leaving *Cyprus* on the Right-Hand, we were obliged to coaſt round the Northern Side of that Iſland, between that and the Continent; becauſe the Winds lay ſo full in our Teeth, that we could not ſteer a direct Courſe.

5 *And when we had ſailed over the Sea of Cilicia and Pamphylia, we came to Myra* a City *of Lycia.*

5. But afterwards ſailing along, near the *Cilician* and *Pamphylian* Shores, over the Sea, which takes it's Name from thoſe Countries of the *Leſſer Aſia*, we ſafely arrived at *Myra*, the Metropolis of the Province of *Lycia*, and the Port to which the Veſſel was bound.

6 *And there the Centurion found a Ship of Alexandria ſailing into Italy; and he put us therein.*

6. And there the *Roman*-Officer meeting with a Ship, that came from the famous *Alexandria* in *Egypt*, and was bound for *Italy*, with a Lading of Wheat and other Merchandize, (*ver.* 18, 38.) he, contracting with the Maſter for our Paſſage, ordered us to quit the other Veſſel, and go on board this.

* The laſt we heard of the Hiſtorian *Luke*, and of *Ariſtarchus*, was when *Paul* went to *Jeruſalem*, and was ſeized in the Temple. (*Chap.* xxi.) That *Ariſtarchus* went with him thither, muſt be ſuppoſed, becauſe he was one of the Meſſengers of the Church at *Theſſalonica*, to accompany him in carrying their charitable Contributions to the poor Chriſtians there: *Chap.* xx. 4. And that *Luke* travelled with him thither, appears from his ſpeaking of himſelf, as one of *Paul*'s Company, when he arrived at *Jeruſalem*, Chap. xxi. 17. (See the Note on *Chap.* xx. 5.). And as we now find both theſe Perſons with *Paul*, at his going a Ship-board, it is reaſonable to conclude, that they either went with him, or ſoon followed him, from *Jeruſalem* to *Cæſarea*, and, probably, attended him all the Time of his Confinement there.

7. Then

7 *And when we had ſailed ſlowly many Days, and ſcarce were come over againſt Cnidus, the Wind not ſuffering us, we ſailed under Crete, over againſt Salmone.*

7. Then (δε) putting to Sea again, we for ſome Time made but little Way for Want of a favourable Gale; ſo that, after ſeveral Days, we had ſcarce got forward Fifty Leagues, not quite ſo far as over againſt *Cnidus*, a Cape and City of the Peninſula of *Caria*; and the Wind being ſo much againſt us, that we could not keep on a direct Courſe, as was intended, to leave *Crete* on the Left Hand, we were forced to ſail under that Iſland on the other Side, over againſt it's Eaſtern Cape, which goes by the Name of the Promontory of *Salmone*.

8 *And hardly paſſing it, came unto a Place which is called, The fair Havens, nigh whereunto was the City* of *Laſea.*

8. And after we had, with great Difficulty, got about that Point, we ſoon reached a Port, that lay a few Leagues farther in that Part of the Iſland, and goes by the Name of the *Fair Havens* *, and is, indeed, according to it's Name, a beautiful Port for Situation and Proſpect, not far from the City of *Laſea*.

9 *Now when much Time was ſpent, and when ſailing was now dangerous, becauſe the Faſt was now already paſt, Paul admoniſhed* them,

9. 10. Now when a good deal of Time had been waſted in proceeding only thus far, and Sailing grew extremely dangerous, by Means of the long and dark Nights, and the tempeſtuous Seaſon of the Year, that were coming on; for Autumn was by this Time pretty far advanced, the annual Faſt of the *Jews* † on the great Day of Atonement, which was the Tenth Day of the Seventh Month, (*Lev.* xxiii. 27, 28.) being already paſt, *Paul* was ſtrongly impreſſed with an Apprehenſion of the bad Conſequence of venturing out to Sea again, at ſuch a perilous Seaſon: And therefore, though he all along truſted in the Lord to carry him ſafe to *Rome*, according to his Promiſe; (*Chap.* xxiii. 11.) yet, that he might not neglect any Means of Preſervation, nor preſumptuouſly tempt God by unneceſſarily expoſing himſelf and others to apparent Hazards, he earneſtly entreated the chief Perſons among them to take heed what they did, ſaying to them, with a prophetick Spirit, Gentlemen, I clearly foreſee that, if ye reſolve to purſue this Voyage at ſo incommodious and ſtormy a Seaſon, it will be attended with ſuch Injury, (υβρεως) as will turn to your own Shame, and make you dearly repent your Folly and Raſhneſs, and with Abundance of Loſs by a terrible Shipwreck, (πολλης ζημιας) not only of the Cargo and Veſſel, but likewiſe, unleſs God wonderfully interpoſe to prevent it, (*ver.* 23, 24.) of our own Lives, who are to ſail in her.

10 *And ſaid unto them, Sirs, I perceive that this Voyage will be with Hurt and much Damage, not only of the Lading and Ship, but alſo of our Lives.*

11 *Nevertheleſs, the Centurion believed the Maſter and the Owner of the Ship, more than thoſe Things which were ſpoken by Paul.*

11. Nevertheleſs, the Centurion, ſuppoſing that *Paul*, though an honeſt good Man, underſtood little of Sailing; and having a better Opinion of the Judgment of the Commander of the Veſſel, and of it's Owner, in Affairs of that Nature, which peculiarly belonged to their Province, who perſuaded him that they might go with all Safety, he gave

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* *The Fair Havens* ſtill retains that Name in the Iſland of *Crete*, which is now called *Candia*, in the *Mediterranean* Sea.

† *The Faſt*, by Way of Eminence, (την νηστειαν) ſeems plainly to mean the ſolemn Faſt on the great Day of Atonement; and as that fell on the Tenth Day of the Seventh Month, or of the Month *Tiſri*, which anſwered partly to our *September*, and partly to our *October*, it was about *Michaelmas*.

Credit

Credit to them, rather than to the Admonition that *Paul* had given them.

12 *And becauſe the Haven was not commodious to winter in, the more Part adviſed to depart thence alſo, if by any Means, they might attain to Phenice,* and there *to winter; which is an Haven of Crete, and lieth toward the South-Weſt, and North-Weſt.*

12. And the *Fair Havens*, though pleaſant for Situation, being a very inconvenient Winter-Harbour, becauſe it lay open to the North-Eaſtern Seas and Storms, the Majority of the Ship's Company agreed, while ſome of them were otherwiſe minded, that it would be beſt to ſet Sail from thence, and try whether they might not make ſhift to reach, at leaſt, as far as *Phœnice*, and take up their Winter-Station there, which is another Port at the Weſtern End of *Crete*, and lay between two Necks of Land, one of which ran out toward the South-Weſt, and the other toward the North-Weſt Points of the Heavens; and ſo, being well defended againſt the moſt dangerous Winds, Ships might ride there with greater Safety.

13 *And when the South-Wind blew ſoftly, ſuppoſing that they had obtained* their *Purpoſe, looſing* thence *they ſailed cloſe by Crete.*

13. And God, in his Providence, ſuffering them to follow this Counſel, that he might make his Power known in carrying them through the greateſt Dangers, and might take an Opportunity of honouring and diſtinguiſhing his Servant *Paul*, by remarkable Tokens of his Favour; as ſoon as the South-Wind blew with a gentle Gale, they flattering themſelves that, by the Help of this, they ſhould gain their Point, weighed Anchor, and coaſted along the Shore of that Iſland, as near as they could.

14 *But not long after there aroſe againſt it a tempeſtuous Wind, called Euroclydon.*

14. But, to their great Diſappointment, the Wind ſoon chopped about, and a terrible Tempeſt, like a Hurricane, (ανεμος τυφωνικος) aroſe, and beat upon them, which is called *Euroclydon* *, and may ſignify a Wind, that riſes ſuddenly from the Eaſt, and puts the Sea into a great Commotion, or *Euro-Aquilo*, which ſignifies a North-Eaſt Wind.

15 *And when the Ship was caught, and could not bear up into the Wind, we let* her *drive.*

15. And when the Veſſel was whirled and toſſed about, (συναρπασθεντος) and almoſt ſwallowed up in the ſurging Waves, and we were not able to ſteer a regular Courſe, or to face and make Head againſt the impetuous Storm, we were almoſt at our Wits Ends, and, ſtaggering about like drunken Men, (*Pſal.* cvii. 27.) e'en committed the Ship to the Mercy of the Winds and Waves, and let her drive at Random, wherever they might force her, in Hope that, poſſibly, God might, ſome Way or other, appear for our Preſervation.

16 *And running under a certain Iſland, which is called Clauda, we had much Work to come by the Boat:*

16. And while we were hurried along, and driven under the Shore of a ſmall Iſland, called *Clauda*, a few Leagues diſtant from the South-Weſtern Part of *Crete*, it was with the utmoſt Difficulty, that we hauled up the Ship's Boat, and became Maſters of it for ſuch Uſes, as Occaſion might require in our greateſt Extremity.

17 *Which when they had taken up, they u-*

17. The Mariners having taken up, and ſecured the Boat, ſet themſelves, in the beſt Manner they could, to ſtrengthen

* Dr *Mills* tells us, that the *Alexandrian*, *Vulgate* and *Æthiopick*, for Ευροκλυδων read Ευρακυλων. And as that ſignifies the *North-Eaſt*, which would drive the Ship out to Sea, *Grotius*, *Bochart*, *Hammond*, and ſeveral other learned Men, think, that this is the Wind here expreſſed by the *Latin* Word turned into *Greek*.

and

ſed Helps, undergirding the Ship; and fearing leſt they ſhould fall into the Quick-ſands, ſtrake Sail, and ſo were driven.

and preſerve the Ship itſelf, by conveying large R[illegible] under the Bottom, and girding it all round about, as [illegible]t as poſſible, to hold it's Sides together, and prevent it's ſplitting and ſhattering to Pieces: And when they found that the Ship worked toward the *African* Shore, and were afraid leſt ſhe ſhould ſtrike upon the noted Quickſands, which lay on that Coaſt, they dropped their Sails, and ſo let her drive juſt as Providence, which rules the Winds and the Waves, ſhould carry her.

18 *And we being exceedingly toſſed with a Tempeſt, the next* Day *they lightened the Ship;*

18. And we being ſtill diſmally toſſed about by the furious Winter-Storms, (χειμαζομένων ημων) now lifted up on the ſwelling Waves toward the Heavens, and anon ſunk down again to the Depths, (*Pſal.* cvii. 26.) the Mariners, on the Morrow, caſt ſome bulky Parts of the Cargo over-board, to lighten the Veſſel, that it might be the better fitted to riſe and fall with the foaming Billows, and outlive the Storm. So dear were their Lives to them above all the Treaſures of this World!

19 *And the third* Day *we caſt out with our own Hands the Tackling of the Ship.*

19. And on the next Day after that, the Danger ſo ſenſibly encreaſed, that all Hands were aloft; and thoſe of us, that were only Paſſengers, joined with the Seamen to throw over-board, even as much of the Utenſils and Furniture of the Ship itſelf, as could be any Way ſpared, or was apprehended to be uſeleſs to us in our forlorn Condition.

20 *And when neither Sun nor Stars in many Days appeared, and no ſmall Tempeſt lay on* us, *all Hope that we ſhould be ſaved, was then taken away.*

20. And when the Air grew ſo exceeding thick and dark, that we could neither ſee the Body of the Sun by Day, nor the Stars by Night, for the Space of ſeveral natural Days together, conſiſting of Four-and-twenty Hours each; and when, at the ſame Time, boiſterous Weather, which made the Sea roar, and the Waves ſwell, ſtill continued to diſtreſs us, we were reduced to the very Brink of Deſpair, and had no Manner of Hope that, without a Miracle, any of us could eſcape being caſt away, and periſhing in the mighty Waters.

21 *But after long Abſtinence, Paul ſtood forth in the midſt of them, and ſaid, Sirs, ye ſhould have hearkened unto me, and not have looſed from Crete, and to have gained this Harm and Loſs.*

21. But after we had abſtained, for a great while, from our ordinary and regular Meals, ſome having no Heart to eat, through the Terror of their Minds; and others of us being moved, by a religious Fear of God, to humble ourſelves with Faſting before him, in hourly Expectation of Death; *Paul* ſtood up amongſt us with great Compoſure of Spirit; and, though a Priſoner, ſpoke with the Authority and Compaſſion of an Apoſtle of Chriſt, firſt in a Way of gentle Rebuke, and then of ſeaſonable Conſolation, ſaying particularly to them, that were ſo eager for proſecuting the Voyage, (*ver.* 11, 12.) Sirs, It would have been your Prudence and Intereſt, as well as Duty, to have complied with the ſolemn Admonition, which I gave you at the *Fair Havens*, about the Danger of venturing out from thence to Sea at this ſtormy Seaſon; (*ver.* 8, 9, 10.) and ye ought not to have left that Port in *Crete* to expoſe yourſelves to all this Miſchief and Damage, (την υβριν ταυτην και την ζημιαν) which I ſuppoſe ye are now aſhamed of, as ſeeing, to your Coſt, how ye have brought it upon

upon your own Heads; and how all your Skill in Navigation, and Hopes of gaining Time and Profit, by puſhing forwards, have been miſerably confounded.

22 *And now I exhort you to be of good Cheer: for there ſhall be no Loſs of* any Man's *Life among you, but of the Ship.*

22. However, I would not aggravate your Sorrows, nor entertain the leaſt Reſentment for the Contempt, which ye then put upon my Advice. No, I rejoice that, amidſt all theſe Terrors, I am able to ſpeak a Word of Comfort to you; I therefore now beſeech you to be of good Heart, and not deſpair of Safety by the Mercy of God, notwithſtanding all your former Folly, and preſent Danger: For I can certainly aſſure you, that not the Life of any one of you all ſhall be loſt; only the Ship itſelf will be caſt away. I ſpeak not this from any private Gueſs, or Judgment of my own, but by ſpecial and undoubted Intimation from the great God himſelf, whoſe Kingdom rules over all.

23 *For there ſtood by me this Night the Angel of God, whoſe I am, and whom I ſerve,*

23. For, this very Night laſt paſt, that God, whoſe I am, in common with all others by Creation and Preſervation, and, in a Way of more peculiar Property, by his ſpecial Choice and Redemption, by Covenant-Relation, and by his ſubduing my Heart to himſelf, and my own Conſent to be his; whoſe Apoſtle alſo I am, and whom, by his Grace, I cheerfully make it the great Buſineſs of my Life to ſerve, in preaching his Goſpel, and in all Manner of holy Converſation and Godlineſs: This my God, I ſay, ſent his Angel, a glorious Inhabitant of the heavenly World, who appeared to me in a Viſion, as plainly as if he had been a Man ſtanding by me:

24 *Saying, Fear not, Paul; thou muſt be brought before Ceſar: and lo, God hath given thee all them that ſail with thee.*

24. And he ſpoke to me by Name, ſaying, *Paul*, Notwithſtanding all the threatning and formidable Perils that now encompaſs you, Be not diſmayed, as though the Lord Jeſus had forſaken you, and would not ariſe to help and ſave you: For, as he told you, when in a former Viſion he himſelf appeared to you, (*Chap.* xxiii. 11.) you muſt, and ſhall be ſafely conducted to the *Roman*-Emperor, to whom you are now going, that you may preach his Goſpel at *Rome*: And, inſtead of the Ship's Crew being in Danger of loſing their Lives for your Sake, as the Mariners were of old for the Sake of a former Prophet, who was flying away from the Preſence of the Lord, (*Jon.* i. 10—12.) Obſerve what I now furthermore tell you, God, in his great Condeſcenſion and Kindneſs, has for your Sake, and according to the Deſire of your Heart, given every one of them their Lives, that are ſailing in the Ship with you; ſo that none of them ſhall be loſt.

25 *Wherefore Sirs, be of good Cheer: for I believe God, that it ſhall be even as it was told me.*

25. I therefore beg, Sirs, that none of you would give Way to Diſcouragement: For I have an entire Truſt and Confidence in God, according to his Promiſe; and ſo great has been my Experience of his Power, Goodneſs and Faithfulneſs to his Word, that I firmly believe the Event will perfectly anſwer what this heavenly Meſſenger has told me from him.

26 *Howbeit we muſt be caſt upon a certain Iſland.*

26. Nevertheleſs, I am, with equal Certainty, aſſured, that we ſhall not be able to reach the Port, for which we are bound; but ſhall fall upon ſome Iſland, the Name of which is at preſent unknown, as not being revealed, to me, where we muſt land to eſcape the Dangers of the Sea.

27 *But when the fourteenth Night was come, as we were driven up and down in Adria about Midnight, the Shipmen deemed that they drew near to ſome Country:*

27. Accordingly, after all this, and juſt a Fortnight from the Time that the terrible Storm began, while, about the Middle of the Night, we were toſſed up and down, and carried to and fro, by the Violence of the Tempeſt, in that Part of the *Mediterranean*, which is called the *Adriatick* Sea *, the Mariners apprehended that they were making toward ſome Land; and ſo might poſſibly get aſhore, if they could but eſcape the Danger of running a-ground.

28 *And ſounded, and found it twenty Fathoms: and when they had gone a little further, they ſounded again, and found it fifteen Fathoms.*

28. And, to aſſiſt their Judgment about it, they let down the Plummet, to ſound the Depth of Water, and found it to be Twenty Fathoms, which, reckoning Six Feet to a Fathom, is One Hundred and Twenty Feet; and ſoon after, when they had made a little more Way, they let down the Sounding-Line and Plummet again, and found that they came into ſhallower Water; it being then but Fifteen Fathoms, or Ninety Feet deep.

29 *Then fearing leſt they ſhould have fallen upon Rocks, they caſt four Anchors out of the Stern, and wiſhed for the Day.*

29 Then being more fully ſatisfied that they drew near to a Shore, and being afraid leſt they ſhould ſtrike and ſplit upon ſome Rock or other, in their Approach to it, they dropt Four Anchors out of the Hinder-part of the Ship, and lay by, earneſtly longing for Break of Day, that they might ſee what Situation they were in.

30 *And as the Shipmen were about to flee out of the Ship, when they had let down the Boat into the Sea, under Colour as though they would have caſt Anchors out of the Foreſhip,*

30. In the mean while, the Sailors, apprehenſive of extreme Danger, and not believing the Aſſurances of Preſervation, which the Apoſtle had given them from God, (*ver.* 22—25.) attempted to quit the Veſſel, and ſhift for themſelves in the Boat, which they had hoiſted into the Ship ſome Time before; (*ver.* 16, 17.) and, in order hereunto, they had let it down again into the Sea, under Pretence of only going into it, for the Convenience of dropping Anchors out of the Fore-part of the Ship, that ſhe might ride with the greater Safety.

31 *Paul ſaid to the Centurion, and to the Soldiers, Except theſe abide in the Ship, ye cannot be ſaved.*

31. But *Paul* (probably by divine Suggeſtion) ſeeing through their Deſign, and it's dangerous Tendency, ſaid to the Centurion, and his Soldiers, Take heed that theſe Mariners be not ſuffered to make their Eſcape: For God's peremptorily aſſuring me (*ver.* 24.) that we ſhall all be preſerved, ſuppoſes that it is to be done in the Uſe of proper Means, which are always inſeparably connected with the End, in his Purpoſes, Promiſes and Performances; ſo that unleſs theſe Men continue in the Ship, to manage and work her for our common Aſſiſtance, ye can't obtain the promiſed Safety, this being the Way that God has appointed, and will own for bringing it about.

* *Adria* is ſuppoſed not to be meant of the Gulf of *Venice*, which is now called the *Adriatick* Sea; but of that Part of the *Mediterranean*, which lay between *Crete* and *Sicily*, together with the lower Parts of *Italy*. See Dr *Well's Geography of the New Teſtament*. Part ii. pag. 117.

32. Then

32 *Then the Soldiers cut off the Ropes of the Boat, and let her fall off.*

32. Then the Soldiers, as well as the Centurion, were ſo convinced of the Importance of this Advice, that they immediately cut the Ropes, by which the Boat was faſtened to the Ship; and ſo let it fall into the Sea, and run adrift out of their Reach, to prevent the Sailors leaving them at a Time, when their Help might be moſt of all needed.

33 *And while the Day was coming on, Paul beſought them all to take Meat, ſaying, This Day is the fourteenth Day that ye have tarried, and continued faſting, having taken nothing.*

34 *Wherefore I pray you to take* ſome *Meat; for this is for your Health: for there ſhall not an Hair fall from the Head of any of you.*

33. 34. And while we were waiting for Day-Light, *Paul* exhorted, and encouraged the whole Company to eat and refreſh themſelves, ſaying, It is now a full Fortnight (*ver.* 27.) ſince ye have been looking for Death, rather than Life; and all that Time ye have been in ſuch Confuſion and Terror of Mind, as to have loſt all Inclination to Food, and have continued Faſting, without having taken one regular and hearty Meal *. I therefore earneſtly entreat you to compoſe yourſelves, and eat as much, as may be proper for the Refreſhment of animal Nature: For, conſidering your great Fatigues, Frights and long Abſtinence, your Health and Safety (σωτηρίας) require it; ſince ye may otherwiſe ſoon ſicken, languiſh and faint to ſuch a Degree, as to be incapable of eating at all, or of ſtruggling through the Difficulties that lie before you: For I have ſuch Confidence in my God, that I can depend on his Promiſe, which I mentioned to you before; (*ver.* 24.) and therefore I aſſure you again from him, that by his Bleſſing, in the Way of your Duty, not the leaſt Harm ſhall befal any of you to the Loſs of Life, or Limb, which, to ſpeak in a proverbial Way, that is often uſed among the *Hebrews*, (1 *Sam.* xiv. 45. 2 *Sam.* xiv. 11. 1 *Kings* i. 52. and *Luke* xxi. 18.) ſhall be as entirely ſafe, as if not a Hair of your Heads were to fall to the Ground.

35 *And when he had thus ſpoken, he took Bread, and gave Thanks to God in Preſence of them all, and when he had broken* it, *he began to eat.*

35. And when he had ſpoke theſe encouraging Things, he took Bread into his Hands, and, according to his religious Cuſtom at ſet Meals, gave Thanks to God, with great Solemnity, for their Preſervation through many Dangers hitherto, for his Promiſe of further Safety, and for continuing to them their neceſſary Proviſion; begging that it might be ſanctified to their Uſe, and they might receive it with grateful Hearts, and have proper Nouriſhment by it to ſtrengthen them for the Toils, which lay immediately before them: And this he did in the Sight and Hearing of all the Ship's Crew, as not being afraid, or aſhamed, to own God before Heathens, and Soldiers, how little Senſe ſoever they might have of Religion, or how much ſoever they might deſpiſe it: And, when he had broke the Bread, he ſet them an Example by beginning himſelf to eat of it.

36 *Then were they all of good Cheer, and*

36. Then they all, being revived and comforted, by hearing and ſeeing what he ſaid and did, took Food, and eat of it

* But ſome learned Writers take the literal Conſtruction and Meaning of theſe Words to be, "*Expecting the Fourteenth Day, which is to Day, ye continue without eating.* So the Meaning is, that they had taken no Food all that Day; and implies, that out of Expectation of the Fourteenth Day (which they looked upon as a critical Time, when their Danger would be at the higheſt) they had forgot to take their uſual Repaſt; not that they had faſted Fourteen Days." *Blackwall's Sacred Claſſics*, Vol. ii. pag. 172.

they also took some Meat.

likewiſe, till they had enough, (*ver.* 38.) in Hopes that it might be the Means of ſupporting a Life, which they were ſo firmly aſſured ſhould be continued to them.

37 And we were in all in the Ship, Two Hundred Threeſcore and Sixteen Souls.

37. And the whole Company that were in the Ship, including *Paul* and his Friends, conſiſted of Two Hundred and Seventy-Six Perſons, who had immortal Souls, that were to be mercifully preſerved ſtill in the Body, and fared ſo well for the Apoſtle's Sake.

38 *And when they had eaten enough, they lightened the Ship, and caſt out the Wheat into the Sea.*

38. And when they had ſatisfied themſelves by eating as plentiful a Meal, as was agreeable, and convenient after ſo long Faſting, (*ver.* 33.) they ſtill further to diſburden the Veſſel, that it might draw as little Water, as poſſible, in working toward the Shore, threw the Wheat and other Proviſions into the Sea; as hoping to have no further Occaſion for any more Food, till they ſhould get to Land.

39 *And when it was Day, they knew not the Land: But they diſcovered a certain Creek with a Shore, into the which they were minded, if it were poſſible, to thruſt in the Ship.*

39. All this paſſed during the Darkneſs of the Night and the Twilight of the Morning; and when it grew broad Day, they, to their great Joy, diſcovered Land, and found themſeves to be very near it, though they did not know what Country it was: But, looking about them, they obſerved a certain Creek which ran up into the Shore; and, hoping that it might be a little Harbour fit for their Purpoſe, they were deſirous, if it might be practicable, to puſh forwards, and carry the Veſſel into it.

40 *And when they had taken up the Anchors, they committed* themſelves *unto the Sea, and looſed the Rudder-Bands, and hoiſted up the Mainſail to the Wind, and made toward Shore.*

40. And getting up the four Anchors, which they had before caſt out of the Stern, (*ver.* 29.) they committed the Veſſel to the Current of the Wind and Tide to help her forwards, as Providence ſhould direct; and at the ſame Time they looſened the Bands that faſtened her Rudders *, and hauled up the Mainſail, which they had ſtruck before; (*ver.* 17.) and ſo, having a favourable Gale, made toward the Land.

41 *And falling into a Place where two Seas met, they ran the Ship aground; and the Forepart ſtuck faſt, and remained unmoveable, but the hinder Part was broken with the Violence of the Waves.*

41. But (δε) before they could quite reach it, they fell upon a Shoal of Sand, which was waſhed by two Currents of Water, one on each Side; and by that Means they unavoidably, and unawares, ran the Ship aground; and the fore Part ſtuck ſo faſt in the Sands, that there was no bringing her off, or making her play, as when She lay at Anchor; and, (δε) in Conſequence, the hinder Part was ſoon daſhed to Pieces by the Violence of the Waves; and ſo the Ship foundered, and was loſt, as had been foretold by *Paul.* (*ver.* 22.)

* Ships it ſeems in thoſe Times, had often two Rudders, which were faſtened by Bands or Chains, one on each ſide of the Ship; when thoſe Bands were looſened, or lengthened out, the Rudders ſunk deeper into the Water, and by their Weight preſerved the Ship from being overſet by the Winds. These Mariners ſeem to have bound the Rudders as tight as they could, while they lay at Anchor, leſt they ſhould be broke off by the Violence of the Storm; but now they looſened their Bands, that they might the better uſe them in ſteering the Veſſel, and it might move the more readily and ſafely toward the Shore. Vid. *Pol.* Synopſ.

42. In

42 *And the Soldiers Counſel was to kill the Priſoners, leſt any of them ſhould ſwim out, and eſcape.*

42. In this Extremity, the Soldiers, that had the Charge of the Priſoners, were for killing them out of Hand, and adviſed their commanding Officer to it, leſt any of them, that could ſwim, ſhould get to ſhore and make their Eſcape, and they themſelves ſhould be called to an Account for not ſecuring them.

43 *But the Centurion willing to ſave Paul, kept them from* their *Purpoſe, and commanded that they which could ſwim, ſhould caſt* themſelves *firſt into the Sea and get to Land:*

43. But as the Centurion had a great Value for *Paul*, whoſe Behaviour had all along been unblameable and very engaging, and whoſe Predictions about the Loſs of the Ship, and their being caſt on a certain Iſland, (*ver.* 22, 26.) were already fulfilled, which encouraged his Hopes, that what he had further ſaid, about the Preſervation of their Lives, ſhould have it's full Accompliſhment; he, for ſaving this excellent Man, reſtrained the Soldiers from executing their barbarous Project, and commanded that ſuch of them, as could ſwim, ſhould firſt of all leap into the Sea, and make to Land, that they might be ready to aſſiſt others, and to ſecure the Priſoners, as faſt as they ſhould arrive thither.

44 *And the reſt, ſome on Boards, and ſome on broken Pieces of the Ship: And ſo it came to paſs, that they eſcaped all ſafe to Land.*

44. And the reſt of the Company, that were not able to ſwim, he ordered to ſhift, as well as they could, for themſelves, ſome upon the Planks that were on Board, and others upon Pieces of the Ship-wreck; and, by theſe Means, all that *Paul* had foretold, about the Iſſue of this Voyage, punctually came to paſs; inſomuch that, by the wonderful Providence of God, the whole Company eſcaped, with their Lives, through the utmoſt Dangers, and got ſafe and ſound to Shore.

RECOLLECTIONS.

How like a ſtormy Voyage is the Paſſage of the People of God through this World! But how ſeaſonably and remarkably doth he interpoſe by his Providence on their behalf, amidſt their greateſt Trials and Dangers! He often gives them ſuch Favour in the Eyes of thoſe, from whom they might have expected hard Uſage, that even *they* ſhall treat them courteouſly, and prevent the Effects of raſh Counſels to kill them: He communes with their Souls, and ſpeaks Words of Comfort to them, when gloomy Terrors are all around them: He ſends Admonitions of Danger, and Meſſages of Peace by them; commands a Bleſſing of Preſervation upon them, and upon others for their Sakes, and overrules the worſt of Tempeſts to their Reputation and Advantage; and he will ever ſhew, that nothing can hurt them, who are under his peculiar Care and Protection. How certainly doth the great God foreknow, and how eaſily can he inſpire his Servants to foretell Events, that have no Dependence on any ſtated, or neceſſary Operation of ſecond Cauſes! And how infallibly are his abſolute Appointments and Promiſes brought to paſs, either by Means that lie beyond the Reach of human Management, like the Winds, and the Waves of the Sea, or that lie within it's Sphere, like the Continuance of the Mariners in the Ship! But the Means and End are ſo cloſely and determinately connected in divine Settlements, that the End cannot be accompliſhed, according to the Purpoſe of God, without the Uſe of the Means, which he has appointed for it, and which our Faith in his Promiſes obliges and encourages us to uſe, with the utmoſt Care and Diligence, as ever we expect a Performance of them. What a Pleaſure is it to be able to think and ſpeak of the bleſſed God, as the God, whoſe we are, and whom we ſerve! What Confidence may we have in his Word, and what Comfort and Courage amidſt the moſt formidable

Proſpects,

Proſpects, when he ſays unto us, Fear not! But how ready are carnal Men to truſt to their own conceited Wiſdom, rather than to the revealed Mind and Will of God! And how great are the Miſchief and Shame, which they hereby plunge themſelves into! What Thanks are due to God, and how ſolemnly ſhould we pay them to him, for our daily Food, as well as for ſignal Preſervations and Deliverances, and for Hopes of further Mercies! But, alas! of how low Account are all the Merchandize and Treaſures of this World, and how readily are they thrown over-board, when Life itſelf would be endangered by keeping them! Yea, how taſteleſs is our neceſſary Food, when all Hope of Life is taken away; and how worthleſs is it, when we ſhall have no more Occaſion for it! What a lively Emblem is all this of the Diſtreſſes of an awakened Conſcience, and of it's Contempt of all Things here, and of Life itſelf, in Compariſon with the Salvation of the Soul! And how willing ſhould we be to abandon them, that we may out-ride the Storms of divine Wrath, and of all Tribulations, and get ſafe to Heaven at laſt, through the Redeemer's Merit and for his Sake!

CHAP. XXVIII.

Paul *and all the Ship's Company are hoſpitably entertained on landing at the Iſland, which proved to be* Melita, 1, 2. *He is miraculouſly preſerved from Hurt by a Viper, that ſeized his Hand,* 3—6. *Heals* Publius's *Father of a Fever and bloody Flux, and other Perſons of various Diſeaſes,* 7—10. *Sails, after three Months abode at* Melita, *to* Syracuſe, Rhegium, *and* Puteoli, *from whence he ſets out on Foot for* Rome, 11—16. *On his Arrival thither, he is committed to the Care of a ſingle Soldier in a private Lodging, where, ſending for ſome principal* Jews, *he ſhews them that there was no juſt Cauſe for his Impriſonment,* 17—20. *He afterwards, at an appointed Meeting, preaches the Goſpel to a great Body of them, ſome of which believed, while others rejected it,* 21—29, *And, continuing two Years, as a Priſoner at large in his own hired Houſe, he preaches, unmoleſted, to all that came to hear him.* 30, 31.

TEXT.

1 *AND when they were eſcaped, then they knew that the Iſland was called Melita.*

2 *And the barbarous People ſhewed us no*

PARAPHRASE.

1. WHEN *Paul*, and all the Company that ſailed with him, had eſcaped the Dangers of the Sea, and were ſafely landed in an unknown Country, which as he had foretold, proved to be a certain Iſland, (*Chap.* xxvii. 26, 39.) they ſoon learnt by the Inhabitants, that it was called * *Melita* or *Malta*.

2. And as we came aſhore in deſtitute and deplorable Circumſtances; ſo the People of that Place †, though illiterate

* This is a ſmall Iſland, lying between *Sicily* and *Africa* in the *Mediterranean* Sea, and is now called *Malta*, but formerly *Melita*, as ſome ſuppoſe, from it's abounding with *Honey*, which in the *Greek* is called *Meli*.

† *Barbarous People* don't here ſignify Perſons cruel and ſavage in their Temper; for the whole of their Behaviour was juſt the contrary. But it means Perſons, that were plain and unpolite in their Manners and Language, and were generally unacquainted with the *Greek* Tongue, and with the Arts and Sciences, and Gentility of the more civilized Nations. Hence *Iſlanders* were generally counted *Barbarians*, as having leſs Opportunities, than others, of improving themſelves by Converſation;

little Kindneſs: For they kindled a Fire, and received us every one, becauſe of the preſent Rain, and becauſe of the Cold.

terate and unpoliſhed in their Manners and Speech, were ſo far from going to plunder the Wreck, as is too common in ſuch Caſes, that they treated us with more than ordinary Humanity and Kindneſs: For God, whoſe good Hand was always upon his Servant *Paul*, and whoſe Promiſe (*Chap.* xxvii. 24, 25.) never fails, filled their Hearts with ſuch Pity towards us, that they immediately made a great Fire, to dry and warm us; and took us into their Houſes, to ſhelter us againſt the Inclemency of the Seaſon, becauſe the Weather was then very wet and cold, and we had been miſerably drenched in the Sea.

3 *And when Paul had gathered a Bundle of Sticks, and laid them on the Fire, there came a Viper out of the Heat, and faſtened on his Hand.*

3. And the great Apoſtle, from the wonted Readineſs of his own humble and benevolent Mind, to engage in the meaneſt Offices of Service*, rather than from any Injunction laid upon him, as a Priſoner, was very active in gathering together an Arm-full of Wood; and when he had thrown it upon the Fire, a Viper, which was providentially hid in the Bundle, feeling the Heat, leapt out from it, and faſtened itſelf upon one of his Hands.

4 *And when the Barbarians ſaw the venemous Beaſt hang on his Hand, they ſaid among themſelves, No doubt this Man is a Murderer whom tho' he hath eſcaped the Sea, yet Vengeance ſuffereth not to live.*

4. And when the illiterate Iſlanders ſaw this wild, fierce and venemous Creature hanging upon his Hand; as they had ſome natural Notions of the great Guilt of Murder, and of the Juſtice of Providence in revenging *that*, and ſuch like enormous Sins; and as, being ignorant of a future Judgment, they imagined that the Puniſhments of the Wicked were only in this Life, and that all remarkable Calamities were ſpecial Executions of Wrath upon extraordinary Tranſgreſſors; ſo they raſhly concluded in their own Minds, and ſaid one to another, without waiting for the Event, This Man, who we ſee by his Chain is a Priſoner, has certainly committed no leſs a Crime, than Murder; and therefore though he has narrowly eſcaped Death by the Storm at Sea, which, in all Likelihood, was raiſed for his Sake, he is now over-taken by divine Vengeance, which has ſent this Viper to diſpatch him, in a more ſingular and exemplary Manner, and will not permit ſuch a Wretch to live any longer upon Earth.

5 *And he ſhook off the Beaſt into the Fire, and felt no Harm.*

5. He therefore, (ὁ μὲν οὖν) to confute their falſe Conſtruction of this Providence, which God deſigned for the Manifeſtation of his own Glory, and of *Paul*'s Innocency and Acceptableneſs to him, ſhook the Serpent off from his Hand into the Fire, with the utmoſt Eaſe and Compoſure of Mind, and did not ſuffer the leaſt Injury by it †.

Converſation: The Inhabitants of *Malta* are ſuppoſed by Dr *Lightfoot* to be *Africans*, and by *Bochart* to be *Phœnicians*; and ſome obſerve that the Coaſt of *Africa*, which lies oppoſite to this Iſland, is called *Barbary* to this Day.

* The Centurion's Reſpect to *Paul* was ſo great, that we can ſcarce think he would put this Piece of Drudgery upon him, immediately after the Fatigue of the Shipwreck.

† God preſerved the Apoſtle, in a miraculous Way, from the deſtructive Rage of this fierce and irritated Animal, as he did *Daniel* from the Mouths of the Lions; (*Dan.* vi. 22, 27.) and our Lord hereby fulfilled his Promiſe to his Servants, that no Power of Serpents or Scorpions ſhould hurt them. (See the Note on *Luke* x. 19.).

6. However,

6 *Howbeit they looked when he ſhould have ſwollen, or fallen down dead ſuddenly: But after they had looked a great while, and ſaw no Harm come to him, they changed their Minds, and ſaid that he was a God.*

6. However, the *Barbarians*, knowing the malignant and poiſonous Quality of the Viper, looked intently at him, and expected that, as was uſual in like Caſes, his Body would have ſwelled with an Inflammation, or that he would have immediately fallen down dead: But when they had watched a conſiderable Time, with an Expectation of one or other of theſe diſmal Effects, and ſaw that, on the contrary, he remained ſound and well, eaſy and chearful, and had received no Manner of Hurt, they altered their Opinion of him; and, going into an oppoſite Extreme, concluded that he was ſo far from being a Criminal, as to be more than a mortal Man; and were ready to idolize him, as one of their Gods appearing to them in human Form.

7 *In the ſame Quarters were Poſſeſſions of the chief Man of the Iſland, whoſe name was Publius, who received us and lodged us three Days courteouſly.*

7. Now, (δε) near the Place of the Shipwreck, lay the Seat and Eſtate of the Governor of the Iſland, *Publius* by Name, who out of Reſpect to ſuch an extraordinary Stranger, as *Paul* appeared to be, (*ver.* 6.) and out of Reſpect to *Julius* the Centurion, who had the Cuſtody of this Priſoner, (*Chap.* xxvii. 1.) received us all with great Hoſpitality, Civility and Kindneſs; and having a large Heart, as well as a large Purſe, gave us good Lodging and Entertainment, at his own proper Coſt and Charges, for three Days running.

8 *And it came to paſs that the Father of Publius lay ſick of a Fever, and of a bloody Flux: To whom Paul entered in, and prayed, and laid his Hands on him, and healed him.*

8. And, while we were there, it was ſo ordered in Providence, that the Governor's Father lay dangerouſly ſick of a Fever, attended with a Bloody-Flux, which rendered his Caſe the more threatning and hopeleſs, eſpecially at his advanced Years; And as *Paul* heard of it, and was always ready to requite Kindneſſes, and do Good, he went to the old Gentleman's Bedſide, and praying with him for his Recovery, and laying his Hands upon him with Expreſſions of his Faith in the Name of Chriſt *, according to his Appointment and Promiſe of Succeſs, (*Mark* xvi. 17, 18.) his Faith and Prayer was anſwered in the miraculous Cure of the Governor's dear Parent, who was immediately reſtored to perfect Health at once.

9 *So when this was done, others alſo which had Diſeaſes in the Iſland, came, and were healed:*

9. When therefore (δε) this Miracle was wrought, and known in the Neighbourhood, (οι λοιποι) the reſt of the Iſlanders, that were afflicted with various Diſtempers, were ſo perſwaded of the Apoſtle's Power to heal them, that they alſo came, or were brought to him, and received Cures of their ſeveral Maladies, in the Name of the Lord Jeſus.

10 *Who alſo honouredus with many Honours, and when we*

10. And, from that Time forwards, our Wants were liberally ſupplied, during our Abode in the Iſland: For the People were ſo affected with the important Benefits, which

* As Chriſt's Commiſſion for healing Diſeaſes ran in his *Name*, and mentioning *that* was the Apoſtle's uſual Way of working Miracles, there is no Room to doubt, but that he ſolemnly took Notice of it in this, and the following Cures, among theſe *Barbarians*, to whom he very probably preached the Goſpel, and that with good Succeſs; and this might be one great Reaſon of their honouring him, and his Company, with ſuch Honours, as are ſpoken of, *ver.* 10. and even as were cuſtomary among the Churches of Chriſt themſelves.

they

departed, they laded us *with such Things as were necessary.*

they received by the Hands of *Paul*, that they thought they could never shew too much Respect to him, and to us, his Companions, for his Sake: And when we were about to take our Leave of them, and set out for *Rome*, they generously heaped their Favours upon us, furnishing us with every Thing, that we might have Occasion for, to the End of our Voyage.

11 *And after three Months we departed in a Ship of Alexandria, which had wintered in the Isle, whose Sign was Castor and Pollux.*

11. And after we had been detained a Quarter of a Year at *Malta*, till the Weather grew more temperate, we embarked, and set sail again for *Italy*, in another Ship, which, like the former, (*Chap.* xxvii. 6.) came from *Alexandria*, and had lain in Harbour at this Island, during the Winter-Season, and which, bearing the Images of *Castor* and *Pollux*, took it's Name from them †.

12 *And landing at Syracuse, we tarried* there *three Days.*

12. And having a prosperous Voyage, by the Will of God, we arrived at *Syracuse*, the Metropolis, and a fine Haven, on the eastern Coast of the Island of *Sicily* *, where we went ashore and continued three Days.

13 *And from thence we fet a Compass, and came to Rhegium: And after one Day the South-Wind blew, and we came the next Day to Puteoli:*

13. Then, setting out from thence, we steered a rounding Course, as the Wind would let us, till we arrived at the first Sea-Port in *Italy*, which lies directly over against *Messina* in *Sicily*, and is called *Rhegium* ‖; and after one Day's lying at Anchor in that Harbour, the Wind turned to the South; and we, coasting with a favourable Gale along the *Italian* Shore, arrived on the Morrow at *Puteoli*, a famous Mart-Town, not far from *Neapolis* or *Naples*.

14 *Where we found Brethren, and were desired to tarry with them seven Days: And so we went toward Rome.*

14 There, to our great Comfort, we met with several Christian-Brethren, who received us very affectionately, and entreated us to stay a Week with them, that they might have the Benefit of *Paul*'s Preaching and Conversation, and that we might enjoy one Lord's Day together, which the Centurion, in his great Civility, consented to: And, after that, we set forward by Land for *Rome*, this being the fartheſt Port, that the Ship was bound to.

15 *And from thence, when the Brethren heard of us, they came to meet us as far as Appii-forum, and the Three Taverns: whom*

15. And when we left *Puteoli*, as our dear Brethren at *Rome* had some Intelligence of our being on the Road thither, they rejoiced at the Thought of seeing the Face of the great Apostle of the *Gentiles*, who had never been there before; but from whom they had received a most excellent and affectionate Epistle, in which he expressed a

† These Images of *Castor* and *Pollux* were carved, or painted, in the Form of two young Men, mounted on two stately white Horses, each of them holding a Javelin in his Hand, and were reputed, by the *idolatrous Gentiles*, to be the Twin-Sons of *Jupiter* and *Leda*, and to be propitious to Mariners; so that they expected the Protection from these fictitious Deities, which intirely depends on the good Providence of the only true God, who made the Heavens, Earth and Sea, and whose Kingdom rules over all.

* As this Vessel seems to have been on a trading Voyage, they probably staid three Days at this Place, either to unlade, or take in some Goods.

‖ *Rhegium* signifies a *Breach*, and was so named by the *Greeks*, because they imagined that, in some former Age, an Inundation, or Earthquake at this Place, had broke off *Sicily* from the Continent.

when Paul saw, he thanked God, and took Courage.

longing Desire to see them, and preach the Gospel at that City; (*Rom.* i. 10—15.) and so far were they from being ashamed of his Bonds, that though he was coming to them, as a Prisoner, they were exceeding desirous to pay their Respects to him, in the most publick and honourable Manner; and therefore many of them came to meet us; some about fifty Miles from *Rome*, as far as the Town called *Appii-forum*, in the famous *Appian* Way; and others about thirty Miles, to another Place in the same High-Road, called the *Three Taverns*, or Inns for publick Entertainment: And when *Paul* saw them, he was not only thankful to them for their brotherly Kindness, but blessed God, who had put it into their Hearts to shew their Love, with so much Zeal, Tenderness and Respect; and he encouraged himself in the Lord his God, who had sent him such cordial Friends, with whom he might freely converse, and advise in any Emergency, and who he might reasonably hope would own and assist him in all his Difficulties and Dangers. This gave him fresh Spirits, and made him go forward with as much Courage, as if he were to have entered the Metropolis of the Empire with all the Triumphs of a Conqueror, instead of the Disgrace of a Prisoner.

16 *And when we came to Rome, the Centurion delivered the Prisoners to the Captain of the Guard: But Paul was suffered to dwell by himself, with a Soldier that kept him.*

16. And when we arrived at *Rome*, the *Centurion* discharged his Trust, by delivering all the Prisoners up to the chief commanding Officer of the Imperial Guards, or *Prætorian*-Band there, to take the Custody of them: But as God gave *Joseph* Favour in the Sight of his Keeper, (*Gen.* xxxix. 21.) and brought *Daniel* into tender Love with the Prince of the Eunuchs; (*Dan.* i. 9.) so, partly through the Centurion's Recommendations, and partly through *Festus*'s Letter, who could not but own that *Paul* had committed nothing worthy of Death, (*Chap.* xxv. 25, 26.) the Lord gave this great Apostle Favour in the Eyes of the *Captain*, who, instead of putting him into the common Jail, with the rest of the Prisoners, permitted him to hire a private Lodging, (*ver.* 30.) and to dwell there alone, as a Prisoner at large, with only one Soldier, who was linked to him by a Chain, to guard him. (See the Note on *Chap.* xii. 6.)

17 *And it came to pass, that after three Days, Paul called the Chief of the Jews together. And when they were come together, he said unto them, Men* and *Brethren, though I have committed nothing against the People, or Customs of our Fa-*

17. Now after *Paul* had been at this great City three Days, he sent to the leading Men of the *Jews*, that resided there, desiring that, as he could not have Liberty of going publickly to them, they would be so good as to come to his Lodging, and let him have the Pleasure of speaking with them there: And when, in Compliance with his Request, they gave him a Meeting, he addressed them in a free and engaging Manner, saying, Ye Men of *Israel*, and my Kinsmen after the Flesh, and Brethren in the Profession of the God of our Fathers, The Reason of my asking the Favour of your Company is, that I may have an Opportunity of rectifying any Misrepresentations, that

mine

thers, yet was I delivered Priſoner from Jeruſalem into the Hands of the Romans.

mine Enemies may have made of me; and that according to my conſtant Cuſtom, wherever there are *Jews*, I may communicate the Goſpel of Salvation by Jeſus Chriſt, as ſoon as poſſible, firſt of all to them, for whoſe Perſons and eternal Happineſs I am moſt heartily concerned: Whatever may have been ſuggeſted againſt me, I really have been guilty of no Crime, in any Thing that I have ſaid or done, either againſt the Rites and Privileges of my own Countrymen, or againſt the divine Laws and Ordinances, that were delivered by *Moſes* to our Fathers, and religiouſly obſerved by them; and yet I have been ſo unhappy as, through groundleſs Inſinuations, to fall under the Diſpleaſure of many of my *Jewiſh* Brethren, to ſuch a Degree, as iſſued in my being made a Priſoner at *Jeruſalem*, and ſent from thence to *Cæſarea*, to be kept in Cuſtody, under the Power of *Roman*-Governors *. (*Chap.* xxiii. 10—35.)

18 *Who when they had examined me, would have let* me *go, becauſe there was no Cauſe of Death in me.*

18. Who, when in a fair Trial they had heard all, that could be urged againſt me, and what I had to ſay in my own Defence, and had made the beſt Enquiry they could into the true State of my Caſe, would willingly have diſcharged me; becauſe it plainly appeared to them, that I had done nothing to deſerve Death, or ſo much as Impriſonment or Bonds, as *Lyſias*, the chief Captain, teſtified at *Jeruſalem*, (*Chap.* xxiii. 29.) and as *Felix*'s Behaviour ſhewed he believed in his own Conſcience, (*Chap.* xxiv. 22, &c.) and as *Feſtus* and King *Agrippa*, and many other principal Men declared afterwards at *Cæſarea*. (*Chap.* xxv. 23. compared with xxvi. 31, 32.)

19 *But when the Jews ſpake againſt* it, *I was conſtrained to appeal unto Ceſar; not that I had ought to accuſe my Nation of.*

19. But when the *Jews*, from their cauſeleſs Prejudices, which have been induſtriouſly fomented againſt me, objected to my being releaſed, and would have had me carried back to *Jeruſalem*, for another Trial there, I had too much Reaſon to ſuſpect, that this Motion was made with an ill Deſign in ſome againſt me; (*Chap.* xxv. 3, 9, 10, 11.) and therefore I found it neceſſary, for my own Preſervation, to appeal to *Cæſar*'s immediate Tribunal; not that I had any Intention of accuſing my Countrymen, or of doing them the leaſt Injury, at his Bar, but only of making my own Defence before him in a legal Way, ſince I could not be diſcharged without it.

20 *For this Cauſe therefore have I called for you, to ſee* you, *and to ſpeak with* you: *Becauſe that for the Hope of Iſrael*

20. I have therefore taken the Liberty of calling you together, that I might have the Favour of ſeeing you, and of aſſuring you, in a perſonal Converſation, that the only Fault, which the worſt of mine Enemies could juſtly pretend to charge me with, was my believing, profeſſing and preaching, what has all along been the Object of the Hope of every

* 'Tis with admirable Prudence and Tenderneſs, that the Apoſtle paſſes over the Outrages of the *Jews*, and their horrid Conſpiracies againſt his Life, which the foregoing Hiſtory acquaints us with, that he might not ſeem to charge them too ſeverely, nor might exaſperate theſe their Brethren againſt him, for bearing too hard upon their Countrymen, and Friends.

I am bound with this Chain.

true *Iſraelite*, and indeed, for the Subſtance of it, is the general Expectation of our Nation, according to antient Prophecies, at this very Day; I mean, that the true Meſſiah has actually come, and died, and roſe again, and that, through him, there ſhall be a Reſurrection to eternal Life of all that believe in him. It is, I ſay, merely for my Attachment to, and publiſhing theſe Doctrines, that I am a Priſoner in Bonds, as ye ſee me to be by this Chain, which faſtens me to the Soldier that has me in Cuſtody. (See the Note on *Chap.* xii 6.)

21 *And they ſaid unto him, We neither received Letters out of Judea concerning thee, neither any of the Brethren that came, ſhewed or ſpake any Harm of thee.*

21. The *Jews*, in Reply, ſaid to him, As to what relates to your own particular Practice and Behaviour, we have neither received any Letters from *Jeruſalem*, or *Judea* about you; nor have any of our *Jewiſh* Brethren, that, on one Occaſion or other, have come from thence, given us any Information, by Word of Mouth, concerning you, or ever charged you with any Crime *. So we can ſay nothing to that; nor do we deſign to trouble ourſelves about it.

22 *But we deſire to hear of thee what thou thinkeſt: for as concerning this Sect, we know that every where it is ſpoken againſt.*

22. But as you profeſs Chriſtianity, (αξιωμεν) we think it equitable, and becoming us, and ſhould be glad, to hear your Sentiments about it, and particularly about what you have ſuggeſted (*ver.* 20.) of the Fulfilment of thoſe Things in *Jeſus Chriſt*, which now are, and for many Ages have been, the Object of *Iſrael*'s Faith and Hope: For this Opinion of your's has ſo little Appearance of Truth, that, as is well known, the Sect, which of late Years has pretended to aſſert it, is generally at this City, and in all Places that we can hear of, cried out againſt, both by *Jews* and *Gentiles*, as heretical and pernicious, ſerving only to throw Diviſions and Confuſion among Mankind.

23 *And when they had appointed him a Day, there came many to him into his Lodging; to whom he expounded and teſtified the Kingdom of God, perſuading them concerning Jeſus, both out of the Law of Moſes, and* out of *the Prophets, from Morning till Evening.*

23. And when on a Day, which they had fixt with the Apoſtle, a great Number of the *Jews* came to him at his own Lodging, he there explained to them the Doctrine of the Goſpel, relating to the Kingdom of Grace, which ſhall be completed in the Kingdom of Glory: He ſhewed that this Kingdom is not of a temporal and earthly, but of a ſpiritual, holy and heavenly Nature; and that the Way of Admiſſion to it's Privileges and Bleſſings is not by the Works of the Law, but alone through Faith in Chriſt; and he plainly aſſerted, and gave evident Proof, that God had *bore Witneſs to it by Signs and Wonders, and divers Miracles and Gifts of the Holy Ghoſt, according to his own Will*, (Heb. ii. 4) and by the ſupernatural Power, that had changed the Hearts and Lives of Multitudes, and his own among the reſt: And he further reaſoned with them, to convince them that Jeſus is the Meſſiah, and to induce them to believe in him as ſuch, by giving

* It is highly probable that, *Paul* having appealed to *Cæſar*, the *Jews* durſt not follow him to that Court, leſt they ſhould render themſelves obnoxious to *Nero*, the then reigning Emperor, who already had no great Favour for them, though as yet he ſuffered them to live at *Rome*. (See the firſt Note on *Chap.* xxvi. 32.) And therefore they of *Judea* had ſent no Informations, and thoſe of *Rome* would not venture to appear in a judicial Proceſs againſt him; and ſo *Paul* gained his End of getting out of their Hands by his Appeal. (*Chap.* xxv. 11.)

them

them an Account of the Manner and Deſign of his Life, Death and Reſurrection, and by comparing thoſe important Facts with what had been foretold of him in the Types and Figures, Promiſes and Prophecies recorded by *Moſes*, and in the Writings of the ſucceeding Prophets of the Church of *Iſrael:* The Apoſtle's Heart was ſo enlarged, and ſo throughly engaged in this Work, that he took indefatigable Pains with the Company, in clearing up, and recommending theſe, and ſuch like grand Points of the Goſpel, for a whole Day together, continuing his Diſcourſe from Morning to Night.

24 *And ſome believed the Things which were ſpoken, and ſome believed not.*

24. And ſo different were the Effects of this excellent Sermon upon his Hearers, that ſome, through the attending Power of divine Grace, received the Truth by Faith, and in the Love of it, which the Apoſtle preached concerning Chriſt; whilſt others of them, being left to the Corruption of their own Hearts, rejected it through Unbelief.

25 *And when they agreed not among themſelves, they departed, after that Paul had ſpoken one Word, Well ſpake the Holy Ghoſt by Eſaias the Prophet, unto our Fathers,*

25. And when there was ſuch a Diſagreement in their Sentiments and Tempers, as began to throw them into Heats and Quarrels among themſelves, the Aſſembly broke up; only juſt before they parted, the Apoſtle, directing his Speech to the Unbelievers, left with them an awful Paſſage, for their ſerious Conſideration, ſaying, It was with great Truth and Propriety, and with unerring Foreſight of theſe Days, that the Holy Spirit, that divine Perſon, by whom the ſacred Penmen were inſpired of old, ſpoke by the Prophet *Iſaiah* (*Chap.* vi. 9, 10.) to our diſobedient Anceſtors, for their Reproof, and for a Warning to their Poſterity, who ought to dread the Thought of it's being fulfilled in them,

26 *Saying, Go unto this People, and ſay, Hearing ye ſhall hear, and ſhall not underſtand; and ſeeing ye ſhall ſee, and not perceive.*

26. Saying, Go, deliver my Meſſage to this People, and tell them from me, Ye ſhall certainly hear, with the Hearing of the Ear, again and again, and ſhall not be favoured with a ſpiritual inward Illumination, to give you a right Underſtanding of the Truths delivered to you; and ye ſhall ſurely ſee Abundance of external Evidence of their divine Authority, and ſhall be ſo left of God to yourſelves, in his righteous Judgment, as not to be convinced of their Reality and Importance, nor diſcern their inmoſt native Glory.

27 *For the Heart of this People is waxen groſs, and their Ears are dull of Hearing, and their Eyes have they cloſed; leſt they ſhould ſee with* their *Eyes, and hear with* their *Ears, and underſtand with* their *Heart, and ſhould be converted, and I ſhould heal them.*

27. For, through the Pride and Prejudices, Luſts and Paſſions, which this People are under the Power of, and willingly yield themſelves up unto, their Minds and Hearts are perverted, blinded and hardened; and their Ears are inattentive to my Word; and they have obſtinately winked hard with their Eyes, to ſhut them againſt the Light that ſhines around them, leſt they ſhould be brought, by the Opening of their Underſtandings, to ſee ſuch Things, as they are averſe to, and don't Care to know, and ſhould be forced to comply with what they hear, but are reſolved to reject; and leſt ſuch ſtriking over-powering Light ſhould ſhine into their Hearts, as they can't tell how to reſiſt, or get rid of, and they ſhould be turned from their beloved Sins and Errors to myſelf, and I, by my renewing and ſanctifying Grace, ſhould

ſhould cure thoſe deſperate Diſeaſes of their Souls, which they, inſenſible of their Danger, take Pleaſure in. (See the Note on *John* xii. 40.)

28 *Be it known therefore unto you, that the Salvation of God is ſent unto the Gentiles, and that they will hear it.*

28. *Since therefore ye have* thus *put the Word of God from you, and judge yourſelves unworthy of everlaſting Life,* (See the Note on *Chap.* xiii. 46.) I muſt now plainly tell you, that the bleſſed Doctrine of Salvation, through the great Redeemer, is not to be preached with a Confinement to the *Jews*; but, by the ſovereign, gracious, wiſe and holy Appointment of God, is ſent to *Gentile*-Sinners; and great Multitudes of them will be ſo powerfully wrought upon by it, that they will liſten to it, and heartily embrace it, and be admitted to all it's glorious Privileges and Bleſſings, from which ye perverſely exclude yourſelves.

29 *And when he had ſaid theſe Words, the Jews departed, and had great reaſoning among themſelves.*

29. And when the Apoſtle had delivered this ſolemn and awakening Admonition, the *Jews* went away, and had warm Debates among themſelves about this, and the other Points that he had been inſiſting on; ſome, whoſe Hearts were touched by divine Grace, contending, that this was a wiſe and gracious, juſt and righteous Diſpenſation; and others, who were left to their own Obſtinacy and Unbelief, diſputing againſt it, as an open Violation of their antient Rights and Privileges.

30 *And Paul dwelt two whole Years in his own hired Houſe, and received all that came in unto him,*

30. In the mean while, *Paul* continued a Priſoner at large in his own Houſe, which he rented, and in which he dwelt for the Space of two full Years*; during which Confinement, he did not lead an idle Life, but readily received all Manner of Perſons, whether *Jews* or *Gentiles*, that would come to hear him; and took unwearied Pains in promoting the Intereſt of Chriſt, and the Good of immortal Souls. (See the Paraphraſe on *ver.* 20.)

31 *Preaching the Kingdom of God, and teaching thoſe Things which concern the Lord Jeſus Chriſt, with all Confidence, no Man forbidding him.*

31. With theſe noble Views, he ſet forth the Nature and Excellency of the Goſpel-Diſpenſation, and of all the Bleſſings of Grace and Glory; and particularly explained,* and confirmed at large, thoſe important Truths, that relate to the Perſon and Offices, Birth, Life and Death, Reſurrection and Exaltation of Jeſus, who is both Lord and Chriſt, and that relate to the Way of Salvation, through Faith in him: And this he did (μετα πασης παρρησιας) with all Boldneſs and Liberty of Spirit, and in as publick a Manner, as Circumſtances admitted, to the Furtherance of the Goſpel, and the Converſion of many, among whom were ſome of *Cæſar*'s Houſehold. (*Phil.* i. 12, 13 and iv. 22.) And divine Providence ſo overruled the Minds of his Adverſaries, that he went on quietly in

* *Paul* had been *two* Years a Priſoner under *Felix* at *Cæſarea*, Chap. xxiv. 27. and, as is generally allowed, was kept in Bonds, at leaſt *another* Year, under *Feſtus* and in his tedious Voyage, before he arrived at *Rome*; ſo that the whole of this Impriſonment was *five* Years. But as Providence now gave him greater Liberty, and better Opportunities, for Service, than in the former Part of his Confinement; ſo it is commonly concluded, and appears from *Eph.* iii. 1. *Col.* iv. 18. *Philem.* ver. 9, 10. and *Philip.* i. 7, 13, 16. that he wrote all thoſe Epiſtles, during this his firſt Impriſonment at *Rome*; and it is ſuppoſed that he wrote them in Order of Time, as I have here placed them.

his

his Work, without any Moleſtation from the civil Magiſtrate, from the Soldier that was his Keeper, or from his own Countrymen; (See the Note on *ver.* 22.) So that tho' the Apoſtle was in Bonds, the Word of the Lord was not bound; but had free Courſe; ran and was glorified.

RECOLLECTIONS.

What a memorable Inſtance of Humanity and Compaſſion have we in a heathen and uncultivated People, who ſhewed great Kindneſs to a Shipwrecked Company, took them into their Houſes, made Fires to warm and dry them, and generouſly lodged and provided for them! And how richly was it worth their while to entertain theſe diſtreſſed Strangers, among whom, unawares to themſelves, was one of the beſt of Men, who, in Return for their Hoſpitality, laid his Hands on their Governor's Father, and on many others of their Sick, and miraculouſly healed them, through the Power of the Lord Jeſus! But how cautious ſhould we be of forming our Judgment of Perſons, merely by outward Diſpenſations of Providence! Though, from natural Notions of God's Juſtice in governing the World, the People of *Malta* rightly ſuppoſed, that divine Vengeance often purſues Murderers, and other notorious Sinners, in this Life; yet they raſhly concluded that *Paul* was ſuch an one, only becauſe a Viper ſeized his Hand: But when, contrary to their Expectation, it fell off, and he received no Hurt, what a ſurprizing Turn was there in their Minds concerning him! They then were ready to adore him as a Deity; and upon further Acquaintance with him, and Experience of what a Bleſſing they had in him, they thought they could never do enough to teſtify their Gratitude to him, and to his Companions for his Sake. How remarkably did God ſtill further appear for him, in the midſt of all his Troubles and Dangers! *Malta* is left with Honour and Advantage; the reſt of the Voyage is made proſperous by the Will of God, and not by any Influence of thoſe vain Idols, by whoſe Names the Ship was called: Upon the Apoſtle's landing in *Italy*, he is comforted and encouraged by the affectionate and honourable Regards of his Chriſtian-Brethren, who came from *Rome* to meet him, and to own and accompany him, though a Priſoner, to the grand Metropolis; and upon his Arrival there, God gave him ſuch Favour with the Captain of the Guard, that he permitted him to live privately in his own hired Houſe, under the Cuſtody of only one Soldier: And while he was thus two Years a Priſoner at large, what happy Improvements did he make of ſuch Liberty as was allowed him! With what admirable Prudence did he early ſend for the chief of the *Jews*, and labour to take off their Prejudices againſt his Perſon and Miniſtry, that he might be the better heard, in what he had to ſay for Chriſt, for whom he was then an Embaſſador in Bonds! And, when he obtained an Opportunity for it, with what Perſpicuity and Enlargement, holy Fervor and Freedom of Spirit, did he explain, confirm and apply the glorious Things of Chriſt's Kingdom, as founded upon his Death and Reſurrection, according to antient Prophecies! But with what different Events! Some rejected them through Unbelief, and others received them with a cordial Faith; and ſo there were Diviſions among them concerning Chriſt and his Goſpel, which ran ſo high, on the Part of the infidel *Jews*, as to render *Iſaiah*'s awful Prophecy applicable to them, as a People given up, by the righteous Judgment of God, to judicial Blindneſs of Mind, and Hardneſs of Heart, according to their own criminal Choice. But while ſome put God's Salvation far from themſelves, he will ſend it to others, as, bleſſed be his Name, he has to the *Gentile*-World; and will make it effectual to Multitudes of them: And how much ſoever others may object againſt the Sovereignty and Righteouſneſs of God in theſe Diſpenſations, What an Encouragement is it to the Miniſters of Chriſt to preach his Goſpel, wherever they have Opportunity, to all Sorts of Sinners, when God aſſures them that ſome will receive it! And what a Mercy is it, when he enables them to preach it with holy Liberty and Boldneſs, and ſuffers none of their Enemies to ſtop their Mouths!

A PRACTICAL EXPOSITION OF THE Apoſtle PAUL's Epiſtle to the *ROMANS*,

In the Form of a PARAPHRASE.

The Preface to the Epiſtle to the *ROMANS*.

THE Apoſtle *Paul* wrote this Epiſtle while he was at *Corinth*, as appears from his ſending it by *Phœbe*, a Servant of the Church at *Cenchrea*, (Chap. xvi. 1) which was a Sea-Port belonging to *Corinth*; and is ſtill further evident from the *Salutations* he ſent from *Gaius* his Hoſt, and *Eraſtus* the Chamberlain of the City, (*Chap.* xvi. 23.) both which were Inhabitants of *Corinth*. (1 *Cor.* i. 14. and 2 *Tim.* iv. 20.) And it is generally ſuppoſed to have been wrote about the Year of our Lord 57, when the Apoſtle was preparing to go by *Troas* to *Jeruſalem*; an Account of which Journey we have in *Acts* xx. 2, 3, *&c.*

Though this is placed *firſt* in the Collection of the Epiſtles, it was *wrote* after ſeveral others, as particularly after the *Firſt* and *Second* to the Church at *Corinth*, and thoſe to the *Theſſalonians*, and *Galatians*; as alſo after the *Firſt* to *Timothy*, and that to *Titus*. But as the Apoſtle *Paul*'s Epiſtles to the *Churches* are placed *together* in the New Teſtament; ſo *this* is with good Propriety ſet the *firſt* of them all, becauſe it was written to the Chriſtians, that dwelt in the famous *Metropolis* of the *Roman* Empire; but principally becauſe it is one of the *largeſt* of his Epiſtles, and gives us the moſt *comprehenſive View* of the important Doctrines and Duties of Chriſtianity: For, in writing to other Churches, which he had planted, or to which he had preached and fully opened the Goſpel-Scheme, he inſiſts more ſparingly on the evangelical Principles, in which he had before inſtructed them. But as he, who was the great Apoſtle of the *Gentiles*, wrote this Letter to a Church, chiefly conſiſting of *Gentile-Converts*, though not without a Mixture of native *Jews*; and as this was a Church, to which he had not, as yet, had an Opportunity of *perſonally* miniſtring, as is intimated *Chap.* i. 10, 11. and xv. 22, 23, *&c.* ſo he, with admirable Wiſdom, and deep Concern for their Inſtruction, Edification and Eſtabliſhment, enlarged there more copiouſly and particularly on the moſt important, and diſtinguiſhing Articles of the Goſpel-Revelation; beginning, according to his uſual Method, with it's

A *Doctrines*;

Doctrines; and then concluding with Exhortations to *Chriſtian-Duties*, that were ſuited to their Circumſtances, and to their Privileges and Obligations. And ſo this Letter may be conſidered, as a Specimen of the great Subjects of his *perſonal* Miniſtrations to *Jews* and *Gentiles*, when he was preaching the Goſpel to them.

In the *Doctrinal* Part of this Epiſtle, the principal Point, he manifeſtly had in View, was to lay out the Way of a Sinner's Acceptance with God, or Juſtification in his Sight, merely by Grace, through Faith in the Righteouſneſs of Chriſt, as common to *Jews* and *Gentiles*, without Diſtinction of Nations; and to vindicate it from various Objections, that were raiſed againſt it by Judaizing Chriſtians, who were for making up Terms of Acceptance with God, by a Mixture of Law and Goſpel; and were for excluding the *uncircumciſed Gentiles* from any Share of the Bleſſings of Salvation, brought in by the Meſſiah.

To clear up, confirm and recommend this grand Deſign, he begins, after his Introduction, which is in the firſt fifteen Verſes, with aſſerting the Doctrine itſelf. For the Proof of it, he ſhews, at large, that the *Gentiles* could not be juſtified by *the Law of Nature*, nor the *Jews* by *the Law of Moſes*; becauſe *every individual Perſon of both* Sorts, was a Tranſgreſſor of one or other of thoſe Laws; and that therefore Juſtification muſt be alone through Faith in Jeſus Chriſt: And this he further illuſtrates by the Example of *Abraham*, who lived before the *Moſaick* Law was given, and was juſtified, while he was uncircumciſed, *Chap.* i. 16. to the End of *Chap.* iv. He then carries the Argument back as far as the Fall of *Adam*, which involved all Mankind in Sin and Miſery; and, in the vaſt Fulneſs of his Thoughts, he launches out into an Account of the excellent Benefits, that are brought in by Chriſt, as *the Second Adam*, and publick Head of all his ſpiritual Seed, in Oppoſition to the Sin and Death, Condemnation and Ruin, that were brought upon the whole World by the Fall of the *firſt Adam*, the common Head and Parent of all Mankind, *Chap.* v. From thence he proceeds to repreſent the Obligations, that Believers are nevertheleſs under, yea, and on this very Account, to die unto Sin, and live to God; together with their happy Deliverance from the Dominion of Sin, from the condemning Sentence of the Law, and from all the dreadful Conſequences of being under them, even unto a triumphant Victory over all Tribulation and Death itſelf, and an Advancement to eternal Glory, *Chap.* vi, vii, and viii. Then he leads us to the *Original* of the whole of this Diſpenſation, in the eternal, free Purpoſe of God; and ſhews that his rejecting the *Jews* for their Unbelief, and calling the *Gentiles* to a Participation of the Bleſſings of the Goſpel, were in Correſpondence to his ancient Deſign, and are every Way conſiſtent with the divine Wiſdom, Sovereignty, Righteouſneſs and Grace; and anſwers ſeveral Objections againſt this partly delightful, and partly awful Diſpenſation. *Chap.* ix, x, and xi.

As to the *Practical* Part of this Epiſtle, we have therein Exhortations to a great Variety of *perſonal* and *relative* Duties, belonging to Believers, as Members of civil Society, and as Members of the Church, *Chap.* xii, xiii, xiv, and xv. to *ver.* 14. And the whole is cloſed with an Apology for the Apoſtle's writing to them, and a Promiſe of making them a Viſit in Perſon, if the Lord will; and with begging their Prayers, and ſending Chriſtian-Salutations to them, and a Caution againſt Diviſions, together with an affectionate Benediction and Doxology, *Chap.* xv. *ver.* 15. to the End of the Epiſtle.

Several learned Expoſitors have, as I apprehend, too much narrowed the Deſign and Uſe of the *doctrinal* Part of this excellent Epiſtle, eſpecially as future Ages are concerned in it; and have been led off from the true Senſe of the Apoſtle by two Miſtakes. One (which relates to *Juſtification*) is by their *confining* what he ſays about the Works of the Law, to the *ceremonial* Law, which I think, as may be ſhewn

in Notes on proper Places, is to be underſtood of *the whole Syſtem* of the religious Law of the *Jews*, incluſive of the *moral* Law. The other (which relates to God's *chooſing and calling* the *Gentiles*, and *caſting off* the *Jews*) lies in their *confining* what the Apoſtle ſays on theſe Points, to the reſpective Bodies of thoſe People, *nationally* conſidered, and to their *external Privileges*, to the Excluſion of the Concernment of *particular Perſons*, in one or the other, with Reference to their *eternal State*. Whereas I take both thoſe Views to be aimed at, in the Apoſtle's Diſcourſe upon that ſolemn Subject; where he begins with what is *perſonal*, relating to *ſaving* Benefits, and proceeds to what is *national*, relating to *external* Privileges, as may likewiſe be ſhewn in the Paraphraſe and Notes on *Chap.* viii. 28. to the End, and *Chap.* ix, and xi. And the Suppoſition of a *national* Election, to the *external Privileges* of the Goſpel, naturally leads us to think, that there was an Election of *Perſons* among *Gentiles*, as well as *Jews*, to *ſaving Benefits*, who were to be brought to a Participation of them, by Means of the Goſpel: For this is God's appointed and ordinary Means of effectually calling them, whom he has choſen to eternal Life, *Chap.* x. 14—17. and 2 *Theſſ.* ii. 13, 14. And therefore the *national* is ſo far from being inconſiſtent with, that it is incluſive of, and ſuppoſes a *perſonal* Election of ſome to Holineſs and Glory; and is ſubſervient to God's Deſign of ſaving them, that the *national* Election may not prove, in the Event, to be abortive as to *All*. For my Part, I can't ſee any ſufficient Reaſon, why they, that allow of one, ſhould deny the other; ſince it ſeems as hard to account for God's chooſing to ſend the only ordinary Means of Grace and Salvation to one *Nation*, rather than another, as for his chooſing to make them effectual to one *Perſon*, rather than another.

But no Expoſitor, that I have met with, carries the *national* Conſideration of *ALL the glorious Bleſſings*, mentioned in this Epiſtle and other Parts of the New Teſtament, as well as thoſe of *Election* and *Calling*, and makes ſo *little* of them, and ſo *intirely confines* them to *external* Privileges, as the Reverend Mr *John Taylor*, whoſe Paraphraſe, and Notes on the Epiſtle to the *Romans*, did not come to Hand, till mine were finiſhed, and tranſcribed ready for the Preſs. I have ſince peruſed them, and his prefixed *Key to the Apoſtolick Writings*, with all the Attention I am capable of, and with a ſincere Deſire of receiving what Light they might afford, for a better underſtanding of this important Epiſtle: But, inſtead of reaping any ſuch Advantage from his laboured Performance, it appears to me to be, by far, the moſt enervating of the Apoſtle's whole Scheme, beyond any Thing I had ever ſeen before: And in a Review of what I had prepared, for a Publication, in the following Sheets, there ſeemed to be little Occaſion to alter, or add to it; the principal Parts of his Hypotheſis and Interpretations having been, as I hope, ſufficiently obviated, all along, in the Paraphraſe and Notes.

Nevertheleſs, I can't help obſerving here, in general, that, according to this Gentleman's Way of repreſenting Things in this, and a former Attempt about *Original Sin*, Human Nature, in it's *intellectual* and *moral* Powers, and in it's *ſpiritual* and *eternal* Intereſts, hath ſuffered little, or rather nothing by *the Fall*; and *ALL the great and glorious Bleſſings, Honours and Privileges of the Goſpel*, ſuch as *Election, Vocation, Reconciliation, Salvation, Pardon of Sin, Juſtification, Adoption, Regeneration, Sanctification, the Gift of eternal Life*, and the like, dwindle into what he calls *antecedent* Bleſſings, by which he means no more, than *external, national* Privileges, that belong to *all profeſſed Chriſtians* among the *Gentiles, the whole Body of them without Exception*; (pag. 41, 93.) and even *thoſe*, ſays he, *who for their Wickedneſs ſhall periſh eternally, are undoubtedly intereſted in them all.* (pag. 98.) This he ſpeaks of as being after the ſame Manner, as the ſame Bleſſings belonged to the *whole Nation* of the *Jews*, under the Old Teſtament; and, as he further adds, *the*

Grace

Grace of the Goſpel actually extends to all Mankind; and it is certain that all Men actually have a Share in the Mercy of God in Chriſt Jeſus, as appears from the Univerſality of the Reſurrection. (pag. 112.) So that, according to his Account, there is nothing *internal*, or *efficacious*, in *any* of theſe *great and glorious Bleſſings*, to diſtinguiſh one Perſon from another, but *all* the Benefit of them, which he calls *conſequent Bleſſings*, depends upon a *Man's own Virtue*. Upon the whole, he tells us, (*pag.* 96.) that *his chief Intention is to eſtabliſh a double Juſtification or Salvation*, which, with him, are Terms of the ſame Import; one is *antecedent*, merely by a *Profeſſion of Faith, which is common to all Chriſtians, good and bad*; (pag. 68.) and the other *final*, or *conſequent, which is the Iſſue of a holy and obedient Life*. Accordingly, he ſuppoſes that *the Apoſtle argues about the firſt Juſtification, in the five firſt Chapters of this Epiſtle, and about the ſecond in the ſixth Chapter.* (pag. 123.) That this is a fair and candid Repreſentation of his Senſe in the quoted Pages, and in many other Places, moſtly in his own Words, and never otherwiſe, unleſs for Abbreviation-Sake, I appeal to every one that has read him.

As to his Notion about *Original Sin*, the Reader may judge of *that*, from the Senſe given in the following *Paraphraſe* on the Paſſages, which relate to that Doctrine, and from the *Notes*, which are ſubjoined to illuſtrate, or ſupport it: And if what is offered throughout on this Epiſtle, with reſpect to *that*, and other Points moſt nearly concerned in this Gentleman's Scheme, be found to ſtand, as I truſt it will, in the main at leaſt, though I am far from pretending to Infallibility; his Senſe of them muſt, of Conſequence, be all wrong, and extremely pernicious, to the bringing in of a quite new Goſpel, which the Apoſtle never thought of. To maintain this, our *Paraphraſt* is forced to alter the common, natural, well known, and long eſtabliſhed Uſe of Language, which he imagines himſelf warranted to do, as having diſcovered the univerſal Miſtake of Mankind, in the Ideas they have always affixed to it, by comparing a great Number of Texts in the Old and New Teſtament. (*pag.* 114, &c.)

Among the vaſt Variety of Conſtructions, which he would put upon the Words, *Righteouſneſs* and *Juſtification*, to ſerve his Purpoſe in that large Collection, moſt of them are ſo exceeding arbitrary, lax and vague, that no determinate Idea can be fixt to thoſe Terms, which may ſignify almoſt whatever any one pleaſes. Sometimes, it ſeems, they mean *Juſtification and Salvation*, in a Senſe of his own, different from the common Uſe of the Words: At others, they ſignify *moral Rectitude in general*; *Mercy and Goodneſs*; *ſaving Mercy, ſaving Goodneſs*; *preſerving, delivering Goodneſs*; *Deliverance, Reſtoration, or the Happineſs that attends it*; *temporal Deliverance and Salvation*; *Deliverance from Death, from Sin, and Condemnation*; *a Grant of Favour, or of any Benefit or Honour*; *the Donation of Privileges, or Honours, or, perhaps, Proſperity and Peace, Joy and Gladneſs.* To ſum up all, he thinks they ſignify ANY *Grant of Favour*, ANY *Inſtance of Mercy and Goodneſs, whereby God delivers, or exempts from* ANY *Kind of Suffering or Calamity, or confers* ANY *Favour, Bleſſing or Privilege*, whether temporal or ſpiritual. (*pag.* 121.)

Having thus endeavoured to throw all Uncertainty upon the Meaning of theſe Terms, by his numerous Quotations, and his own Conſtructions of them, he takes the Liberty of fixing upon one Senſe of them, which is indeed leaſt of all pointed out in his cited Paſſages, to ſignify what he would make to be the moſt preciſe Notion of his *firſt Juſtification, which*, he ſays, *the Apoſtle contends for in the five firſt Chapters of this Epiſtle*, namely, *The calling of the Gentiles, and their being admitted, upon Faith, into the peculiar Family and Kingdom of God*; (pag. 125.) And he ſuppoſes, though doubtleſs many will be otherwiſe minded, that the various *Senſes* he has given, *being duly conſidered, it will not appear at all ſtrange, if*

the Apoſtle applies the Terms, Righteouſneſs, *or* Juſtification, *and being* juſtified, *to the important Affair of our Deliverance from the Power of Heatheniſh Darkneſs, and our being admitted into the Church and Covenant of God, as we were idolatrous Gentiles;—and to all the Honours, Privileges, Grants and Donations, belonging to the peculiar People of God*; (*pag.* 121.) evidently meaning, as in other Places he expreſſes it, *to all that profeſs to believe the Goſpel, whether they be Good or Bad.*

According to this Opinion, the greateſt Debauchees, the moſt diſſolute and profane People, that profeſs to believe the Goſpel in this Chriſtian-Nation, are as much *juſtified, and pardoned in God's Mercy and Goodneſs, for ever to be adored*, as the holieſt Saint upon Earth; or rather there is really *now a days*, no ſuch Thing as Pardon and Juſtification, with reſpect to *perſonal* Offences, in our World, unleſs of Converts from *Heatheniſh* Darkneſs and Idolatry; no, nor was there any Room for the Pardon and Juſtification of the believing *Jews* in the *Apoſtle's Days*; they having been free from *Heatheniſh* Darkneſs and Idolatry, and ſo, in this Author's Senſe, been all *nationally* pardoned and juſtified before; And yet the Apoſtle *preached to* them *the Forgiveneſs of Sins through Jeſus Chriſt*; aſſuring *them*, that *by him, all that believe are juſtified from all Things, from which they could not be juſtified by the Law of* Moſes. (*Acts* xiii. 38, 39.) Surely then, when he preached Pardon and Juſtification to the *Jews*, through Faith in Chriſt, he meant ſomething *different* from a *Deliverance from the Power of heatheniſh Darkneſs and Idolatry*; and ſomething *more*, than they already were *nationally* Partakers of, as the *profeſſing* People of God.

And if, according to this Writer's Suppoſition, (*pag.* 27, 293.) *all* the *Jews* were already pardoned and juſtified by the *Abrahamick* Covenant, then they obtained no other Pardon and Juſtification by believing in Chriſt, than they, merely as *Jews*, had before. And therefore *Pardon, Juſtification, Salvation*, &c. in the New Teſtament, muſt ordinarily have a different Meaning from what merely relates to ſuch Privileges and Bleſſings, as were *nationally* enjoyed by the whole Body of the *Jews*, without Diſtinction; and this overthrows the Foundation of our Author's Scheme, in his Arguings from the Correſpondence of theſe, to thoſe Bleſſings, as though they were of the ſame Import. And if it *appears from the Univerſality of the Reſurrection, that the Grace of the Goſpel actually extends to* ALL MANKIND; (as he aſſerts *pag* 112.) then the Heathen-Nations, that never heard the Goſpel, ſhall not only be raiſed at the laſt Day; but the Grace of the Goſpel actually extends to *them* alſo, as well as to *profeſſing Chriſtians*. And what can be concluded from hence, but that *all Mankind*, incluſive of the *Heathens* themſelves, ſhall have a *beneficial* Reſurrection to Life?

He makes no Diſtinction between *Juſtification* and *Salvation*; though they are ſo plainly diſtinguiſhed in this Epiſtle, *Chap.* v. 9. where it is ſaid, *Much more being now juſtified by Chriſt's Blood, we ſhall be ſaved from Wrath through him:* Nor doth he make any Diſtinction between *external* and *effectual Calling*, though the Apoſtle expreſsly ſpeaks of ſome, that were ſo *called, according to God's Purpoſe*, as to be both *juſtified and glorified*; (*Chap.* viii. 28, 30.) and our bleſſed Lord ſays, *Many are called, but few are choſen:* (*Matth.* xxii. 14.) Nor doth he diſtinguiſh between *external* and *internal Relation* to Chriſt and his Church; though our Lord himſelf makes an evident Diſtinction between thoſe, that were *in him*, by *viſible Profeſſion and external Relation*, and others, that were alſo *in him*, by *vital Union*, *John* xv. 6; and the Apoſtle *John*, (1 *Epiſt.* ii. 19.) diſtinguiſhes between *mere Profeſſors*, and *real Chriſtians*, ſaying, *They went out from us, but they were not of us: For if they had been of us, they would, no Doubt, have continued with us: But they went out, that they might be made manifeſt, that they were not all of us.*

Our

Our Apoſtle indeed ſpeaks of *Pardon*, *Juſtification*, *Salvation*, &c. as the common Privileges of all in the Churches of Chriſt, to which he wrote, whether they conſiſted of *Jewiſh*, or *Gentile*-Converts: But it was not *merely* on Account of their *Profeſſion*, but of the *Credibility* of it, and ſo of their being, in the Judgment of Charity, *real Chriſtians*, as it was *meet for him to think of them all*; (*Phil.* i. 7.) and the better Part of them were ſo in Truth. Why then might not the Denomination of the Whole, as to their ſpiritual Privileges and ſaving Benefits, be taken from the better Part of them, on a charitable Preſumption, that every one was what he credibly profeſſed to be, till his Behaviour ſhewed the contrary? In which Caſe he was to be caſt out of the Church, as the Apoſtle wrote to the *Corinthians* to do by the *inceſtuous* Perſon. (1 *Cor.* v. 3, 4, 5.) This carried an Intimation, that the ſpecial Bleſſings of the New-Teſtament-Church, ſignified by an external Communion with it, belonged only to ſincere Believers, and not to mere Profeſſors, whoſe Converſation ſhewed that they were deſtitute of the ſaving Grace of God.

There were always *ſound* and *rotten* Profeſſors in the *viſible* Church, which were ſignified, under the Old Teſtament, by the *good* and *bad Figs*, in the Prophet *Jeremiah*'s Viſion, *Chap.* xxiv. and, under the Goſpel-State, by *the Wheat and and Tares growing together*, *till the Harveſt*, in our Lord's Parable, *Matth.* xiii. 24—30. And as it appears from the Epiſtle to the *Romans* itſelf, *Chap.* ii. 28, 29. and ix. 6. that a Diſtinction is to be made between *only viſible* and *real Iſraelites*, and *Chriſtians*; ſo *Every* and *All*, to whom Goſpel-Benefits pertain, are not to be conſidered as ſignifying *all* and *every one*, to whom the Apoſtle wrote, any otherwiſe than as belonging to them reſpectively, in one or other of thoſe different Views: For though neither all the *Iſraelites*, nor all the Members of Goſpel-Churches, were *choſen*, *called*, *juſtified*, *ſanctified*, &c. in a ſaving Senſe; yet many of them were ſo; and all theſe glorious Privileges and Bleſſings belonged, *at preſent*, really and effectually to theſe, and only preſumptively, in the Judgment of Charity to others. But unleſs there had been ſome, even among the *Jews* themſelves, under the Old Teſtament-Diſpenſation, that were *Iſraelites* indeed, and ſo were really Partakers of theſe Benefits, in the ſtrict and ſaving Senſe, and might humbly claim them by Faith, as already theirs; it can ſcarcely be thought that they would have been repreſented, as pertaining, in the viſible Adminiſtration of the Covenant, to the whole Body of that People; or that it was not with a ſpecial Regard to the *circumciſed in Heart*, which were always, more or leſs, among them, that ſuch great Things were ſaid of them. Much leſs can any Thing like this be imagined, under the New Teſtament-State, in which not *national Birth*, but *religious and moral Characters* are repreſented, as neceſſary to bring us into a viſible Covenant-Relation to God, thro' Chriſt, and give us a Claim to all the Privileges and Bleſſings of the Goſpel-Diſpenſation.

And therefore all this Writer's large Collection of Texts, to give a low Turn to the ſpecial Bleſſings of the New Teſtament-Church, as if they were *only national and external*, and were *equally common* to all profeſſing Chriſtians, *whether Good or Bad*, may be eaſily ſet to Rights, by a moſt natural and obvious Suppoſition, that the Apoſtle ſpeaks of theſe Bleſſings, according to the Judgment of Charity, as belonging to the whole Body of credible Profeſſors, while he muſt be underſtood to mean, that only true Believers, who are often deſcribed by diſtinguiſhing Characters, were really, in the higheſt Senſe, Partakers of them: And it was impoſſible that he, who did not know *the Hearts* of all Profeſſors, ſhould ſpeak to, or concerning them, any otherwiſe, than according to their credible

Profeſſion

Profeſſion of Faith; which is indeed the only Rule of *Mens* judging concerning them, and is the only *miniſterial* Warrant for admitting them to all the *external* Privileges of the Covenant, or for pronouncing it's ſpiritual and eternal Bleſſings upon them; but this doth not entitle them to, or ſecure their Salvation, unleſs they be in Heart, what they apppear to be in Life. Hence Motives and Obligations to Holineſs and Obedience were urged upon all profeſſing Chriſtians, as the Means of God's Appointment for arriving at eternal Life, according to the inſeparable Connection, which God, and the very Nature of Things, have made between Holineſs here, and Happineſs hereafter: And when the Lives of any were inconſiſtent with their Chriſtian-Profeſſion, the Apoſtle warned them of their Danger, to excite their Care and Diligence, leſt they ſhould deceive their own Souls, and fall ſhort of Heaven; aſſuring them, that the *Unrighteous ſhall not inherit the Kingdom of God.* (1 *Cor.* vi. 9.)

Our Author's *firſt*, *juſtifying* Faith, and *ſecond*, *working* Faith, are really no other than *two different Kinds* of Faith, one in mere Profeſſors, and the other in ſound Believers, as the firſt is only *doctrinal*, *hiſtorical* or *notional*; and the ſecond is *ſincere*, ſeated in *the Heart*, as a *vital* Principle there, and *productive of good Works*; and ſo one is effectual to Salvation, while the other leaves a Man, where it found him, as to his State before God, and Title to eternal Life. But why may not true Chriſtians be ſaid to be *ſavingly pardoned*, *juſtified*, *ſanctified*, &c. through a ſincere and cordial Faith, in their *firſt* believing, as well as afterwards; and to be really intereſted, *at preſent*, in all ſpiritual and heavenly Bleſſings, ſo as to be ſecured, by divine Grace, from ever falling ſhort of their utmoſt Perfection in Glory? For they *receive Forgiveneſs of Sins, and an Inheritance among them that are ſanctified, by* one and the ſame *Faith in Chriſt Jeſus*; and all, that *are begotten to a lively Hope, are kept by the Power of God, through Faith, unto Salvation.* (*Acts* xxvi. 18. and 1 *Pet.* i. 3—5.)

According to this Gentleman's Sentiments, the *Chriſtian*, as far as I ſee, has little, if any, Advantage of the *Heathen*, with reſpect to *eternal* Salvation: For he ſays, the *virtuous Heathen* may be eternally ſaved, as well as the *virtuous Chriſtian*, and repreſents Virtue, as *proportioned* to Advantages. (*pag.* 104.) Hence it clearly follows, that *leſs Degrees* of Virtue in a Heathen, are equal to *greater Degrees* of it in a Chriſtian; becauſe the Chriſtian's *Advantages* are greater, than his. Nay, according to this Scheme, the *Heathens* ſeem to have been in a *better* State, in ſome Reſpects at leaſt, than the *Jews* were in, under the *Moſaick* Law: For the *Gentiles* were freed from the laborious and expenſive Services of the *Jews*, and from their Bondage-Frame of Spirit, which aroſe from the dark and terrible Diſpenſation they were under; and yet the *Gentiles*, on Account of their lower Degrees of Virtue, ſtood as fair for Acceptance with God, as the *Jews*; and the Sins of the *Jews* were more provoking, as they were committed againſt higher Mercies, Means and Obligations, than theirs: And no one *profeſſing Chriſtian* is more beholden, than another, to *the wonderful Grace of God*, which this Author ſo much magnifies, all along, in his *firſt Juſtification*, *Pardon*, *Adoption*, *Sanctification*, &c. ſince, according to him, *all* that Grace lies *only* in God's giving theſe *external* Bleſſings of the Goſpel, in common to all, that *profeſs to believe it*, and *equally* intereſting every one of them, *whether Good or Bad*, in all it's glorious Privileges upon their *profeſſing* to believe: But I can't find that he has any great Thoughts of, or ſays much about any other *Grace* than this.

He, as has been obſerved, ſays, His chief Intention is to eſtabliſh a double Juſtification, (*p.* 96.) which he calls the *firſt Juſtification*, upon *profeſſing* to believe, in this World; and the *ſecond* or *final Juſtification*, upon *our Works*, when we have finiſhed our Courſe, at the Day of Judgment. But, after all, the Difference

ference he would make between theſe, may, I think, be fairly accounted for, by conſidering the *Firſt*, as *conſtitutive Juſtification*; and the *Second*, as *publickly declarative* in a *judicial* Proceſs, upon proper Evidence of the *Sincerity* of our Faith, and conſequently of the *Reality* of our ſaving Intereſt in Chriſt, by our Works, which ſaving Faith produces, and are neceſſary to be practiſed by thoſe that are juſtified; and which, when brought to Light at the great Day, will ſhew the *Impartiality* of the final Sentence, that ſhall adjudge them to eternal Life, on Account of the Redeemer's Righteouſneſs, through Faith in him.

And as to this Author's darling Notion, that the Apoſtle argues about the *firſt*, or *antecedent Juſtification*, which gives *no Title* to eternal Life, in the *firſt five* Chapters of this Epiſtle; and about *conſequent Juſtification*, which depends on our Works, in the *ſixth* Chapter, (*pag.* 123—125.) It don't appear to me, that the Apoſtle argues about *Juſtification*, at all, in the *ſixth* Chapter; but rather about Obligations to *Sanctification and Obedience*, as the Fruit of juſtifying Faith. And whoever attentively conſiders the *Juſtification by Faith*, and *by Grace*, which is diſcourſed on particularly in the *fifth* Chapter, muſt ſurely think, that it is more than a *common national* Privilege, *without any ſaving Effect*, to the whole Body of *profeſſing* Chriſtians, whether Good or Bad; and that it is ſuch a Juſtification, as ſhall certainly iſſue, through divine Grace, in final and complete Salvation, as much as any other Juſtification, mentioned in this Epiſtle, or any where elſe in the New Teſtament. For theſe very Perſons, who are thus *juſtified by Faith*, are ſaid already to *have Peace with God, through our Lord Jeſus Chriſt*; *and to have Acceſs by Faith into that* State of *Grace, wherein they ſtand, rejoicing in Hope of the Glory of God*; (*ver.* 1, 2.) and of theſe very Perſons it is ſaid, That, *being now juſtified by Chriſt's Blood, they ſhall much more be ſaved from Wrath through him*; *and being reconciled by his Death, much more ſhall they be ſaved by his Life*; (*ver.* 9, 10) *and they that receive Abundance of Grace, and of the Gift of Righteouſneſs, ſhall reign in Life by one, Jeſus Chriſt.* (*ver.* 17.) Hence it is called *Juſtification of Life*; and *Grace* is ſaid to *reign through Righteouſneſs to eternal Life, by Jeſus Chriſt our Lord.* (*ver.* 18, 21.) What Expreſſions can be more peremptory and ſignificant, than theſe, to aſſure us of the eternal Salvation of all thoſe, that are thus juſtified and reconciled to God, on their *firſt* believing? And yet it ſeems all theſe ſay nothing about a Man's being entitled to Heaven, and finally ſaved.

Upon the whole then, I am fully ſatisfied, that this Writer's *Key* by no Means fits the Wards; and never can unlock the true Scheme and Deſign of this Epiſtle; or give us any juſt View of *the glorious Goſpel of the bleſſed God, which was committed to the* Apoſtle's *Truſt.* (1 *Tim.* i. 11.)

CHAP.

CHAP. I.

The Apoſtle Paul, *by Way of Introduction to the whole Epiſtle, aſſerts his Commiſſion,* 1—6. *Salutes the Saints at* Rome, 7. *Bleſſes God and prays for them,* 8—10. *Expreſſes his Deſire and Purpoſe to ſee, and preach to them,* 11—15. *He then enters on his main Deſign about the Goſpel-Way of Juſtification by Faith for* Jews *and* Gentiles, 16, 17. *And ſets forth the Sins of the* Gentiles, *to ſhew that they could not be juſtified by the Law of Nature,* 18—32.

TEXT.

1 *PAUL a Servant of Jeſus Chriſt, called to be an Apoſtle, ſeparated unto the Goſpel of God,*

PARAPHRASE.

1. I PAUL, * who formerly was a bitter Enemy to Chriſtianity, and furious Perſecutor of it's holy Profeſſors, now count it my Honour to be the humble, obedient, and devoted Servant of Jeſus Chriſt, the only Saviour of loſt Sinners; he having not only changed my Heart, by his wonderful Grace, but alſo commiſſioned me, by his immediate Authority, ſince his Reſurrection and Exaltation, to be one of his Apoſtles †, and that particularly to the *Gentiles*. This then is my Character, and *I magnify mine Office*, (*Chap.* xi. 13.) it being my higheſt Ambition to be known and owned, and to be called by this Name (κλητος αποστολος). The delightful, honourable Work ‖, to which I was freely choſen in God's eternal Purpoſe, and deſignedly *ſeparated from my Mother's Womb*; (*Gal.* i. 15.) for which I afterwards was richly furniſhed; and to which I was ſolemnly ſet apart, and gave myſelf up, by the ſpecial Direction of the Holy Ghoſt, (*Acts* xiii. 2.) as well as by the immediate Appointment of Chriſt, This noble Work, I ſay, is that of preaching the Goſpel, even the glad Tidings of Salvation, which God himſelf is the Author of, and has made known, as the Revelation of his Mind and Will,

* For an Account of *Paul*, and of his being generally called by this Name after his Converſion, and Call to the Apoſtleſhip See the Note on *Acts* vii. 58.

† *Apoſtles* ſignify Perſons *ſent*; and the Apoſtles of our Lord were the Prime Miniſters of his Kingdom, who were ſent immediately by himſelf at his firſt ſetting it up in the World. There never were, nor ever can be, any Succeſſors to their ſpecial Characters, Privileges, and Powers, in After-Ages of the Church: For they were only ſuch, as had ſeen and heard the Lord after he was riſen from the Dead; and were ſent to teſtify his Reſurrection, as Eye and Ear-Witneſſes, and to publiſh the whole Scheme of the Goſpel under an immediate Inſpiration of his Spirit; and they were furniſhed with miraculous Powers, for confirming and vindicating the Doctrines they preached, and conferring the Gifts of the Holy Ghoſt, by laying their Hands on thoſe that believed. And as *Paul* was made the great Apoſtle of the *Gentiles*, he had all theſe Qualifications for his Office: He had ſeen the Lord after his Reſurrection, and heard him ſpeak from Heaven, 1 *Cor.* ix. 1. and xv. 8. and *Acts* ix. 4. He received his Authority, not from Men, but immediately from Chriſt himſelf, who ſent him to the *Gentiles*, and revealed to him what he was to preach to them, *Acts* xxii. 17, 18, 21. and xxvi. 16—18. *Gal.* i. 1, 11—16. and *Eph.* iii. 1—8. And he was endued with all apoſtolick Powers, inſomuch that he was *not a whit behind the very chiefeſt Apoſtles*, (2 *Cor.* xi. 5.) See *Miſcell. Sacr.* Eſſay 2.

‖ Dr *Goodwin* obſerves, on *Eph.* i. 1. that *to ſeparate*, or ſet apart, (αφορισειν) is to ſelect *choice Things*: Therefore *choice Sentences* are called *Aphoriſms*; and in this Reſpect our Apoſtle is called a *choſen Veſſel*, that is, a choice Veſſel to bear Chriſt's Name. *Acts* ix. 15.

with

with Reference to the gracious Recovery of apoſtate Sinners, among the *Gentiles* as well as *Jews*, through a Redeemer.

2 (*Which he had promiſed afore by his Prophets in the holy Scriptures.*)

2. Which bleſſed Goſpel *, though it has been but lately publiſhed in all it's Light, Grace and Glory, is no new Invention, nor the Contrivance of Men; but is entirely of God, who in former Ages gave various Hints of it by his inſpired Prophets, with Promiſes of it's being more fully and explicitly revealed in due Time, as theſe are contained in the ſacred Oracles, which are differenced from all merely human Writings, by the divine Purity of their Doctrines; by the Holineſs of their Original, Tendency and Deſign; and by the ſanctifying Effects, which they are the Means of producing in them that believe.

3 *Concerning his Son Jeſus Chriſt our Lord, which was made of the Seed of David according to the Fleſh,*

3. The main Subject of this glorious Goſpel of the bleſſed God, relates to his own eternal, and only begotten Son, Jeſus Chriſt, the anointed Saviour, your's and mine, and the only Lord of our Faith, Worſhip and Obedience; even that wonderful and adorable Perſon, who in two diſtinct Natures is both God and Man. As to his *Human Nature*, or fleſhly Deſcent, it was from that renowned Patriarch *David*, of whom it was propheſied, that the Meſſiah ſhould be *the Fruit of his Body, and ſit upon his Throne.* (*Pſal.* cxxxii. 11. compared with *Acts* ii. 30.)

4 *And declared to be the Son of God with Power, according to the Spirit of Holineſs, by the Reſurrection from the Dead:*

4. And as to his *Divine Nature*, which is abſolutely ſpiritual, and infinitely holy in itſelf, and preſerved his human Nature from all Defilement, and ſo may be called *the Spirit of Holineſs*, He was what he all along profeſſed himſelf to be, and eternally had been, in the moſt eminent and exalted Senſe, even *the Son of God*, poſſeſſed of the ſame Nature and Perfections with the Father: And (ὁρισθεντος) he was determinately avowed, openly proclaimed, and convincingly demonſtrated to be ſo, according to the manifeſt Proof, that was given of it, by the immediate Exertion of his own divine Power †, and by the mighty Operation of the Holy Spirit, which wrought in him, and undividedly concurred with him, in raiſing his dead Body from the Grave, to a glorious State of Immortality.

5 *By whom we have received Grace and*

5. By whom, as thus riſen and exalted, I, together with others of my Brethren, have been enriched with ſpecial Com-

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* The Apoſtle no ſooner mentioned the *Goſpel*, but his Heart was ſo warmed and filled with a Senſe of it's tranſcendent Excellence, that he went into an high Encomium of it, and of Chriſt it's chief Subject, in this and ſeveral following Verſes.

† If *the Spirit of Holineſs* is here conſidered, as *expreſſive of the Sort*, in which Chriſt was *the Son of God*, it evidently ſignifies his own *Divine Nature*, in Oppoſition to what he was *according to the Fleſh*; and ſo the *Antitheſis* is very beautiful between (κατα πνευμα) *according to the Spirit* here, and (κατα σαρκα) *according to the Fleſh*, ver. 3. But if we conſider it, as *the Principle* of the Power, by which Chriſt was raiſed from the Dead, for demonſtrating him to be the Son of God, it may ſignify, either his own Divine Nature, or the Holy Spirit, the third Perſon in the Adorable Trinity. And yet, unleſs his own Divine Power concurred in raiſing him from the Dead, his Reſurrection, abſtractly conſidered in itſelf, no more proved him to be *the Son of God*, than the Reſurrection of Believers by the Power of God, and *by his Spirit, who dwells in them*, (Rom. viii. 11.) proves any of them to be ſo.

 munications

Apoſtleſhip, for Obedience to the Faith among all Nations for his Name:

munications of divine Favour, and been freely honoured with the apoſtolick Office: And the Grace of Apoſtleſhip, which I received from him, was deſigned, through his Bleſſing upon my Labours, to bring over *Gentiles*, as well as *Jews*, Perſons of all Nations whatſoever, unto an obediential Subjection of their Underſtandings, Wills and Conſciences to the Authority of God, in believing on his Son Jeſus Chriſt, and unto that ſpiritual and holy Obedience to all his Commands, which is the Fruit of Faith in him; all which was deſigned for the Glory of his own great Name, in the Salvation of their Souls.

6 *Among whom are ye alſo the called of Jeſus Chriſt.*

6. And, among theſe, ye yourſelves, who dwell in the Metropolis of the *Roman*-Empire, the Head of the *Gentile*-World, are called, by the Grace of the Lord Jeſus, to the Knowledge, Faith and Fellowſhip of the Goſpel; and I accordingly, as the Apoſtle of the *Gentiles*, (*Chap.* xi. 13.) look upon myſelf obliged to diſcharge my Office toward you.

7 *To all that be in Rome, beloved of God, called* to be *Saints: Grace to you, and Peace from God our Father, and the Lord Jeſus Chriſt.*

7. To you therefore, whether *Jews* or *Gentiles*, that are Profeſſors of Chriſt at *Rome*, and, in the Judgment of Charity, are the Objects of God's ſpecial Love, which diſcovers itſelf in it's happy Effects upon you; even to you, who bear the Character of holy Believers, and whoſe proper Denomination is *Saints*, which ye are called, and obliged to be. To all and every one of you, my hearty Prayer, affectionate Salutation, and authoritative Benediction, in the Name of Chriſt, is, that the Riches of free Love and Favour * may abound and be delightfully manifeſted, in plentiful Communications of Grace, and in all manner of Proſperity, conſiſting of Peace with God, and Peace in your own Conſciences, and with one another, and all around you. May all Bleſſings freely and extenſively abound toward you, according to the Oeconomy of Salvation, from God, even our Covenant-God and Father, as the original Spring and Deſigner of them all; and from the Lord Jeſus Chriſt, as the only Mediator, who purchaſed them by his Blood, and conveys them by his Spirit.

8 *Firſt, I thank my God through Jeſus*

8. As what I hear of the Work of God among you, is Matter of great rejoicing; ſo I, though a Stranger to

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* *Peace be with you*, is well known to have been the common Salutation, importing all Proſperity, under the Old Teſtament; and it was uſed by our Lord, and by his Apoſtles, and ſeventy Diſciples, during his Abode upon Earth. See *John* xx. 19, 21, 26. *Matth.* x. 12, 13. and *Luke* x. 5. But when the Goſpel-Diſpenſation was ſet up in all it's Light, Bleſſings and Glory, the Salutation was uſually changed into *Grace and Peace*, to keep up our View of God's free Favour, as the Fountain of all Grace in us, and of all our Proſperity or Peace. Our Apoſtle uſes it at the Beginning of all his Epiſtles to the Churches, and mentions a correſpondent Salutation, viz. *The Grace of our Lord Jeſus Chriſt be with you*, as a diſtinguiſhing Token, which he wrote with his own Hand, at the Cloſe of every Epiſtle, eſpecially of ſuch, as were tranſcribed by an Amanuenſis. 2 *Theſ.* iii. 17. But it is obſervable, that at the Entrance of both his Epiſtles to *Timothy*, and of that to *Titus*, and of thoſe only, he adds *Mercy* to Grace and Peace, ſaying, *Grace, Mercy and Peace be with you*; which may intimate that, as various Difficulties, Labours and Temptations, Sufferings and Dangers of Miniſters, are greater than of private Chriſtians; ſo they moſt of all need *Mercy*, to pity, help and comfort them, and to keep them faithful, under all their Snares and Diſcouragements.

Christ for you all, that your Faith is spoken of throughout the whole World.

you, can't but, in the first Place, offer up the most cheerful Thanksgivings and Praises on your Behalf to God, my own God, as well as yours, through Jesus Christ, by whom alone all Blessings come to you; by whom I am brought into a Covenant-Relation to God the Father; and by whom my Sacrifice of Praise is acceptable to him. (*Heb.* xiii. 15. and 1 *Pet.* ii. 5.) I heartily bless God for the Grace bestowed upon you all, which has wrought so effectually and so visibly on you, and especially on the *Gentile*-Converts among you, that your receiving the Gospel, and your remarkable Faith in Christ, even at *Rome* itself, notwithstanding all the Temptations and Opposition ye meet with there, is talked of with religious Wonder and Joy, and with high Commendation, among all the Churches † through the *Roman*-Empire; every Christian being glad to report it, and to hear the Report, wherever they live. And it can't endear you to them more, than it does to me.

9 *For God is my Witness, whom I serve with my Spirit in the Gospel of his Son, that without ceasing I make mention of you always in my Prayers,*

9. For I can solemnly appeal to the all-seeing and heart-searching God, as the great Witness of the Truth of what I say; even that God, whom I serve not in Pretence, or mere outward Appearance, nor in bodily Labour only; but sincerely, affectionately and faithfully, with full Bent of Heart, and with the renewed Spirit of my Mind, in publishing, maintaining, recommending and enforcing the Gospel of his dear Son, which may be so called, because he is the Subject and Author of it. I can, I say, appeal to God himself, even as by a religious Oath, that on all stated, and occasional set Addresses to the Throne of Grace, I constantly bear you, in a very particular Manner, upon my Heart, and don't forget to mention you expressly in my daily Prayers to him, that ye may be still more and more abundantly blessed with all the Gifts and Graces of the Spirit.

10 *Making Request (if by any Means now at length I might have a prosperous Journey by the Will of God) to come unto you.*

10. Yea, so strong is my Affection to you, and Concern for your further Edification and Establishment, that, among other Things, I am continually begging of God, that (if it be his holy Will) his infinitely wise and good Providence would now, at length, remove all Difficulties out of my Way, and, by some Means or other, give me a safe and favourable Opportunity of coming to, and personally conversing with you.

11 *For I long to see you, that I may impart unto you some spiritual Gift, to the End you may be established;*

11. For I find in myself a longing Desire to make you a Visit, that I may have the Pleasure of seeing your Faces, whom God has beautified with Salvation; and of communicating further Instructions to you, by the Spirit of Wisdom and Knowledge, together with some new, or greater Degrees of spiritual Gifts, by the Imposition of my Hands, the better to furnish some of yourselves for ministerial Work;

† *The whole World* is here put for the *Roman*-Empire, as it also is *Luke* ii. 1. because that Empire then included the greatest Part of the known and civilized Nations of the World.

(See 1 *Cor.* xii. 7—11.) and the more abundantly to confirm you in the Doctrines of the Goſpel, and in your moſt holy Faith, which ye have already been made Partakers of, amidſt the Temptations and Dangers, that ye are expoſed to, on every Side, from the World, and from the falſe Teachers, that would pervert you.

12 *That is, that I may be comforted together with you, by the mutual Faith both of you and me.*

12. My Deſign in all this is, that we may rejoice together in the Love of God to us ſeverally, and in the affectionate Expreſſions of our Love to each other; and may have mutual Satisfaction and Delight, in comparing our ſpiritual Experiences together, and plainly diſcovering, one to another, that God has wrought the ſame effectual Faith both in you and me.

13 *Now I would not have you ignorant, Brethren, that I oftentimes purpoſed to come unto you (but was let hitherto) that I might have ſome Fruit among you alſo, even as among other Gentiles.*

13. Now, my beloved Brethren in the Lord, that ye may not take theſe to be merely Words of Compliment, or only Expreſſions of a preſent Flaſh of Affection, I think proper to aſſure you, that the Deſire, I ſpeak of, has been long in my Heart; I having often ſeriouſly intended, and endeavoured, to turn my Courſe to you; though hitherto Oppoſition, Hardſhips, and neceſſary Services in other Places *, have unexpectedly prevented me, when I fain would have been with you, that I might promote the Intereſt of Chriſt at *Rome*, and reap ſuch ſpiritual Fruits of my Miniſtry, in the Work of Converſion and Edification an[illegible] as ſhall abound to his Glory, and to your own, as well as my Account, even as, by his Grace with me, has been the happy Effect among other *Gentiles*, to whom I have had Opportunities of preaching the Goſpel.

14 *I am Debter both to the Greeks, and to the Barbarians, both to the Wiſe, and to the Unwiſe.*

14. Yea, as a *Neceſſity is laid upon me, and wo is unto me, if I preach not the Goſpel*; (1 *Cor.* ix. 16) and as I have freely received my apoſtolick Office and Qualifications for this very Purpoſe, I look upon myſelf obliged, in Point of Duty and Gratitude, to improve them, as the Lord ſhall enable me, for the Benefit of all Sorts of *Gentiles*, as well as of the *Jews*; whether they be the more polite, learned and civilized *Greeks*, among whom Arts and Sciences chiefly flouriſh; or the more rude and uncultivated Nations, who have little Literature, and good Breeding among them, and therefore are called *Barbarians*; (See the Note on *Acts* xxviii. 4.) or whether they be the more prudent and ſagacious, or the more weak and ſtupid, in either Parts of theſe two grand Diviſions of the World.

15 *So, as much as in me is, I am ready*

15. So that, upon the Whole, ye may be well ſatisfied, that, as far as I am capable of it, and may have Op-

* The Apoſtle's being *let hitherto* ſeems principally to refer to the full Employment, which the Providence of God had called him to, in other Places among the *Gentiles*, where the Goſpel had never been preached by any one elſe, which he particularly takes Notice of *Chap.* xv. 19—22. At other Times he was prevented, by the ſpecial Direction of the Spirit, and an extraordinary Viſion, contrary to his own Deſign, as in *Acts* xvi. 6—10. And at others, by the Oppoſition and Troubles he met with in *Aſia* and *Greece*, *Acts* xiii. xiv. &c. and ſo *Satan hindered him*, by ſtirring up evil Inſtruments againſt him, as he ſaid in another Caſe. 1 *Theſſ.* ii. 18.

portunity

to preach the Goſpel to you that are at Rome alſo.

portunity for it, I am heartily willing, and deſirous, to run all Riſks of my Reputation, Eaſe and Life itſelf, to execute my Commiſſion, in preaching the bleſſed Goſpel of Chriſt to you, even at *Rome*, in the Face of all Oppoſition, Contempt and Danger, from the imperial Authority; from the Rich, Great, and Learned; and from the numerous Populace there; as I have already done it, not only in Country-Towns and Villages, but likewiſe in noted Cities for Learning and Traffick, ſuch as *Antioch*, *Philippi*, *Theſſalonica*, *Athens*, and *Corinth*. Acts xv. 35. and xvi. 12. and xvii. 1, 16. and xviii. 1.

16 *For I am not aſhamed of the Goſpel of Chriſt: for it is the Power of God unto Salvation, to every one that believeth, to the Jew firſt, and alſo to the Greek.*

16. For, how meanly ſoever many People, and eſpecially thoſe of chief Rank and Figure in the World, may think of the Goſpel of God's Grace through Jeſus Chriſt; and how much ſoever they may deſpiſe and ſet themſelves againſt it, on Account of the ignominious Death of it's Author, and principal Subject, and of the Poverty of it's Profeſſors, or on Account of it's artleſs Dreſs, and the Sublimity and Myſteriouſneſs of ſome of it's Doctrines, and the Contrariety of the Whole to their Pride and Paſſions, Luſts and Prejudices, carnal Notions and ſecular Intereſts; and whatever Reproach and Ridicule I may ſuffer, for eſpouſing and publiſhing it, It is, nevertheleſs, ſuch an excellent and illuſtrious Scheme, for diſplaying the Glory of all the divine Perfections in united Harmony, and for recovering fallen Creatures to the Favour and Image of God, that, inſtead of being aſhamed of it, I count it my higheſt Honour to own and profeſs, preach and defend it, and that among the Great and Learned, as well as the Vulgar and Illiterate: For it is evidently clothed with divine Authority, and is the Means and Inſtrument, which God has appointed, and which his almighty Power works by upon the Heart, to render it effectual for the eternal Salvation of every true Believer; both of the *Jews*, to whom it was firſt ſent, (*Acts* iii. 26. and xiii. 46.) and likewiſe of the *Gentiles*, the moſt learned of which are the *Greeks*, to whom it was afterwards publiſhed, and great Multitudes of whom have received it. (*Acts* xiv. 1. and xvii. 12.)

17 *For therein is the Righteouſneſs of*

17. For, in this glorious Goſpel, the tranſcendently excellent Righteouſneſs *, which God, of his own infinite Wiſdom

* That which, for Reaſons mentioned in the Paraphraſe, is ſtiled *the Righteouſneſs of God*, both here, and in *Chap.* iii. 21, 22. and x. 3. plainly relates to a *juſtifying* Righteouſneſs, which is the Subject of the Apoſtle's Diſcourſe; and this is called, at other Times, *the Righteouſneſs of Faith*, Chap. iv. 13. becauſe it is made known, received, and made over to us for Righteouſneſs, through Faith. Accordingly, the Apoſtle ſpeaks of receiving the Gift of this Righteouſneſs, (*Chap.* v. 17.) and it is ſaid to be *the Righteouſneſs of God, which is by Faith*, and *through the Faith of Chriſt*; (Chap. iii 22. and ix. 30. and x. 6. and *Phil.* iii. 9.) and ſo it is diſtinguiſhed from the *Grace* of Faith, as it evidently is in this Place, where it is ſaid to be *revealed to Faith*, to intimate that this Righteouſneſs is not Faith itſelf, but is that, which is apprehended and received by Faith: And that this is the Righteouſneſs of *Chriſt*, which he wrought out by his Obedience and Sufferings unto Death, appears from it's being repreſented, as including a Price of Redemption and a Propitiation by his Blood, *Chap.* iii. 22, 24, 25, and from it's being called *the Righteouſneſs* and *Obedience of One*, meaning Chriſt, *for Juſtification*, and being ſaid to *make many righteous*, in Oppoſition to *the Offence*, and *the Diſobedience of One*, meaning *Adam*, *which was to Condemnation*,

God revealed from Faith to Faith: as it is written, The juſt ſhall live by Faith.

Wiſdom and mere Grace, has appointed and provided, approves of, accepts and imputes for Juſtification in his Sight, and which his eternal Son, who is God, (*Chap.* ix. 5.) and whoſe *Name is the Lord our Righteouſneſs*, (*Jer.* xxiii. 6.) has wrought out, and brought in, by his perfect Obedience and atoning Sufferings, even unto Death. (*Dan.* ix. 24.) This Righteouſneſs, I ſay, which, on theſe and ſuch like Accounts, may be ſtiled the Righteouſneſs of God, is now, at length, clearly made known in all it's Suitableneſs and Perfection, Dignity and Efficacy, from the Doctrine of Faith in the Word, to the Grace of Faith in the Heart, which intirely and alone apprehends and receives it for Juſtification, without the Concurrence of any of our Works for that Purpoſe, (*Chap.* iii. 28.) from firſt to laſt; from the Faith of the *Jew*, to the Faith of the *Gentile*; and from the weakeſt and obſcureſt, to the ſtrongeſt and cleareſt Faith, in either of them: So that every true Believer, of what Nation ſoever, or of what Degree ſoever his Faith be, all ſuch, and none but ſuch, are, and ſhall be, diſcharged from Condemnation, and accepted as Righteous to eternal Life, as was hinted in the Prophet's Declaration, (*Habbak.* ii. 4) which was, not that, according to the Tenor of the Law, *the Man which doth thoſe Things ſhall live in them*; but that the Man, who is righteous in God's Account, according to the Tenor of the Goſpel, is brought [illegible] and continues in, a State of ſpiritual Life, and is entitled to eternal Life, through Faith in the Meſſiah, of whom it was propheſied, that *he would ſurely come, and not tarry.* (Compare *Habak.* ii. 3, 4. with *Heb.* x. 37, 38.)

18 *For the Wrath of God is revealed from Heaven againſt all Ungodlineſs, and Unrighteouſneſs of Men, who*

18. And this Way of Pardon and Juſtification, is equally neceſſary for *Jews* and *Gentiles*, if ever either of them are made Partakers of thoſe ineſtimable Bleſſings. For, to begin with the *Gentiles*, the juſt and terrible Vengeance of the great God is denounced from Heaven, the Habitation of his Holi-

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demnation, and *by which many were made Sinners.* (Chap. v. 18, 19.) And this ſtill further appears from Chriſt's being ſpoken of, as *the End of the Law for Righteouſneſs to every one that believes*, (Chap. x. 4.) and as *made of God Righteouſneſs to them, that are in him*, or that are vitally united by Faith to him; (1 *Cor.* i. 30.) and from their being *made the Righteouſneſs of God in him.* (2 *Cor.* v. 21.) Accordingly to be *juſtified by the Faith of Chriſt*, and *juſtified by Chriſt*, are uſed as Terms of the ſame Import. (*Gal.* ii. 16, 17.) See alſo the Note on *Rom.* iv. 3.—But it is very difficult to determine the preciſe Senſe, in which this Righteouſneſs of God is ſaid to be revealed *from Faith to Faith.* Some underſtand it to ſignify, that the Righteouſneſs of God is revealed from an *Old*, to a *New* Teſtament-Faith. Others, that the Righteouſneſs of God, which is by Faith, is revealed in the Goſpel to *beget* Faith. Others, that it is revealed from the firſt Faith, whereby we come into a juſtified State, to After-Faith, by which we continue in that State. Various other Senſes may be ſeen in Expoſitors: (Vid. *Pol. Synopſ.*) But that, which ſeems to me to be moſt unforced and agreeable to the Context, though I don't find that any have taken Notice of it, is, that the Righteouſneſs of God is revealed from the Faith of the *Jew*, to whom it was firſt preached, and who firſt believed in it, to the Faith of the *Gentile*, to whom it was afterwards publiſhed, and who embraced it by Faith; and ſo this Paſſage refers back to what the Apoſtle had ſaid, in the Cloſe of the preceding Verſe, about the Goſpel's being *the Power of God unto Salvation, to every one that believes, to the* Jew *firſt, and alſo to the* Greek. And this Senſe may very well conſiſt, and fall in with others ſuggeſted in the Paraphraſe, and with one Part of the learned Mr *Locke*'s Interpretation of the Phraſe, who underſtands it to mean, that the Righteouſneſs of God is not by Works, but by Faith alone, according to *Gal.* iii. 11; or, that it is *wholly*, and *all through*, by Faith; and ſo it is the ſame Figure, which the Apoſtle uſeth in other Places, where he ſpeaks of *Servants to Iniquity, unto Iniquity*; that is, wholly to Iniquity; (*Chap.* vi. 19.) and *from Glory to Glory*; that is, wholly glorious. (2 *Cor.* iii. 18.)

neſs

hold the Truth in Unrighteouſneſs.

neſs and Glory, not only againſt the Sins of the *Jews*, but of the Heathens alſo: He has given them Notices of this by the Judgments, which he has executed, in the Courſe of his Providence, upon Sinners, and by the ſecret Remorſe, and louder Clamours of their own Conſciences, under a Senſe of Guilt; and this is now further revealed to them, by expreſs Declarations under the Goſpel-State. (*Acts* xvii. 30, 31.) This various and ſolemn Warning is levelled againſt all Impiety, with Reference to God and his Worſhip, ſuch as the Atheiſm, Idolatry, and Polytheiſm of the Heathens; and againſt all Manner of Immorality, with regard to others and themſelves; who wickedly and unrighteouſly ſtifle, impriſon and ſuppreſs what good Notions they have of Truth and Falſehood, Right and Wrong; and will not act according to them, nor ſuffer them to have their proper Influence upon their Hearts and Lives, as their own Conſciences tell them they ought to have.

19 *Becauſe that which may be known of God, is manifeſt in them; for God hath ſhewed* it *unto them.*

19. Though the *Gentiles* Advantages have not been equal to thoſe of the *Jews*, yet they cannot plead perfect Ignorance; becauſe, in Oppoſition to their flagrant Impiety or *Ungodlineſs*, the very Light of Nature diſcovers ſome Things concerning God, which are knowable, and are made known to them, and eſpecially to ſome great Moraliſts, ſuch as *Socrates* *, *Seneca*, and others among them, (εν αυτοις) by the Works of Creation and Providence: For God, who is the Author of that Light, and of theſe Works, has therein clearly manifeſted thoſe Things concerning himſelf to them.

20 *For the inviſible Things of him from the Creation of the World are clearly ſeen, being underſtood by the Things that are made,* even *his eternal Power and Godhead, ſo that they are without Excuſe:*

20. For he *has not left himſelf without Witneſs* in the Works of *Nature*. (*Acts* xiv. 17) Several of his adorable Excellencies, ſuch as his almighty Power, which he has eternally and unchangeably in, and of himſelf; and his ſupreme Divinity, whereby he neceſſarily, everlaſtingly and perfectly exiſts, which, he being a pure Spirit, are not in themſelves the Objects of Senſe, nor can be ſeen by corporal Eyes: Theſe, together with his tranſcendent Wiſdom and Goodneſs, are ſenſibly diſplayed in their Effects, and have been impreſſed, as legible and indelible Characters, on the Works of his Hands, and particularly in the wonderful Formation of Man, the top Creature of this World, (κτισις κοσμου) ever ſince (απο κτισεως) the Creation of all Things; and theſe, being attended to with due Reflection, are eaſily diſcerned (νοουμενα καθορατα) in his Operations, and in the Things, that are thereby produced, with ſuch Magnificence and Variety, Beauty and Order, as none but a God of infinite Perfections could be the Author of: So that the Heathens Neglect of him, and Diſobedience and Oppoſition to him, are committed againſt ſo much Light and Knowledge, as leaves them utterly inexcuſable.

* See a large Quotation in Mr *Henry's Continuator* from *Seneca*, of his Self-Condemnings, in the Worſhip he paid to the ignoble Rout of Gods. And the Story of *Socrates*'s ordering a Cock to be ſacrificed to *Æſculapius* at his Death, though he was condemned by the *Athenians* to die for deriding a Plurality of Gods, is well known.

21. Re-

21 *Becauſe that when they knew God, they glorified him not as God, neither were thankful, but became vain in their Imaginations, and their fooliſh Heart was darkened.*

21. Becauſe when, in this Way, they could not but have ſome Notions of God's Being and Attributes, they nevertheleſs did not conceive worthily of him, nor treat him like a God, ſuitable to his Nature and Perfections, by exalting him in their Thoughts, and paying him that religious and ſpiritual Homage, which they knew, or might have known, was due to him, and him only: Nor were they thankful to him, which they ought to have been, for the Light he had vouchſafed to them, and for his *giving them Life and Breath, and all good Things*; (*Acts* xvii. 25.) but they indulged their own groundleſs and pernicious Fancies, and became exceeding corrupt in their perverſe Reaſonings (εν τοις διαλογισμοις αυτων) concerning the Nature of God, and the Worſhip due to him; and, through the Depravity of their Wills and Affections, their inconſiderate and infatuated Minds were covered with the thickeſt Miſts of Ignorance and Error.

22 *Profeſſing themſelves to be wiſe, they became Fools:*

22. So that, while they, and eſpecially their *Greek*-Philoſophers, made great Pretences to Wiſdom and Learning, above the reſt of Mankind, and particularly above the *Jews*, whom they deſpiſed; and while they were highly conceited, and boaſted of themſelves as the only Men of Underſtanding, (φασκοντες ειναι σοφοι) they, by all their Wiſdom, knew not God; (1 *Cor.* i. 21.) but were really ſtupid and ſenſeleſs, like perfect Ideots, (εμωρανθησαν) in Things pertaining to his Service.

23 *And changed the Glory of the uncorruptible God, into an Image made like to corruptible Man, and to Birds, and four-footed Beaſts, and creeping Things.*

23. And whereas God is the perfect, ſpiritual and uncompounded, immortal and inviſible Being, *who dwells in Light, which no Man can approach*, and *whom no Man hath ſeen, or can ſee*; (1 *Tim.* vi. 16.) they, in the choſen Blindneſs and Depravity of their Minds, have debaſed his Glory, by aſcribing Deity to mutable, periſhing and contemptible Creatures, and repreſenting him by them, as though he were of their corporeal and corruptible Likeneſs: Yea, ſo ſottiſh were their vain Reaſonings, and ſo groſs their Idolatry, that they have infamouſly ſunk his Dignity and Glory ſo low, as to imagine, that there was Divinity in the very meaneſt Parts of the Creation, and to worſhip God under the Shape of, not only mortal Men, but even of the Fowls of the Air, and the Beaſts that walk on four Feet, and of ſuch Animals, as creep on their Bellies; as if he were like them †. So monſtrouſly abſurd were they in their wild Imaginations about the only true God!

24 *Wherefore God alſo gave them up to Uncleanneſs, through the Luſts of their own*

24. And for this their wilful and deteſtable Impiety and ſhocking Idolatry, in direct Contradiction to the plain Notices he had given of himſelf, God, in his righteous Judgment, withdrew his abuſed Light and Reſtraints, left them to

† The Apoſtle here manifeſtly refers to the Idolatry of ſeveral Heathen-Nations; among which we are told, that the *Syrians* worſhipped *Fiſhes*; and that the *Egyptians* worſhipped, not only deified Men, but *Doves*, and various Kinds of *Beaſts*, ſuch as *Oxen*, *Dogs*, *Cats*, *Griffins* and *Apes*; and *creeping Things*, ſuch as *Serpents* and *Crocodiles*. Vid. *Cicer. de Nat. Deor.* Tom. iv. Lib. iii. p. 337. 4to; and *Virgil. Æn.* Lib. viii. lin. 698. in Not. *ad Uſum Delph.*

them-

Hearts, to diſhonour their own Bodies between themſelves:

themſelves, and delivered them up to the vicious Inclinations of their own Hearts, (See the Note on *John* xii. 40) which carried them into the moſt flagrant Immoralities, even unto an indulging of the moſt brutiſh and unnatural Luſts, and going into the moſt abominably filthy Practices of the antient *Sodomites*, whom God deſtroyed by raining Fire and Brimſtone upon them from Heaven; (*Gen.* xix. 5, 24) and as they had ſo notoriouſly diſhonoured God, he ſuffered them, in this Manner, to bring the moſt ſhameful Indignity on their own Bodies, between themſelves:

25 Who changed the Truth of God into a Lie, and worſhipped and ſerved the Creature more than the Creator, who is bleſſed for ever. Amen.

25. Who ſet up falſe Objects of Worſhip, and parted with the only true God for vain Idols *, which, by Nature, are no Gods, (*Gal.* iv. 8) and have nothing of Divinity in them; (1 *Cor.* viii. 4.) and they turned the true Glory, that belongs to God, who is a Spirit, into lying Repreſentations of him, as if he were corporeal; and changed the right Notions of God, which he has given of himſelf, into wrong Conceptions of him, as alſo the true Worſhip of God into the moſt abſurd and injurious Idolatry: And, in this Way, they paid their Devotions and Obedience to mere Creatures, ſuch as the Sun, Moon and Stars, and all their inferior Dæmons, over and above the Homage, which they profeſſed to offer to him, who is the Sovereign Lord, and Maker of all Things: Yea, they regarded their falſe Gods more than him; and ſo, in Effect, diſowned him, who is, and ever was, and will be, infinitely, neceſſarily, ſupremely and unchangeably bleſſed and glorious in himſelf, and the Fountain of all Happineſs to others; and, as ſuch, is, ought to be, and for ever ſhall be, exalted, reverenced and adored by true Believers on Earth, and all the Saints and Angels in Heaven, who heartily join their *Amen*, and that with the greater Zeal and Fervor, and Deteſtation of the Wickedneſs of the idolatrous World, as they have caſt the moſt unworthy Contempt upon him.

26 For this Cauſe God gave them up unto vile Affections: for even their Women did change the natural Uſe into that which is againſt Nature:

26. 27. For this Reaſon, I ſay, God juſtly delivered them up, without Reſtraint, to the choſen Way of their own wicked Hearts, and to the ungovernable Workings of ſuch ſcandalous Luſts and Paſſions, as it is a Shame to deſcribe in their unnatural Impurity and Infamy: For their inordinate Deſires were ſo monſtrouſly inflamed, as to carry even the modeſter Sex into the vileſt Practices; as they alſo did Men, who preferred a deteſtible Uſe of Males, to the natural and ſober Uſe of Females; and both theſe Sexes, directly contrary to the Deſign

* *Idols*, and *Idolatry* in worſhipping them, are often called in Scripture *lying Vanities*, Pſal. xxxi. 6. and *Jon.* ii. 8. and *Falſehood and Lies*, Jer. xiii. 25. and xvi. 19, 20. and xxiii. 14. and *Hoſ* vii. 1. And the Makers of Idols and Encouragers of Idolatry are called *Teachers of Lies*, Habak. ii. 18; becauſe every Idol is a falſe God, or makes a wrong Repreſentation of the true God; and every Idolater practically declares what is utterly falſe concerning him. And as the Idolatry of the Heathen is the Subject of the Apoſtle's Diſcourſe, *that* is the *Lie*, into which he tells us they changed the *Truth of God*: And their *worſhipping the Creature, more than the Creator*, (παρα τον κτισαντα) ſignifies likewiſe their paying religious Homage to their Idols *beſides*, and *contrary to* the Creator, though they did not generally profeſs to diſown, and not to worſhip the ſupreme God. Thus the Prepoſition (παρα) is uſed for *beſides*, or *more than*, Luke iii. 13. and for *contrary to*, Acts xviii. 13.

27 *And likewiſe alſo the Men, leaving the natural Uſe of the Woman, burned in their Luſt one toward another, Men with Men working that which is unſeemly, and receiving in themſelves that Recompence of their Error which was meet.*

of the God of Nature, in the firſt Formation of their reſpective Bodies, and contrary to all Inclinations and Practices, that are decent and becoming Human Nature, and ſuited to the regular Propagation of Mankind, went into ſuch vicious Abuſes of themſelves, with Perſons of their own Sex, as are ſhocking to think or ſpeak of, and not fit to be named. And, by this worſe than brutal Uncleanneſs, they debaſed and degraded themſelves to the laſt Degree; which the great and glorious God permitted, in his juſt Indignation, as a ſuitable and deſerved Puniſhment *, for their wilful and notorious Idolatry, whereby they had run away from him, and caſt the greateſt Contempt and Diſgrace upon him; that ſo they might read their own ſhameful Sin againſt him, in the foulеſt Reproach, which, by it's own Nature, Deſerts and Conſequences, it brought upon themſelves.

28 *And even as they did not like to retain God in* their *Knowledge, God gave them over to a reprobate Mind, to do thoſe Things which are not convenient:*

28. And as they were ſo very wicked, as to have no Reliſh for, or Inclination to ſearch after, God; but were averſe in their Wills and Affections to him, and did not like to retain, cultivate and improve their Notions of him, as far as they had them; he, in a Way of righteous Retribution for this their Enmity to him, and to the Knowledge and Reverence of his Excellencies, delivered them up, like Perſons diſapproved and rejected by him †, to their own negligent and undiſcerning, indiſpoſed and diſaffected Mind, till, under the darkening and malignant Influence, they committed ſuch Iniquities with Greedineſs, as are not only diſagreeable to the Nature of Man, and the Light of Reaſon; but moſt injurious and diſhonourable to themſelves, and deteſtable in the Sight of the pure and holy God.

29 *Being filled with all Unrighteouſneſs, Fornication, Wickedneſs, Covetouſneſs, Maliciouſneſs; full of En-*

29. They were exceeding vile indeed, abounding in all Manner of Iniquity ‖ againſt the ſecond, as well as the firſt Table of the moral Law; ſuch as every Kind of criminal Converſation between Men and Women; (See the Note on 1 *Cor.* v. 1.) and a baſe Malignity of Spirit, (πονηρια) like that

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* This is called *the Recompence of their Error*, that is, of their infamous Idolatry: For as that Sin is ſpoken of as a *Lie*, according to the Note on *ver.* 25. ſo it is ſaid to be ſuch a Lie, as *cauſes Men to err*; (*Amos* ii. 4) and Idolaters are ſaid to *live in Error*, (2 *Pet.* ii. 18.) becauſe they are thereby led into ſuch corrupt Notions and Practices, as diſhonour God, and carry them off from him into the Way of all Iniquity and Ruin, and as are directly contrary to the firſt Principles of the Light of Nature itſelf.

† As the Word, (αδοκιμος) here rendered *reprobate*, ſometimes ſignifies *diſapproved* or *rejected*, 1 *Cor.* ix. 27. and *Heb.* vi. 8. and at others, *unapt*, or *void of Judgment* and Diſcerning, 2 *Tim.* iii. 8. and *Tit.* i. 16. I have given ſuch an Account of it in this Verſe, as takes in both theſe Senſes; the laſt of which relates to the evil Diſpoſition of their Minds and Hearts againſt God; and the former to his Diſpleaſure on that Account againſt them.

‖ *Filled with all Unrighteouſneſs*, ſeems to be a more *general* Expreſſion of their exceeding great Depravity, as ſpecified in the following Inſtances, many of which muſt needs coincide with any *particular* View of it; and were it not that *Hatred of God* is one of them, I ſhould chooſe to underſtand *all Unrighteouſneſs* to mean ſtrictly all *Immorality*, in Diſtinction from *Ungodlineſs*, as in *ver.* 18. But, conſidering that Exception, I would rather take it for all *Iniquity*, or *Contrariety to what is right*, as the Word (αδικια) properly ſignifies, and is often rendered, as particularly in *Luke* xiii. 27. *Acts* viii. 23. 2 *Tim.* ii. 19. and *Jam.* iii. 6. And ſo it includes all the following black Liſt of Sins againſt God, themſelves, and others, which we are told by the Antients were very predominant at that Time in Heathen-Nations, and particularly at *Rome*. Vid. *Pol. Synopſ.*

of

vy, Murder, Debate, Deceit, Malignity; Whiſperers,

of the *wicked One*, (ο πονηρος) as the Devil is called, (1 *John* ii. 13.) who doth Miſchief for Miſchief's Sake; and an eager Deſire after more of this World, than God ſees fit to beſtow; as alſo an Inclination to, and doing of Injuries out of meer Malice: (κακια) They likewiſe abounded in a repining, grudging Temper at the Proſperity of others; in wilfully, illegally and maliciouſly deſtroying Mens Lives, without any juſt Cauſe; in Striſes, Contentions and Quarrellings; in ſubtil Contrivances to over-reach and defraud their Neighbours, and to impoſe upon them with Lies and Falſehoods; and in an habitual Cuſtom (κακοηθια) of doing Evil to all about them; and they were ſecret Defamers of others by ſly and artful Methods, and that ſometimes under Pretences of Friendſhip and Pity toward them.

30 *Backbiters, Haters of God, deſpiteful, proud, Boaſters, Inventers of evil Things, diſobedient to Parents,*

30. They were alſo open Slanderers of others behind their Backs, or while they were not preſent to vindicate themſelves; yea, Enemies to the Authority, Juſtice and Holineſs of God, and of his Law and Government; becauſe they ſtand in direct and ſevere Oppoſition to all their own beloved Vices: They were likewiſe Revilers of Men, (υβριςας) and outrageous, inſolent and vexatious in their Behaviour toward them, in Word and Deed: They were puffed up with a high Conceit of their own Attainments and Enjoyments; vain Pretenders to more than they really had; and, not contented with common Ways of Sinning, they contrived new Sorts of Wickedneſs, and were as induſtrious to find them out, and put them into Practice, as if, by *digging up Evil*, (*Prov.* xvi. 27) they were ſearching and labouring for hid Treaſure: They alſo, who had Parents living, were perverſe and refractory, diſreſpectful and undutiful to them, and paid no Manner of Regard to their Authority, or to their wiſeſt and kindeſt Counſels, Cautions and Commands.

31 *Without Underſtanding, Covenant-Breakers, without natural Affection, implacable, unmerciful.*

31. Amidſt all their Cunning to do Evil, they behaved like Perſons void of Common Senſe, Reaſon and Conſcience, to reſtrain and conduct them, in Things pertaining to Religion and Morality, and to their own beſt Intereſts; they were ſo perfidious, that no Promiſes, Contracts, Oaths, or Engagements to God or Man, would hold them, when they had Opportunity to break them; they had defaced even the common Sentiments of Humanity to their Fellow-Creatures, and their neareſt a-kin; Parents themſelves, worſe than Brutes, loſt all natural Affection, and Concern for the Children of their own Bowels; yea, whatever Relations of Life they ſtood in, when once they were offended, they would never be reconciled on any reaſonable Terms; and they had no Compaſſion for the miſerable, nor would afford them any Relief, but delighted in Cruelty and Oppreſſion. What horrible Enormities are theſe, which ſpread among the Heathens!

32 *Who knowing the Judgment of God, (that they which com-*

32. And that, which inexcuſeably aggravates all this complicated and atrocious Wickedneſs, is, that they muſt needs be convinced, by the Light of Nature, and by the Doctrines

mit ſuch Things are worthy of Death) not only do the ſame, but have Pleaſure in them that do them.

of their wiſeſt Men and Philoſophers, of the juſt Ordination, Law and Will of God, againſt all theſe deteſtable Crimes, and that they have ſome Forebodings in their own Conſciences of a Judgment to come, when it will be found, that Perſons guilty of ſuch Tranſgreſſions deſerve, and muſt ſuffer, the ſevereſt Puniſhments for them, even to the worſt of Deaths: And yet they are ſuch Lovers of Sin, as not only to go reſolutely into the Practice of theſe Abominations themſelves, but even to encourage, abet, and delight in thoſe, that dare be vile and bold enough to concur with themſelves, and keep them in Countenance, by committing the ſame. Surely all this is abundantly ſufficient to prove, that the *Gentiles*, Perſons of ſuch hideous Characters, can never be juſtified by any Works of their own; but that they abſolutely need a Saviour, by Faith in whom alone, any of them can obtain this Benefit.

RECOLLECTIONS.

What a great and ſuitable Saviour is our Lord Jeſus Chriſt! He is the Son of God, according to his divine Nature, demonſtrated to be ſo by his Reſurrection from the Dead; and is a Deſcendent of *David*, according to his human Nature. All the Bleſſings of Grace and Peace proceed from him, and are to be aſked of him, together with the Father. How excellent is the Goſpel, that aſſures us of this! It is no human or novel Invention; but is the Contrivance of God, and was hinted and predicted by the inſpired Prophets of the Old Teſtament. Chriſt himſelf is the immediate Author and Subject of it; it's great Deſign is to bring Perſons of all Nations to a believing and obedientiall Subjection to him; his Righteouſneſs is therein revealed to Faith; and it is the Power of God to the Salvation of all Sorts of Sinners, that believe in him. What an Honour is it to be the Servants of Jeſus Chriſt, called by his Grace into the Miniſtry of this Goſpel! They are under indiſpenſible Obligations to preach it; and they need not be aſhamed of it, whatever Oppoſition and Contempt they may meet with from Men on it's Account. And, O what an exceeding Pleaſure is it to them, that are faithful in their Lord's Work, to hear of the happy Fruits of the Goſpel, though it be upon utter Strangers to themſelves! They heartily bleſs God, and frequently pray for them; and even long, by the Will of God, to ſee and converſe with them, that they may communicate ſome farther Benefit to them for their Edification and Eſtabliſhment, and may compare ſpiritual Experiences for their mutual Comfort; and they can humbly appeal to God for the Sincerity of their Profeſſions of Love to all the Saints, that are beloved of him.—What an undeniable Demonſtration has God given us of his Being and Perfections in the Works of Creation! With what exalted Thoughts ſhould we adore the great Creator, who is in himſelf completely and unchangeably bleſſed for ever! And how inexcuſeable are they, that ſtifle the Notions he has given them of himſelf! But with what hideous, humbling and affecting Deformity, doth the Corruption of human Nature appear, as exemplified in the Heathens! How vain and wicked are Mankind in their Imaginations; and what Ungodlineſs and Unrighteouſneſs are they ſunk into, in Defiance of all the Light of Reaſon and Conſcience, which they wickedly ſmother and ſuppreſs! They don't like to retain God in their Thoughts; they are not thankful to him for his Benefits, nor will glorify him as God; but ſet up Idols of their own, as Competitors with him: They entertain groſs Conceptions of him, and make the moſt unworthy and debaſing Repreſentations of him: They affect to diſhonour him in idolatrous Ways of Worſhip by Images, and pay the religious Homage to Creatures, which is only due to the Creator: And, being left to themſelves, there is no Iniquity ſo abominable, ſhocking and unnatural, but they greedily run into it, and take Pleaſure in ſeeing, and making others as vile as themſelves, though their own Conſciences, did they duly reflect, could not but tell them, that they which do ſuch Things are worthy of Death. How juſt is it in God to leave ſtupid and wilful Sinners to the Way of their own Hearts, and to

inflict

inflict the ſevereſt Puniſhment upon them for all their Iniquities. The Wrath of God is revealed from Heaven againſt them, in the cleareſt Declarations of his Word, in the awful Judgments of his Providence, and in the Dictates of their own Conſciences; And though they profeſs to be wiſe in natural Things, and are too cunning in their Ways of ſinning againſt God; yet they really are, and will one Day be found to be, the greateſt of all Fools. How impoſſible is it, that ſuch abominable Creatures ſhould ever be ſaved by any Righteouſneſs of their own! And how concerned ſhould we be, under all our Senſe of Guilt and Danger, to place our intire Dependence on the Righteouſneſs of Chriſt, revealed in the Goſpel, that we may be among the Juſt, who live by Faith!

CHAP. II.

The Apoſtle proves, in general, that the Jews *were as incapable of being juſtified by the Law of* Moſes, *as the* Gentiles *were by the Law of Nature*, 1—16. *And gives a particular Account of the Sins of the* Jews, *which confuted all their vain Confidences in their external Privileges, as if theſe could recommend them to God's Acceptance*, 17—29.

TEXT.

1 *Therefore thou art inexcuſable, O Man, whoſoever thou art that judgeſt: For wherein thou judgeſt another, thou condemneſt thyſelf; for thou that judgeſt, doſt the ſame Things.*

PARAPHRASE.

1. SINCE the *Wrath of God is revealed from Heaven againſt all Ungodlineſs and Unrighteouſneſs of Men*, of what Nation ſoever they be, (*Chap.* 1. 18.) and ſince the Sins of the *Gentiles*, againſt their ſmall Remains of Light, leave them inexcuſable, and incapable of being juſtified by the Law of Nature; certainly then ye, *Jews* *, who are extreamly ready to fall in with all that has been ſaid of the *Gentiles*, and to paſs the ſevereſt Judgment againſt them, muſt give an Account of yourſelves to God, and are liable to his Wrath, as well as they. You, O Man, whoever you

* Some have thought, that the Apoſtle here continues to ſpeak of the *Gentiles*, and particularly of their *Philoſophers*, who declaimed againſt, and cenſured the Vices of others, while they themſelves were guilty of the ſame; or of their *Magiſtrates*, who judged and puniſhed others for Faults, which were as chargeable on themſelves. Others ſuppoſe, that he, more generally, argues againſt *all Perſons*, of what Character ſoever, that are apt to be ſevere in condemning others for their Sins, and to overlook the ſame, or as bad, in themſelves. But, though the laſt of theſe Senſes may be very well included in the Apoſtle's Deſign, I rather think, that he directly intended the *Jews*: For continuing his Diſcourſe, all along, to the ſame Perſons, he expreſsly mentions them as the immediate Object of his Addreſs, *ver.* 17, and proceeds from thence forward to ſpeak to them in the following Verſes, under Characters, which amount to, and explain his Meaning in, what he here ſays about their *judging others*, and at the ſame Time doing the like Things themſelves. It therefore ſeems evident, that he here turns his Diſcourſe from the *Gentiles* to *them*, who according to *Joſephus*'s own Account, in ſeveral Parts of his Hiſtory of the Wars of the *Jews*, were at this Time exceeded by no Nation in Iniquity; but were far more wicked, than the Men of *Sodom*, that were conſumed by Fire from Heaven: For they practiſed and encouraged unnatural Impurities, and omitted no Kind of Wickedneſs, that ever was in the Memory of Man. And the Apoſtle's addreſſing them, in this and in the third Verſe, under the Appellation of *O Man*, without particularly ſpecifying what Man he meant, might be to introduce his Deſign in the moſt inoffenſive Manner, that might be; as alſo to remind them, that they were of the ſame common depraved human Nature with the *Gentiles* themſelves; and to put them upon conſidering the Force of this general Truth, with a particular Application to themſelves, as rational Creatures, and as Subjects of moral Government, that were accountable to God.

me,

are, or whatever your Pretences be, are, at leaſt, as much inexcuſable, and incapable of obtaining Life by any Law of Works, as the *Gentiles* themſelves: For your magnifying their Crimes, and cenſuring their Perſons, as the moſt vile abandoned Wretches, that deſerve nothing but Wrath and Vengeance, is, in Effect, though not intentionally, a giving Judgment againſt yourſelf, to your own Condemnation, as one who is in the very ſame obnoxious Circumſtances: For you, who ſet up for a Judge of them, and are ſo unmercifully ſevere in your Prejudices, and Concluſions againſt them, are guilty of many of the ſame, or worſe Enormities, and that in Defiance of much greater Light, and with the high Aggravation of a haughty, raſh and cenſorious Spirit, in the Judgment you paſs upon them.

2 *But we are ſure that the Judgment of God is according to Truth, againſt them which commit ſuch Things.*

2. But how harſh and rigid ſoever you may be in your Sentence upon others, and how partial and favourable ſoever to yourſelf, We, who are acquainted with the Word of God, and know any Thing of his Nature and Perfections, as infinitely holy, wiſe and good, are very ſure, that the Declarations he has made, by his Word and Works, of his foreboding Reſentments againſt Sinners, are highly equitable, and may be depended upon as the greateſt Reality; and we are equally aſſured, that the Sentence he will paſs, and the Judgment he will execute upon them, at the laſt Day, will be undeniably right and juſt, not according to outward Appearances only; but according to the true State of Things, and according to eternal Rules of Righteouſneſs, and the Truth of his Word, againſt all thoſe, without Reſpect of Perſons of one Nation more than another, that have been Workers of ſuch Iniquities, as are contrary to any Law of his, which he has made known to them.

3 *And thinkeſt thou this, O Man, that judgeſt them which do ſuch Things, and doeſt the ſame, that thou ſhalt eſcape the Judgment of God?*

3. And can any one among you, who is a Man endued with Reaſon and Underſtanding, intirely dependent upon God, and accountable to him for all your Thoughts, Words and Deeds, Can any of you, I ſay, go into ſo vain, irrational and injurious an Imagination, as that you, who are ſo haſty and dogmatical in arraigning and condemning others, at the Bar of your weak and fallible Judgment, for Crimes, which at the ſame Time you yourſelf are guilty of, ſhall be exempted from, or avoid a Sentence and Execution of God's terrible Wrath, when you ſhall be ſummoned to appear at his awful and impartial Tribunal? There can be no manner of Ground for ſuch a fond Expectation as this.

4 *Or deſpiſeſt thou the Riches of his Goodneſs, and Forbearance, and Long-ſuffering, not knowing that the Goodneſs of God leadeth thee to Repentance:*

4. Or are you ſo ſordidly ungrateful, as to ſlight, abuſe and pervert, not only the common Bounties of his Providence; but the more excellent and abundant Privileges and Bleſſings of a religious Nature, which in his free Favour he has beſtowed upon you, above the *Gentiles*? And do you take Occaſion to go on in your Treſpaſſes, and to inſult and deſpiſe the reſt of the World, becauſe Judgment

is

is not ſpeedily executed upon you, (*Eccleſ.* viii. 11.) but God mercifully bears with you, and exerciſes long continued Patience, in deferring to puniſh you for your great and numerous Provocations? Or are you ſo ſtupid, as not to apprehend, conſider and reflect upon, the Obligations and Indearments of his multiplied Favours, and their Tendency and Deſign to overcome your Obſtinacy, and to melt your Heart into the moſt ingenuous Contrition and Sorrow for your Sins, with an utter Abhorrence of them, and full Purpoſe, by divine Grace, to turn from them to that God, whoſe Goodneſs encourages Hopes of Bleſſings, through Jeſus Chriſt, to eternal Life? This is ſuch an Aggravation of Sin, as exceeds all that the Heathen are capable of, who never were indulged with your Light and Privileges. And yet you can't clear yourſelf of this heinous Charge.

5 But after thy Hardneſs and impenitent Heart, treaſureſt up unto thyſelf Wrath againſt the Day of Wrath, and Revelation of the righteous Judgment of God;

5. But (κατα δε) according to the wilfully contracted, as well as natural Stubborneſs and Inſenſibility of your perverſe Heart, which is confirmed therein, by a long Cuſtom of ſinning; and according to it's unyielding and unrelenting Temper, which perſiſts in Iniquity, and oppoſes the Goſpel-Way of Deliverance from it, you are heaping up a huge Stock of Wrath, and daily provoking God more and more to inflict it: And this you do with as much Diligence and Eagerneſs, as if you were gathering together a valuable Treaſure; and, by perſiſting in your Unbelief and other Sins, you are perpetually adding Fuel to feed, and encreaſe the dreadful Flames of divine Vengeance, which at preſent, like a Treaſure, is in great Meaſure hid with God, but is ſecretly preparing and reſerved in his Breaſt, againſt the great and terrible Day of Judgment, when he will pour out full Vials of unmixt Wrath upon impenitent and unbelieving Sinners: And to ſhew that his Reſentment is not, like the Wrath of Man, paſſionate, arbitrary and cauſeleſs, he *will bring to Light the hidden Things of Darkneſs*; (1 *Cor.* iv. 5.) and will make the Equity and Juſtice of all his Proceedings therein ſo unexceptionably evident, that every one's own Conſcience, and the whole World of Angels and Men, ſhall be forced to own it to be the righteous Judgment of God.

6 Who will render to every Man according to his Deeds:

6. Who will diſtribute Rewards and Puniſhments, with the utmoſt Impartiality, to every Individual of Mankind, of what Nation or Profeſſion ſoever he be, not according to the fallible and miſtaken, cenſorious or ſelf-flattering Judgment of Men*; but according, and in Proportion to the good

* *Rendering according to his Deeds* relates to the *Kind* or Quality, and *Proportion* of his Deeds; and ſo is a Deſcription of *the Rule* of God's Proceedings in Judgment, and of *the Perſons*, that ſhall receive it's different Awards: For though it is true, that impenitent Unbelievers ſhall be rewarded *for*, as well as *according to* their Works, and the Scripture often ſpeaks of their Sins as the *deſerving Cauſe* of their Puniſhment; yet it never uſes ſuch Language with Reſpect to the Rewards of the Righteous; and (αποδωσει) the Word here uſed ſignifies *delivering* or *giving* in a Way of *Favour*, as well as in a Way of *Deſert*. (See *Matth.* xxvii. 58. *Luke* ix. 42. and 2 *Tim.* iv. 8.) However, as the Reward of Grace is founded in Juſtice, on Account of what Chriſt has done and ſuffered, God being *Juſt, and the Juſtifier of him, who believes in Jeſus*; (*Chap.* iii. 26.)

ſo

good, or evil Nature and Degree of each one's Works, as they really are in themſelves, and in the divine Account, and ſhall witneſs for, or againſt him, as one who is, or is not, accepted of God in Chriſt, through Faith in him.

7 To them who by patient Continuance in well doing, ſeek for Glory, and Honour, and Immortality; eternal Life:

7. As to thoſe, who by a patient perſevering Exerciſe of an effectual Faith in the Lord Jeſus *, and Practice of every good Work, as it's Fruit and Evidence, and that without fainting under Diſcouragements, or fretting at God's gracious Dealings with the *Gentiles*; and who ſhall, in God's Way and Method of Salvation, earneſtly ſeek after that Glory and Honour, which come from him only, and which ſhall be perfected in the State of *Life and Immortality*, (αφθαρσιαν) *that Chriſt has brought to light by the Goſpel*, when the Body itſelf ſhall be raiſed incorruptible and immortal; (1 *Cor.* xv. 53, 54.) As to thoſe, I ſay, who have ſuch an high Eſteem of this heavenly Bleſſedneſs, and are ſo deſirous of it, in Preference to all Things elſe, as neither to be ſatisfied without it, nor neglect the appointed Means of obtaining it, God, in the Riches of his Grace, will confer upon them the Reward of eternal Life, in full Conſiſtence with his Juſtice, on Account of that Righteouſneſs, which is revealed to Faith in the Goſpel. (*Chap.* i. 17.)

8 But unto them that are contentious, and do not obey the Truth, but obey Unrighteouſneſs; Indignation, and Wrath;

9 Tribulation and Anguiſh upon every Soul of Man that doeth Evil, of the Jew firſt, and alſo of the Gentile.

8. 9. But, as to thoſe that, like the Generality of the *Jews*, are of a litigious Spirit, quarrelling with God and his glorious Diſpenſation of Grace toward the *Gentiles*, or with any of the important Doctrines of Chriſt, and with his Servants for miniſtring it to them; and that do not themſelves cheerfully ſubmit to his Authority, and pay Obedience to his Command, in cordially receiving the Truth of the Goſpel by Faith; but, on the contrary, yield themſelves up, as willing Servants, to Unbelief and all Iniquity, and go into uncharitable Cenſures of others; God in his righteous Judgment, will inflict the tremendous Effects of his utmoſt Deteſtation and vindictive Juſtice upon them, which will bring inſupportable Terrors and agonizing Torments into the very Soul of all thoſe, that ſhall then be found to have been impenitent and unbelieving Tranſgreſſors; (2 *Theſ.* i. 7, 8, 9.) which Vengeance ſhall be executed

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ſo the final Retribution to the Righteous, as well as to the Wicked, will be a *Revelation of the righteous Judgment of God*; becauſe it will be managed in an exactly impartial Manner, with regard to *Jews* and *Gentiles* at the laſt Day, according as it ſhall appear by their Deeds, that one or the other of theſe Characters belongs to them; and will proceed on the Ground of *Chriſt's Righteouſneſs* toward the Believer, as well as on the Ground of *perſonal Demerit* towards others.

* What is here rendered *well doing* properly ſignifies *a good Work*, in the ſingular Number, (εργου αγαθου) and is oppoſed to *not obeying the Truth*, in the following Verſe, which I take to be meant of not ſubmitting to God's Authority in the Goſpel, which is emphatically called *the Truth*, *the Word of Truth*, and *the Truth of the Goſpel*; (2 *Theſ.* ii. 13. *Eph.* i. 13. and *Col.* i. 5.) and therefore *Faith in Chriſt*, ſeems to be at leaſt included, if not principally intended, in this *well doing*; though it is not for the Sake of that, or of any good Works which it produces, but only for the Sake of Chriſt, who is believed on, that eternal Life is beſtowed upon any. See the Note on *Chap.* i. 17. and Dr *Whitby's* Notes on theſe Verſes.

firſt

firſt of all upon the *Jews*, whoſe Advantages have been greateſt, even upon thoſe *Iſraelites, to whom pertained the Adoption*, &c. (*Chap.* ix. 4.) and to whom the firſt Propoſal of the Goſpel was made; but by whom it was obſtinately refuſed; (*Acts* xiii. 46.) and then upon the *Gentiles*, who, rejecting Chriſt and the Goſpel, ſhall no more eſcape than the *Jews*, though one and the other ſhall be puniſhed in a juſt Proportion to their Crimes, according to the Light and Advantages, be they more or leſs, which they ſin againſt.

10 *But Glory, Honour, and Peace to every Man that worketh good, to the Jew firſt, and alſo to the Gentile.*

10. But, on the contrary, I ſay again, for the Encouragement of the *Gentile*, as well as of the *Jew*, that God will graciouſly beſtow immortal Glory and Honour, attended with the ſweeteſt Harmony and Delight, to their utmoſt Perfection in Heaven, upon every one of the human Race, who ſhall be found to have been a ſincere Believer, and a Worker of that which is truly Good, upon Goſpel-Principles, and to Goſpel-Ends; which Bleſſedneſs God will aſſuredly confer on the believing *Jews*, according to his former Promiſes, and his gracious Deſign in firſt ſending the Goſpel to them; and likewiſe on all thoſe *Gentiles*, that are, or ſhall be converted to the Faith of Chriſt, and ſo become *Abraham's Seed and Heirs according to the Promiſe*, (*Gal.* iii. 29.) notwithſtanding their having, for ſo many Ages before, been *Strangers from the Covenants of Promiſe, having no Hope, and* being *without God in the World.* (*Eph.* ii. 12.)

11 *For there is no Reſpect of Perſons with God.*

11. For in paſſing the final Sentence, and diſtributing Rewards and Puniſhments, at the great Day of Account, God will make no partial Diſtinctions of Perſons, either in their Favour, or to their Diſadvantage, of whatever Nation or Parentage they be, on Account of their outward Condition, Privileges, Profeſſions or Pretences, on one Hand; or of their former Ignorance and Wickedneſs, on the other: But he will proceed exactly according to his own unerring Knowledge of them, and the plain Evidences that ſhall appear for, or againſt them, and according to his righteous Rule of Judgment concerning them; yea, he will deal impartially with all Mankind, whatever their Circumſtances be.

12 *For as many as have ſinned without Law, ſhall alſo periſh without Law: And as many as have ſinned in the Law, ſhall be judged by the Law,*

12. As to the poor ignorant *Heathens*, though, in their preſent State of Darkneſs and Idolatry, they are out of the Way of Salvation, yet their Condemnation will be leſs, than that of the *Jews*, who ſhall finally perſiſt in Unbelief. For as many of them as have ſinned, without the clear Inſtructions, Commands and Prohibitions of the Law, publiſhed at Mount *Sinai*, ſhall be puniſhed only in Proportion to their diſadvantageous Circumſtances, and their Non-Improvement of ſuch Light as they had, and not with an Extremity, equal to the Aggravations that attend the Offences of thoſe, who have violated the revealed Law. And as to the *Jews*, who have lived under, and in the midſt

of, the plainer Light, Demands and Threatnings of the Law of *Moſes*, which was ſo awfullly and publickly made known to them; every one of theſe, who has tranſgreſſed it, and rejects the only Saviour, ſhall be more ſeverely dealt with in Judgment, anſwerable to the higher Aggravations of his Sins, and according to the heavieſt Curſe of this holy Law.

13 *(For not the Hearers of the Law are juſt before God, but the Doers of the Law ſhall be juſtified.*

13. For how much ſoever the *Jews* boaſt of their Law, and vainly imagine themſelves to be ſafe for Heaven, becauſe they are acquainted with the Letter of it; yet they will find, when they come to be judged by it, that it is not they, who merely read, ſtudy and hear it, that are righteous in God's Account; but, according to the Tenor of that very Law itſelf *, it is only thoſe, who come up to it's high Demands, in perfect Obedience to all it's Precepts, that, by Virtue of it's Sentence, ſhall be acquitted from Condemnation, and be intitled and adjudged to eternal Life: Even as *Moſes deſcribes the Righteouſneſs of the Law, that the Man which doth thoſe Things ſhall live by them. (Chap.* x. 5) But *it is written, curſed is every one, that continues not in all Things, which are written in the Book of the Law to do them:* (*Gal.* iii. 10.) And therefore the ſinning *Jews* need a better Righteouſneſs, than their own, to juſtify them in God's Sight, as much as the *Gentiles* themſelves, and will be undoubtedly condemned without it, by the Terms of their own Law, as the *Gentiles* alſo will be, by the Terms of theirs.

14 *For when the Gentiles which have not the Law, do by Nature the Things contained in the Law, theſe having not the Law, are a Law unto themſelves:*

14. For when any of the *Gentiles*, who are deſtitute of a ſupernatural Revelation, and ſo have not the written Law, do nevertheleſs, by the Dictates of natural Light, perform ſome Duties, which, for the Subſtance of them, are comprehended in the moral Law, that was delivered by *Moſes:* Theſe Heathens, though Strangers to that revealed Law, have a Rule of Action in their own Minds, which has the Force of a Law to direct and bind them, with regard to what they ought to avoid and do, in their Behaviour toward God and others, and in the Government of themſelves.

15 *Which ſhew the Work of the Law written in their Hearts,*

15. They hereby ſhew that they have ſome Remains of that natural Principle of Reaſon and Reflection, which diſcovers the Requirements and Prohibitions of the Law †, with

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* To ſuppoſe, as ſome do, that the Apoſtle here ſpeaks of the Way, in which any, that have tranſgreſſed the moral Law, are to be juſtified before God, is to ſubvert the whole Deſign of his Argument, and to make him directly contradict what he ſays in winding it up, viz. *That by the Deeds of the Law no Fleſh ſhall be juſtified in his Sight. (Chap.* iii. 20.) It therefore ſeems neceſſary to underſtand the Apoſtle, as here ſpeaking of the proper Tenor of the Law, and the only Terms upon which any one can be juſtified by it; and ſo, ſince none can pretend to have always performed ſinleſs Obedience, it clearly ſuits his main View, to prove the Neceſſity of Juſtification by that *Righteouſneſs of God, which is revealed in the Goſpel. (Chap.* i. 17.)

† This ſhews that by *the Law*, the Apoſtle here principally intended the *moral Law:* For the *Gentiles*

their Conſcience alſo bearing Witneſs, and their *Thoughts the mean while accuſing, or elſe excuſing one another)*

with reſpect to ſome general Notions of Good and Evil, Truth and Falſehood, Right and Wrong, and was originally written, as it were, by the Wiſdom, Power, Goodneſs and Holineſs of God, in Men's Hearts. They have likewiſe ſuch a practical Judgment concerning themſelves, with Reference to a future Tribunal, as is a ſwift and plain Witneſs within them, whether they conform to, or violate that Principle, which is inſtead of an external Law to them; and at the ſame Time they have Reaſonings in their own Thoughts, whereby they paſs Sentence, according to the Light of their Conſciences, and, by Turns, either accuſe, check and reproach them for what they do amiſs, or acquit, and applaud them for what they do well; and ſo they, in many Inſtances, are conſcious to themſelves of their tranſgreſſing the Law of Nature: Unleſs therefore they have a better Righteouſneſs, than their own, to anſwer for them in Judgment, they will alſo be juſtly and unavoidably condemned at the Bar of God.

16 *In the Day when God ſhall judge the Secrets of Men by Jeſus Chriſt, according to my Goſpel.*

16. The impartial Retributions before mentioned (*ver.* 12.) * ſhall be made in that great and awful Day, in which God will call the whole World to an Account, and will critically ſearch into, bring to Light, and paſs Judgment upon, not only the open Acts, Profeſſions and Pretences, but likewiſe the moſt private Management, and even the moſt ſecret Thoughts, Diſpoſitions, Principles, Motives, Ends and Deſigns of all Mankind; and this he will do by Jeſus Chriſt, (*Acts* xvii. 31.) who will then viſibly appear with divine Majeſty in Human-Nature, as the great Judge of all, (2 *Tim.* iv. 8.) to paſs a deciſive and irreverſible Sentence upon them that ſit under the Goſpel, according to it's Tenor, (*Mark* xvi. 16.) as well as upon other *Jews*, according to the Law of *Moſes*, and upon the Heathens, according to the Law of Nature; (*ver.* 12.) and whoſe judging the whole World in Righteouſneſs, at that Day, is made known by the Goſpel-Doctrine, which is not properly my own, as if I were the Author of it; but a Diſpenſation of which is committed to me, and which I preach by Revelation from Jeſus Chriſt. (*Eph.* iii. 2, 3, &c.)

17 *Behold, thou art called a Jew, and*

17. Now, to come ſtill cloſer to your Conſciences, to whom I am moſt immediately ſpeaking, (See the Note on

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Gentiles were under no Obligation to obſerve the ceremonial Law; and it was only ſome Remains of the moral Law, that were written in their Hearts, and ſhewed them their Duty in many Things, which they did not comply with.

* This Verſe, I think, ſtands properly in Connection with the Twelfth; and the three intermediate Verſes are to be deemed a Parentheſis, as they ſtand in the Text: For *there* the Apoſtle had been ſpeaking of the Sentence, that ſhould be paſſed upon *Jews* and *Gentiles*; and *here* he tells us the *Time*, when, and the *Perſon*, by whom it ſhould be; and ſo, *according to my Goſpel*, may relate, either (as ſome have ſuppoſed) to the Goſpel's being a *Rule of Judgment* to thoſe, that are favoured with it, as the Law of Nature will be to the Heathen, and the Law of *Moſes* to the *Jews*: Or rather, it ſeems by the Connection to relate more directly to the Day of Judgment's being *made known to be by Jeſus Chriſt*, in the Apoſtle's Preaching of the Goſpel, as this Phraſe ſignifies, 2 *Tim.* ii. 8. But I have taken both Senſes into the Paraphraſe.

reſteſt in the Law, and makeſt thy boaſt of God;

ver. 1.) and to convince you of your grand Miſtake in all your vain Dependences on the Law of *Moſes*, Obſerve how the Matter ſtands with Relation to the Chief of your *Privileges*. You, who unmercifully condemn the Heathens, are indeed commonly known by the Character of a *Jew*, and pride yourſelf in this, as if it intitled you to all the Bleſſings of your Father *Abraham*, and ſecured you for eternal Life: But you have only the Name of a *Jew*, as you are ſo by Birth and Profeſſion, without being ſo really, or in God's Account, and in the beſt Senſe of that Term; (*Rev.* ii. 9.) and you mightily value yourſelf upon having the Oracles of God committed to you, and being acquainted with *Moſes*'s Law, and reſt ſatisfied in this, without looking any further for Juſtification and Salvation; you alſo, with carnal Security, glory in your Profeſſion of God, as your Covenant-God, and as the Author of your Religion, and the Object of your Worſhip; and you claim his Favour, as if it were appropriated to your own Nation, and *no Evil could come upon you.* (*Mich.* iii. 11.)

18 *And knoweſt* his *Will, and approveſt the Things that are more excellent, being inſtructed out of the Law,*

18. You likewiſe pretend that you underſtand the Revelation, which God has given you of his Mind and Will, and that (δοκιμαζεις τα διαφεροντα) you try and prove, and ſo learn to diſtinguiſh Truth from Error, and Right from Wrong; and are ſkilful in, and prefer the moſt excellent and ſublime Points of Religion, as having been taught them by the Law of *Moſes*, in which you, like a Catechumen, have been inſtructed, (κατηχημενος) from your Youth up.

19 *And art confident that thou thyſelf art a Guide of the Blind, a Light of them which are in Darkneſs,*

19. And you have ſuch a fond Conceit of your own Nation and Privileges, and of your own ſuperior Knowledge, and ſuch a ſovereign Contempt of the poor Heathens, that when you go about to proſelyte any of them, you arrogantly take to yourſelf the high ſwelling Titles, and the Office, of your chief Doctors and Rabbi's, in pretending to be a Leader of the *Gentiles*, whom you contemptuouſly ſpeak of, as ſtark blind; and vaunt, as if you were a great Luminary (φως) to enlighten them that ſit in Darkneſs.

20 *An Inſtructor of the Fooliſh, a Teacher of Babes, which haſt the Form of Knowledge and of the Truth in the Law.*

20. You ſet up for a maſterly Inſtructor of them, whom you look upon, as the moſt ignorant fooliſh and ſtupid Wretches; and you magiſterially take upon you to be their Tutor, whom you treat as mere Infants in Underſtanding: In this diſdainful Stile you ſpeak of the *Gentiles*; and in this haughty Manner you exalt yourſelf, who have indeed a Shew and Appearance of divine Knowledge, and pretend to underſtand the true Senſe of the Law of *Moſes*, and to have a compleat Syſtem and Model of it's Injunctions and Deſigns in you Head, and in your Practice, while in Reality there is nothing like it.

21 *Thou therefore which teacheſt another, teacheſt thou not thy-*

21. To argue therefore with you about the utter Inſufficiency of all theſe Things to Salvation, which you ſo vainly truſt in; How ſhameful and inexcuſable is it, that you, who thus

ſelf? Thou that preacheſt a Man ſhould not ſteal, doſt thou ſteal?

thus vaunt of your own excelling Judgment, and aſſume to yourſelf the Honour and Authority of giving Inſtructions and Injunctions to others, take no Manner of Heed to them yourſelf? As for Inſtance, How ſelf-condemning is it, that *you*, who, according to the moral Law, declaim againſt Frauds and Thefts in others, ſhould yourſelf be guilty of the very ſame Crimes? (*Matth.* xxiii. 3, 4, 14.)

22 *Thou that ſayeſt a Man ſhould not commit Adultery, doſt thou commit Adultery? Thou that abhoreſt Idols, doſt thou commit Sacrilege?*

22. You, who ſpeak of Adultery, as a henious Sin, and ſeverely condemn it in the *Gentiles*, Are *you* nevertheleſs an Adulterer yourſelf, and a Contriver of Means to countenance and indulge it? (*Matth.* xix. 7—9.) You, who, with the Generality of the *Jews*, ever ſince the *Babyloniſh* Captivity, have a Deteſtation of Idolatry, and loudly cenſure the Heathens for it, Do *you* nevertheleſs ſacrilegiouſly rob God, (ιεροσυλεις) of his ſacred Honour and his Dues, as if he were not worthy of them? This you have done, not merely *in Tithes and Offerings*, according to the Prophet's antient Complaint; (*Malac.* iii. 8.) but in ſtill much more eſſential and important Points*; ſuch as *omitting the weightier Matters of the Law, Judgment, Mercy and Faith*; (*Matth.* xxiii. 23.) *making void the Commandment of God by your Traditions*, and putting him off with mere Lip-Service, (*Matth.* xv. 6—9.) profaning his Temple and Worſhip, (*Matth.* xxi. 13.) ſinking the Demands of his Law and Juſtice, as if they could be ſatisfied by your own mean Performances, (*Rom.* x. 3.) and denying him the Glory of all his Perfections, and particularly of his Grace to the *Gentiles*, as manifeſted through Jeſus Chriſt in the Goſpel.

23 *Thou that makeſt thy Boaſt of the Law, through breaking the Law diſhonoureſt thou God?*

23. You, that glory in having the Law, and in your Knowledge and Obſervation of it, as your great Privilege and Honour, and as your ſecurity for eternal Life, Do *you*, notwithſtanding, caſt Contempt upon the Holineſs and Authority of God, the Author of it, by ſuch Violations of it's moral Precepts, as even the Light of Nature itſelf condemns? How can you imagine that, were God to deal with you, according to your Deſerts, *you*, after all this Diſhonour to him, ſhould eſcape his righteous Judgment? (*ver.* 3.)

24 *For the Name of God is blaſphemed among the Gentiles thro' you, as it is written.*

24. For the notorious Tranſgreſſions of his Law, that are found with ſome of you, in direct Contradiction to your Privileges and Profeſſions, bring a Reproach upon his Perfections and Government, Word and Ways; and give ſad Occa-

* I can't think that by *Sacrilege* is here meant only the with-holding, or robbing God of *Tithes and Offerings*: For it ſeems from *Matth.* xxiii. 23. as if many *Jews* of that Age were not remarkably guilty of this, and this is too low a Thought to be mentioned, as a Crime of a like heinous Nature with *Idolatry*. I have therefore taken in other Injuries and Diſhonours offered to God, that are of a more aggravated Kind, and better ſuited to the grand Scope of the Apoſtle's Argument with the *Jews*; and were indeed a robbing God of his Glory and his Dues, to a flagrant Degree.

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ſions to the very Heathens themſelves to think and ſpeak Evil of him, as though he allowed and encouraged, or at leaſt connived at, all your Wickedneſs, and either would not, or could not prevent it in his own favourite People; and ſo you, of this Age, bring the ſame Scandal upon the holy and reverend Name of God among his Enemies, as you very well know is recorded to have been formerly done by your Fathers. (2 *Sam.* xii. 14. *Iſa.* lii. 5. and *Ezek.* xxxvi. 20—23.) How then can any of *you* expect to be juſtified by your own Works, or Privileges?

25 *For Circumciſion verily profiteth, if thou keep the Law: but if thou be a Breaker of the Law, thy Circumciſion is made Uncircumciſion.*

25. For, as to Circumciſion, which you chiefly glory in, and have the greateſt Dependence upon, as though it were ſufficient to ſecure you from Condemnation †, This, indeed, during the Old Teſtament Diſpenſation, was one of your principal Privileges, as it was the Token of God's Covenant, (*Gen.* xvii. 11.) and *a Seal of the Righteouſneſs of Faith*, (*Rom.* iv. 11.) and ſo was an aſſuring Pledge of his Covenant-Grace and Faithfulneſs to his People, and as it was an inſtituted Sign of Deliverance from the Guilt and Power of their original Corruption; and in that View it might have been eſteemed as an Advantage to you, on Suppoſition that, like the true Children of *Abraham*, you were circumciſed in Heart, and eſpecially in Caſe, according to the Obligation of that ſacred Rite, (*Gal.* v. 3.) you ſhould have *perfectly* obeyed, not only the ceremonial, but alſo the moral Law, which, among other Things, forbids the *Stealing*, *Adultery* and *Sacrilege*, as well as the *Idolatry* beforementioned. (*ver.* 20, 21, 22.) But if you are a Tranſgreſſor of the Law, and live in Sin, your having been circumciſed in the Fleſh will ſtand you in no more Stead, nor give you any more Acceptance with God, than if you were a mere uncircumciſed Heathen.

26 *Therefore, if the Uncircumciſion keep the Righteouſneſs of*

26. If therefore any * uncircumciſed Proſelyte of the Gate, who truly fears God, ſuch as *Cornelius* the *Roman*-Centurion, (*Acts* x. 2.) is found to be a religious Obſerver of the Duties

† The Apoſtle here ſpeaks of *Circumciſion*, as a principal and diſtinguiſhing Badge of a *Jew*, and conſiders it, not as an Ordinance ſtill to be continued; but only as it was enjoined to the *Iſraelites* under the Old Teſtament-Diſpenſation. But what he ſays, in this and the two following Verſes, about the *Advantage* of Circumciſion to the *Jew*, who *keeps the Law*, and the *Advantage* of the *Gentile's keeping the Righteouſneſs of the Law*, and *fulfilling it, though he be not circumciſed*, is very difficult to be adjuſted in a clear Conſiſtency with, and Subſerviency to, the main Scope of his Argument. It is evident to me, that we can't fairly underſtand his Meaning to be, that ſincere *Jews*, by their Obedience to the *Moſaick* Law, and honeſt *Gentiles*, by their Obedience to the Law of Nature, were accepted of God, or juſtified in his Sight: For this is directly ſubverſive of the Apoſtle's grand Point in View, which was to prove the Neceſſity of both *Jews* and *Gentiles* believing in Chriſt for Righteouſneſs to eternal Life, becauſe *they are all under Sin*, as he obſerves *Chap.* iii. 9. I therefore can't but apprehend that theſe Paſſages, about *keeping the Law*, muſt refer, either to ſuch Obedience to the moral Law, as was evidential of real Religion in pious *Jews*, and in ſuch *Gentile*-Proſelytes, as were not circumciſed; or elſe to a *perfect* Conformity to all it's Demands, as it's Terms of Acceptance, in Caſe any were capable of coming up to thoſe Terms. The firſt of theſe Senſes ſeems beſt to comport with what the Apoſtle ſays about the Benefit of Circumciſion to the *Jew*, and the ſecond with the principal Deſign of his Argument in the whole Diſcourſe; and therefore I have taken both into the Paraphraſe.

* *The Uncircumciſion*, in this and the next Verſe, is put by a Metonymy for *the Uncircumciſed*; as *the Circumciſion* alſo is for *the Circumciſed*, in *Chap.* iii. 30. and iv. 9.

contained

the Law, ſhall not his Uncircumciſion be counted for Circumciſion?

contained in the moral Law, that everlaſting and unchangeable Rule of Righteouſneſs; Will he not be as much accepted of God, as if he had been a circumciſed *Jew?* Certainly, as far as this depends on moral Obedience, he would. Or ſuppoſing, for Argument-Sake, that any *Gentile* had always kept every moral Precept of the Law, would he not ſtand as well in God's Account, as if he had been circumciſed in the Fleſh? He undoubtedly would, ſince he was under no Obligation to come under that Rite.

27 *And ſhall not Uncircumciſion which is by Nature, if it fulfil the Law, judge thee who by the Letter and Circumciſion doſt tranſgreſs the Law?*

27. And, or Suppoſition that a *Gentile*, who continues in a natural Senſe uncircumciſed, were to perform the moral Duties of the Law, in either of the aforeſaid Reſpects, would he not riſe up in Judgment againſt, and condemn you, who are ſo raſh and forward in cenſuring him, (*ver.* 1.) and who, by a falſe Dependence on your having the Letter of the Law, and on your being outwardly circumciſed, venture to break through the Obligations of the moral Law itſelf? There is no Room to imagine but that he would.

28 *For he is not a Jew, which is one outwardly; neither* is that *Circumciſion, which is outward in the Fleſh:*

28. For he is not an *Iſraelite* indeed, in God's Account, nor a true Son of *Abraham*, intitled to Life by the Promiſe, who is ſo only in outward Profeſſion and Appearance, (εν τω φανερω) as a natural Deſcendent from him, and externally in Covenant by being one of his Race: (*Chap.* ix. 6, 7.) Nor is that Circumciſion available to any ſaving Purpoſes, which is only an outward Ordinance, and Mark of Diſtinction viſibly imprinted in the Fleſh.

29 *But he* is *a Jew, which is one inwardly; and Circumciſion* is that *of the Heart, in the Spirit,* and *not in the Letter, whoſe Praiſe* is *not of Men but of God.*

29. But he is a true *Iſraelite*, and one of *Abraham*'s Spiritual Seed, *and an Heir according to the Promiſe*, whether he be *Jew* or *Gentile*, (*Gal.* iii. 28, 29.) who is ſo in the inward Frame and Diſpoſition of his Heart, and is turned to God through Chriſt: And the true Circumciſion, which is acceptable to God, lies in the *purifying of the Heart by Faith*, (*Acts* xv. 9.) and in *the renewing of the Mind* by the Holy Spirit, (*Eph.* iv. 23. and *Tit.* iii. 5.) according to the Signification of that religious Ceremony, (*Deut.* x. 16. and xxx. 6. compared with *Phil.* iii. 3. and *Col.* ii. 11.) and not in the mere *cutting off of the Fleſh of the Foreskin*, according to the Letter of the Law. (*Levit.* xii. 3.) The Circumciſion, that is of any Avail, is ſuch an inward holy Renovation of the whole Soul, as is neither diſcerned, nor applauded by Men, who can ſee no farther than the Outſide, and are chiefly taken with external Profeſſions; but as is *of great Price in the Sight of God*, who ſearches the Heart; and *will*, one Day, *make manifeſt all it's Counſels.* (1 *Pet.* iii. 4. and 1 *Cor.* iv. 5)

RECOLLECTIONS.

How inexcuſeable is it to be uncharitable and ſevere in condemning others for Faults, that we ourſelves are guilty of! And how great is their Sin and Condemnation, that are Workers of Iniquity, under high Profeſſions of Godlineſs! They bring a Reproach upon Religion, and cauſe the Name of God to be blaſphemed by his Enemies: They vainly expect to eſcape his righteous

righteous Judgment; and many, whom they contemn and vilify here, will riſe up as Witneſſes againſt them hereafter, for their Abuſes of ſuperior Light, Profeſſions and Privileges. Yea, What an *high Aggravation* of Sin is it to practiſe the Crimes, that we declaim againſt in others, and to perſiſt in them, againſt all the Obligations and Inducements of the Goodneſs, Long-ſuffering and Forbearance of God to bring us to Repentance! This betrays the utmoſt Hardneſs of Heart, and is nothing leſs, than heaping up daily Provocations to God's Wrath againſt the Day of Wrath: The Conſciences of ſuch may juſtly accuſe and condemn them. But, of all others, their Guilt and Puniſhment will be the moſt hideous and intolerable, that perſiſt in ſinning againſt the plaineſt Light of a revealed Law and Goſpel too, and wilfully rebel againſt *both*, to their own Perdition. How certainly may we depend on a righteous and univerſal Judgment to come, which natural Principles forebode, and which the Goſpel aſſures us will be managed by Jeſus Chriſt, as the great Judge of all! Then every ſecret Thought, as well as every Word and Act, will be brought to Light, whether it be good or bad; and an impartial Sentence will paſs upon every individual Perſon of all Nations and Profeſſions, according as the Evidences of their State before God ſhall ariſe from their governing Principles, Tempers and Conduct; and according to the Diſpenſation they were under, whether it were that of the Light of Nature, or of the *Jewiſh* Law, or of the Goſpel-Revelation, that every one may receive anſwerable to the Kinds and Degrees of his Works: For there is no Reſpect of Perſons with God. But, O how vaſtly different will the final Iſſues of Things be to the Righteous, and the Wicked! They, who, with Faith and Patience, perſevere in well-doing, ſhall be crowned with eternal Life, on ſuch a Foundation of Righteouſneſs, through Jeſus Chriſt, as ſhall clear the Juſtice of God, as well as exalt the exceeding Riches of his Grace; and they, that ſhall be found among the Ungodly and Diſobedient, ſhall have Juſtice done them, in Executions of Wrath, without Mixture of Mercy, to their unſpeakable Agony and Confuſion. Alas! what Man, that has ſinned, and ſo grievouſly ſinned, as we all have, can ſtand before God, if he enters into Judgment with him! And therefore how dangerous is it to reſt in any Thing ſhort of Chriſt, for Righteouſneſs to eternal Life! The moſt ſelf-flattering, ſpecious and privileged Profeſſor, is as incapable of being juſtified by any Righteouſneſs of his own, as the moſt confeſſedly profligate Sinner; ſince every Breach of the Law deſtroys all Grounds of Confidence in it. But, after all, he is not a real Chriſtian, who is only ſo in outward Appearance; nor is that Baptiſm, any more than Circumciſion, to be depended upon, which is only outward in the Fleſh: But he is a Chriſtian indeed, who is ſo inwardly; and the only effectual Circumciſion, or Baptiſm, is that of the Heart, which, how much ſoever it may be unknown and deſpiſed of Men, is clearly diſcerned, and greatly eſteemed, by the holy and all-ſeeing God.

CHAP. III.

The Apoſtle anſwers ſeveral Objections againſt what he had delivered in the foregoing Chapter; and ſo clears the Way to his further Deſign, 1—8. *He aſſerts and proves, that all Mankind,* Jews *as well as* Gentiles, *are Sinners,* 9—18. *And applies all this to his principal Point, concerning the Juſtification of both* Jews *and* Gentiles, *as utterly unattainable by their own Performances, and intirely owing to the free Grace of God, through Faith in the Righteouſneſs of Chriſt,* 19—31.

TEXT.

1 *WHat Advantage then hath the Jew? Or what Profit is there of Circumciſion?*

PARAPHRASE.

1. IF it be ſo, as has been but now ſhewn, (*Chap.* ii.) that the *Jew* is on the ſame Foot with the *Gentile*, in Point of Acceptance with God, and that his being circumciſed no more ſecures his Salvation, than if he had been an Heathen; it may be aſked by ſome, who have gloried in theſe Privileges,

leges, What possible Advantage then can it be to any, that they are the natural Seed of *Abraham*, born of *Jewish* Parents? Or what signifies their having been brought under the visible Seal of God's Covenant in Circumcision, as a People peculiarly related to him?

2 Much every Way: chiefly, because that unto them were committed the Oracles of God.

2. To this I answer, Though these Privileges bear no Part in the Grounds of any one's Acceptance with God, nor can secure his Salvation; yet, in the Nature of Means, Encouragements and Helps, and in special Marks of Honour, the *Jews* have thereby many Prerogatives above the *Gentiles*, as may be observed hereafter. (*Chap.* ix. 4, 5.) I shall, for the present, only instance in one of the Chief of them, which summarily comprehends all the rest; and that is, because God himself, being eminently present with them, gave them various Types, Promises and Prophecies of the Messiah, and of Salvation through him, as one who should spring from among themselves, and be first sent to them; and he committed the Sacred Writings to their Use and Custody; which may be called his Oracles, because he himself dictated and delivered them, as infallible and important Truths, to be their Guide and Counsellors, and a Ground of Faith and Hope to that People, while the rest of the World had no such Revelations of his Mind and Will. And surely there must have been a very great Honour and Advantage in all this.

3 For what if some did not believe? shall their Unbelief make the Faith of God without Effect?

3. Though many, (See the Note on *Chap.* xi. 25.) yea, the greatest Part of the *Jews*, to whom the glorious Promises were made, and were confirmed by Circumcision, did not believe in the promised Seed, when he appeared among them, and so rejected the Righteousness of God, which is brought in by him, and revealed in the Gospel to Faith; (*Chap.* i. 17.) yet can it ever be supposed, that their ungrateful Infidelity should defeat the Faithfulness of God to his own Word, or to them that trust in it, that he should not fulfil his Promise to *Abraham*, and his spiritual Seed, through all Generations, according to his Intention toward the true *Israelites*, (*Chap.* ix. 6.) and according to their Dependence upon him?

4 God forbid: yea, let God be true, but every Man a Liar; as it is written, That thou mightest be justified in thy Sayings, and mightest overcome when thou art judged.

4. Far be it from any of us * to entertain such an unworthy Thought! This can never be. But (δε) let God always have the Glory of being firmly believed, and readily owned to be true to his Word, and faithful in performing his Promises to them that trust in him; and (δε) let every Man in the whole World, if compared with him, be counted Vanity and a Lye, so inconstant and deceitful, as that no Faith or Confidence can be securely placed in him: Yea, let us abide by this Principle, that God is and can't but be true, though all Men should prove to be ever so unfaithful to him, or to their Fellow-Creatures: And let us take Occasion from hence to exalt God, and abase ourselves the more before him, ac-

* *God forbid* (μη γενοιτο) properly signifies, *Let it not be*, and is used as a Form of the strongest Denial with Abhorrence.

cording to what, 'tis written, was done by *David*, (*Pſal.* li. 4.) when he confeſſed his own treacherous Iniquity with this very Deſign, that God might appear to be juſt and true in all that he pronounced, in a Way of Threatning, as well as of Promiſe; and might ſtand clear of all Imputations of Unrighteouſneſs or Unfaithfulneſs, and come off with Victory and Honour, whenſoever any would preſume to arraign and implead him at their Bar, or would examine and cenſure his Conduct; and whenever he ſhall contend, or enter into Judgment with them, about it.

5 But if our Unrighteouſneſs commend the Righteouſneſs of God, what ſhall we ſay? Is *God unrighteous who taketh Vengeance? (I ſpeak as a Man)*

5. But, perhaps, ſome contentious *Jews* among you may further urge, that if our Wickedneſs, and Unbelief, in rejecting the Meſſiah, puts the greater Luſtre on the † Juſtice of God in taking Vengeance for it, and on that glorious Righteouſneſs, by which he juſtifies the moſt unworthy, through Faith therein, What ſhall we ſay to his excluding us from all ſaving Benefit by Chriſt, and ſeverely puniſhing us for our Oppoſition to him? Is not God unjuſt, (μη αδικος ο Θεος;) in executing terrible Wrath upon us for that very Sin, which, in this Manner, ſerves, as a Foil, to ſet off and inhanſe, and furniſhes an Opportunity for the brighter Diſplays of his Glory? (I perſonate a carnal *Jewiſh* Man in propoſing this, as well as the other Objection, according to his perverſe Way of reaſoning about God, and forming Excuſes for himſelf.)

6 God forbid: for then how ſhall God judge the World?

6. Deteſtable Thought! (μη γενοιτο) As if God's glorifying himſelf, by his over-ruling Providence, in bringing Light out of Darkneſs, and Good out of Evil, and purſuing his Deſign of Grace towards others, notwithſtanding the Wickedneſs of ſome, could reflect any Diſhonour upon his Juſtice in puniſhing the Sin, which, in it's own Nature, is full of all Malignity againſt him, and his Way of Salvation by Jeſus Chriſt. This can never be admitted: For were God, in any Manner, unjuſt, How could he *judge the World in Righteouſneſs?* (*Pſal.* xcvi. 13. and *Acts* xvii. 31.) *Shall not the Judge of all the Earth do right?* (*Gen.* xviii. 25.) It is impoſſible but that he ſhould, who, being God, can't but be infinitely juſt in his Nature and Will.

7 For if the Truth of God hath more abounded through my

7. The Objections therefore mentioned, but now, (*ver.* 3, 5.) againſt God's Proceedings, are (as I have ſaid) only the Language of a vain, proud and carnal Man, like the prejudiced

† That *the Righteouſneſs of God* (Θεου δικαιοσυνη) here principally ſignifies his *Juſtice* in puniſhing Sin, ſeems plain from the Cloſe of the Verſe, where, in Oppoſition hereunto, it is ſaid, *Is God unrighteous, who takes Vengeance?* and from the following Verſe, where the Apoſtle rejects ſuch a Thought with Abhorrence, ſaying, *God forbid: For how then ſhall God judge the World?* And yet, as the Righteouſneſs, by, and for which, God juſtifies, is moſt commonly, if not always, intended by *the Righteouſneſs of God* in this Epiſtle, I have likewiſe brought that into the Paraphraſe. And, as far as I find, this Phraſe is to be taken in one, or the other of theſe Senſes, wherever it occurs throughout this Epiſtle, though it may be dubious in which of them it is to be preciſely underſtood here, and in *ver.* 25, 26. and in the former Part of *Chap.* x. 3. Some learned Interpreters have indeed thought, from what follows, *ver.* 7. that by *the Righteouſneſs of God* is meant his *Veracity* or *Faithfulneſs*: But as it don't appear to me, that this Phraſe is uſed in that Senſe any where elſe in all this Epiſtle, I rather take the 7th Verſe to give us another View of the *Jews* objecting againſt the *Faithfulneſs of God*, different from that, which was ſuggeſted and anſwered, *ver.* 3, 4.

and

Lye unto his Glory; why yet am I alſo judged as a Sinner?

and unbelieving *Jews*, whoſe Reaſonings are all perverſe: For ſuch an one will ſtill further urge, that if the Veracity of God in fulfilling his Promiſes to them that believe, whether they be *Jews* or *Gentiles*, hath alſo taken Occaſion to diſplay itſelf, with the greater Advantage, to his Glory, by Means of my Infidelity, which is, indeed, giving him the Lye; and of my Wickedneſs, which is giving the Lye to all my own Profeſſion of his Name; and the whole of which, as Sin, is a direct Contradiction to the eternal Truth of Things; Where is the Reaſon and Juſtice of my being nevertheleſs condemned and puniſhed for it, as an injurious Tranſgreſſor, who, in Effect, have occaſioned more Glory, than Diſhonour to him?

8 *And not* rather, *(as we be ſlanderouſly reported, and as ſome affirm that we ſay) Let us do Evil, that Good may come? whoſe Damnation is juſt.*

8. And why ſhould I not rather lay the Reins upon the Neck of my Corruptions, without Controul, and think myſelf excuſed, and even warranted, in committing all Manner of Iniquity, (ινα) to the End that the higher Glory may redound to God's Faithfulneſs, as well as Grace, in freely juſtifying them that believe in Jeſus? This indeed ſome of the carnal *Jews* do, in Fact, maliciouſly and blaſphemouſly report, (βλασφημουμεθα) and even confidently affirm, that we Apoſtles and Chriſtians ſay: But as we abſolutely deny, and abhor all ſuch Conſequences of the Doctrine of Grace, which we maintain; ſo it is, and will one Day appear to be, an Act of the moſt deſerved and unqueſtionable Juſtice in God, to bring everlaſting Deſtruction, both upon ſuch unrighteous Slanderers of him and us, and upon every Profeſſor of Chriſt's Name, that ſhall dare to abuſe this great and bleſſed Truth of the Goſpel, by thinking and acting at ſuch a ſcandalous Rate, in direct Oppoſition to it's gracious and holy Deſign.

9 *What then? are we better* than they? *No, in no wiſe: For we have before proved both Jews and Gentiles, that they are all under Sin;*

9. Now then, to return to your main Objection, (*ver.* 1.) Though, as has been allowed, (*ver.* 2.) we, who are of the *Jewiſh* Stock, have for many Ages had the Preference to the *Gentiles*, as to many excellent *outward* Privileges; yet are we in any better Condition than they, as to finding Acceptance with God, on this Account, under the Goſpel-State? No, not at all; but, upon the whole, are rather in a *worſe*, as our Sins are committed againſt greater Light and Mercies, Means and Obligations, than theirs; we therefore ſtill need a better Righteouſneſs than our own, as much as they: For, in what has been already urged, I have proved by a Detail of notorious Facts, relating firſt to the *Gentiles*, (*Chap.* i.) and then to the *Jews*, (*Chap.* ii.) that both theſe Bodies of People are univerſally under a juſt Charge of Guilt, and under the Power of Sin, which brings a Sentence of Condemnation upon them, and binds them over to Wrath, as conſidered in themſelves, and in their reſpective Conditions, without Goſpel-Grace.

10 *As it is written, There is none righteous, no not one:*

10. And for a further Demonſtration of this Point, particularly as to the *Jews*, who, through a high Conceit of themſelves, are with the greateſt Difficulty brought to a Conviction of their Sin and Danger, Let me add ſeveral Teſti-

monies from their own Scriptures, which they are entruſted with, and own, and glory in, as infallible and divine Oracles. There they are univerſally accuſed as Tranſgreſſors, according to what is written, in ſeveral Places, of their Fathers, and that moſtly in one of the pureſt Ages in *David*'s Time *; and therefore can't but too well agree to the preſent exceedingly corrupt Generation: Thus, for Inſtance, to deſcribe their ſad Depravity by Nature and Practice, it is ſaid of them, (*Pſal.* xiv. 1.) There is none, that is truly righteous before God, by living up to the ſtrict and extenſive Demands of his holy Law: No, there is not ſo much as one.

11 *There is none that underſtandeth, there is none that ſeeketh after God.*

11. As to their *Minds and Hearts*, They are ſo darkened and defiled, that there is none, who, in his natural State, has any true ſpiritual Conceptions of divine Things; who really underſtands his own wretched Condition before God, and the Way of finding Acceptance with him; or who duly conſiders the Revelation he has made of his Mind and Will in his Word: Nay, their Hearts are ſo corrupt, that there is none of them, who, in a ſincere, earneſt and believing Manner, ſo much as ſeeks after an Acquaintance and Communion with God, or how he may be acceptably worſhipped and glorified here, and enjoyed for ever hereafter; or who has any right Inclinations and Deſires towards him. God himſelf *looked down from Heaven on the Children of Men*, and could not find ſo much as one among them, that was naturally diſpoſed, to pay any ſuch religious Regards to him. (*Pſal.* xiv. 2.)

12 *They are all gone out of the Way, they are together become unprofitable, there is none that doth Good, no not one.*

12. On the contrary it was ſaid, They are all apoſtate Creatures, that have departed from God and Goodneſs, and from the Way of his Commandments; and ſo they are all, by Nature, one as well as another, vile and uſeleſs God-ward; unfit and unable of themſelves to bring forth any Fruits of Righteouſneſs; and ſuch is their native Depravity, that there is none of them, who doth any Thing truly and ſpiritually good; No, not ſo much as one. (*Pſal.* xiv. 3.)

13 *Their Throat is an open Sepulchre; with their Tongues*

13. From this corrupt Fountain flow nothing but corrupt Streams: All the *Organs of their Speech*, as well as all the Powers of their Souls, are defiled, as appears in the following

* To make the Apoſtle's Quotation of the following Paſſages pertinent to his Deſign, it ſeems neceſſary to underſtand him, as applying them to the common State of the natural Corruption of the *Jews*, as well as, or rather than, of the *Gentiles*; one or other of the cited Paſſages being applicable to every Perſon, without Exception, though ſome of them might have a primary Reference to remarkable Sinners in former Days, and all together being a ſtrong Proof of the common Depravity of human Nature. For if we confine thoſe Deſcriptions to particular Perſons of infamous Characters, there is no Force in the Argument from thence, that the whole Body of the *Jews*, without Exception, as well as of the *Gentiles*, were under ſuch Guilt and Depravity, as to need a better Righteouſneſs, than their own, even that, which is brought in by the Goſpel, to recommend them to the divine Acceptance, which is the very Thing that the Apoſtle brings theſe Teſtimonies to prove; but, on that Suppoſition, directly contrary to the main Drift of his Reaſoning, there might have been, notwithſtanding, many Perſons, that did not need the Righteouſneſs of Chriſt to juſtify them, through Faith in him; and more would have been put into his Concluſion, than was contained in the Premiſes, when, in his winding up the Argument, he tells us, ver. 19. the grand Point in View was, *that every Mouth may be ſtopped, and all the World may become guilty before God.*

Par-

they have uſed Deceit; the Poiſon of Aſps is under their Lips:

Particulars, The moſt noiſome Breath proceeds from the Heart through their Throats, and forms itſelf into the moſt offenſive and peſtilential Words, that are as loathſome and injurious, as the Steamings of a dead Carcaſe from an open Sepulchre: Their Tongues are uſually employed in Flattery, Falſehood and Deceit, (*Pſal.* v. 9.) they meaning one Thing, and ſpeaking another, in Imitation, and under the Influence, of the Father of Lies: They vent malignant Deſigns, that are too black to be openly avowed, in ſecret Slander and Reproach with their Lips, which wound their Neighbour, as ſuddenly, incurably and unawares, as the moſt deſperate Poiſon of Aſps, that is conveyed by their Bite. (*Pſal.* cxl. 3.)

14 *Whoſe Mouth is full of Curſing and Bitterneſs.*

14. They likewiſe, in the Rancour of their Spirits, ſtill more openly belch out hideous Oaths and Curſes, and bitter Provocations and Revilings, as it were by whole Mouth-fuls. (*Pſal.* x. 7.) Thus, inſtead of bleſſing God, and ſpeaking Things that are good for the Uſe of edifying, they devote all their Powers of Speech, ſome in one Way, and ſome in another, to his Diſhonour, and the Injury of their Neighbour.

15 *Their Feet* are *ſwift to ſhed Blood.*

15. And as to the other *Members of the Body*, and *the Actions* of Life, they are employed in a ſinful Manner, anſwerable to the Depravity of their Hearts, and the Impurity of their Language; Their Feet, which ſhould carry them to every good Work, are Inſtruments of Unrighteouſneſs, uſed for running about, with Speed and Vigour, to do all Manner of Miſchief, even to the ſhedding of innocent Blood. (*Prov.* i. 16. and *Iſa.* lix. 7.)

16 *Deſtruction and Miſery* are *in their Ways:*

16. By theſe Means, whereſoever they go, they ſpread Ruin and Deſtruction in all their Paths; they bring Death and Calamities of one Kind or other, without a Cauſe, upon the Heads of the Communities and Perſons, civil and ſacred, that they have to do with; and, at laſt, upon their own Heads, as the juſt Reward of their Iniquity. (*Iſa.* lix. 7.)

17 *And the Way of Peace have they not known.*

17. And ſo throughly perverſe are they in Heart and Life, that they are Strangers to every Thing, that tends to their own or others trueſt Happineſs, for this World and the next: They don't know the Way of obtaining Peace with God, or in their own Souls; nor of promoting the Bleſſings of ſolid Tranquillity and Friendſhip among Mankind, or between themſelves and others. (*Iſa.* lix. 8.)

18 *There is no Fear of God before their Eyes.*

18. Upon the whole, as *David* juſtly concluded in his own Mind, when he beheld the Tranſgreſſion of the Wicked, (*Pſal.* xxxvi. 1.) They have no awful holy Reverence of God in their Hearts; no ſerious Senſe of his divine Majeſty and Authority, of his Omniſcience, Omnipreſence and Omnipotence, of his Juſtice, Holineſs and Goodneſs, or of their own Accountableneſs to him; no Fear of offending him, or of the dreadful Conſequence of it; no Principle of real Religion to direct their Views, and to reſtrain them from any Evil, or influence them unto any Good. This is the deplorable State of the *Jews*, by Nature, in common with the *Gentiles*.

19. Now

19 *Now we knew that what Things ſoever the Law ſaith, it ſaith to them who are under the Law: that every Mouth may be ſtopped, and all the World may become guilty before God.*

19. Now to apply all that has been inſiſted on at large, about the ſinfulneſs of *Gentiles* and *Jews*, to the chief Point in View, with which we ſet out, *Chap.* i. 16, 17. We know, from the very Nature and Reaſon of Things, that whatſoever *, the Law ſpeaks, in a Way of Precept, Conviction, or Condemnation, it ſays to it's proper Subjects, that are under it, and are acquainted with it, and bound to ſtand, or fall by it, whether they be *Gentiles*, as it is made known by the Light of Nature to them, in the Accuſings or Excuſings of their Conſciences, and in their Knowledge of the Judgment of God againſt them that do Evil; (*Chap.* i. 32. and ii. 14.) or whether they be

* The learned Mr *Locke* obſerves, that the word *Law* (ὁ νομος) with the Article prefixt, as it is twice in this Verſe, ſignifies, by Way of Eminence, *the Law* that was given to the *Jews* under the Old Teſtament; and that the Word (νομος) without the Article, as it is twice in the next Verſe, there ſignifies Law in *general*, which extends to *Gentiles*, as well as *Jews*. But ſince the next Verſe is an Inference from this, if the Word Law is taken in a wider Senſe there, than it is here, the Concluſion is *more general*, and ſo *contains more* than the Premiſes, which is contrary to all juſt Rules of Reaſoning. I therefore apprehend, that though, when there is nothing in the Context to forbid it, the Article often gives an Emphaſis; yet in theſe two Verſes, the Senſe of the Word, *Law*, is the ſame, whether the Article be prefixt to it, or not. And that very critical Gentleman himſelf, without attending to this Diſtinction, takes the Word *Law* in one and the ſame Senſe, (*Chap.* iv. 13, 14, 15, 16. though in the three firſt of theſe Verſes, it is put without the Article, and in the laſt with it. He alſo, and indeed the Generality of Expoſitors make the Verſe before us, to refer only to the immediately preceding Verſes, which ſet out the natural Corruption particularly of the *Jews*, by Citations from their Scriptures, which ſpeak to them; and accordingly underſtand the Law to ſignify the whole of the Old Teſtament, including the *Pſalms* and the *Prophets*, from whence thoſe Quotations are made. But, though I would not wholly exclude this Senſe, I rather incline to underſtand this and the next Verſe, as the winding up of the Apoſtle's Argument, in the whole of the foregoing Diſcourſe from *Chap.* i. 18, to prove, that both *Jews* and *Gentiles*, are *all under Sin*, and that the whole World is *become guilty before God.* (*Chap* iii. 9, 19.) Accordingly it is ſaid in the next Verſe, not that no *Jews*, but that *no Fleſh ſhall be juſtified by the Deeds of the Law.* And ſo the *Law*, in this and the following Verſe, ſeems principally to mean *the moral Law*, and to include the Remains of it, that were found in the Conſciences of the *Gentiles*, as well as that particular Revelation of it, which was given to the *Jews*: For the *Sins* mentioned in the immediately preceding Verſes, and in the whole of the foregoing Diſcourſe, to which the *Deeds* or *Works of the Law* are here oppoſed, were Tranſgreſſions of the *moral Law*, in one or other of theſe Conſiderations of it: And this is the Law, by which the whole World ſtands *guilty before God*, as it is here expreſſed, and by *which is the Knowledge of Sin*, as we have it, *Chap.* vii. 7. neither of which could be ſaid of the *ceremonial* Law; that not being the proper Rule of Duty and Sin, and the *Gentiles* having never been under the *revealed* Law, and, by Conſequence, never capable of being convicted, as guilty, by it. Nor doth it ſeem very clear, that *whatever the Law ſays, it ſays to them that are under it*, to this End, *that every Mouth may be ſtopt, and* ALL THE WORLD *may become guilty before God*; unleſs we conſider it as a Law, which *Gentiles*, as well as *Jews* were under. However, were we to take it to ſignify only the Law, which was peculiarly given to the *Jews*, and made known in the Scriptures of the Old Teſtament, ſtill the *moral Law*, for ſeveral of the Reaſons but now hinted, muſt by no Means be excluded: And it is plain that many, at leaſt, of the *Jews* expected to be juſtified by their Obſervation of the *moral*, as well as of the *ceremonial* Law: For moſt of the Inſtances of Holineſs, which the *Phariſee* pleaded for his Juſtification, (*Luke* xviii. 11.) related to the *moral Law*; as that *he was not an Extortioner, an unjuſt Perſon, an Adulterer, nor like the Publican*; and the *Scribe*, that came to Chriſt, ſpoke of the Precepts of the *moral Law*, as *more*, or better, *than all whole Burnt-Offerings and Sacrifices*, in Point of Acceptance with God. (*Mark* xii. 33.)

Upon the whole then, when the Apoſtle ſpeaks againſt Juſtification by the Works of the Law, I can't but think, that it is to be underſtood of all good Works, of what Nature or Kind ſoever, to the Excluſion of all Boaſting: (*vers* 27.) And this I take to be of great Importance for a due Conception of the Nature and Deſign of his Argument. (See alſo the Note on *Chap.* vii. 4.)

Jews,

Jews, as the Law is more clearly revealed to them in the Scriptures of the Old Teſtament, ſeveral Paſſages of which have but now been produced for their Conviction, as directly ſpeaking of them. Whatever the *moral* Law ſays to either of theſe Sorts of People, it ſays to them ſeverally, according as, in one or the other of theſe Conſiderations, they are under it, that every Plea of Righteouſneſs, on the Foot of a Man's own Works, may be ſilenced and confuted, and he may have nothing to ſay in his own Excuſe, were God to proceed with the utmoſt Severity againſt him, of what Nation or Profeſſion ſoever he be; and that the whole World, whatever Law they have lived under, and particularly the *Jews*, who are apt to boaſt of their own Righteouſneſs, may be proved, and forced to own themſelves, to be Tranſgreſſors in God's Sight. They all are under a juſt Sentence of Condemnation, and have deſerved, and are legally obnoxious to Wrath, and to be caſt at God's righteous Bar, inſtead of having any Thing of their own to recommend them to his Favour, who has declared, that he will by no Means clear the Guilty. (*Exod.* xxxiv. 7.)

20 *Therefore by the Deeds of the Law there ſhall no Fleſh be juſtified in his Sight: For by the Law is the Knowledge of Sin.*

20. It is therefore evident from all this, to a Demonſtration, that by perſonal Obedience, either to the Law of Nature, or to the revealed Law*, no Man living upon Earth, in his preſent State of Degeneracy, can ever be juſtified in the Account, or at the awful Tribunal of the All-ſeeing, Heart-ſearching, juſt and holy God, whatever he may ſeem to be in his own Eyes, or in the Opinion of other Men: For the Law is ſo far from acquitting any of it's Subjects from Condemnation, that, by it's Light, Purity and Authority, they are convicted as Sinners, and brought to ſee themſelves to be ſo, through their Want of Conformity to, and Tranſgreſſions of, it's holy, juſt and good Commandments, by numberleſs Sins of Omiſſion and of Commiſſion, in Thought, Word and Deed, for every one of which the Law pronounces a Curſe upon them. (*Gal.* iii. 10.) How then is it poſſible that the *Jew*, any more than the *Gentile*, or that any Individual of Mankind, be his Character what it will, ſhould be juſtified in God's Sight, by his own Doings in Obedience to the Law?

21 *But now the Righteouſneſs of God without the Law is manifeſted, being witneſſed by the Law and the Prophets.*

21. But though every Door of Hope is ſhut up in that Way; yet, bleſſed be God, the Sinner's Caſe is not deſperate; another, a better, and a ſafer Door is now opened in the Goſpel. Here is a clear and glorious Diſcovery of the Righteouſneſs, which God has appointed and provided, accepts and beſtows for Juſtification, and which was wrought

* *Fleſh* is here put for *Man*, as it is expreſſed, *Pſal.* cxliii. 2. from whence this is quoted; and the Apoſtle might chooſe, in this Place, to uſe the Term *Fleſh*, to intimate the original Corruption of human Nature, by Reaſon of which it is become incapable of keeping the Law, according to the Senſe, in which he, after our Lord himſelf, (*John* iii. 6.) often uſes it in this Epiſtle, as in *Chap.* vii. 5, 18, 25. and *Chap.* viii. 1, 3, 5, 8, 9, 12, 13.

out

out and brought in by, and reſides, as in it's original Subject, in the eternal Son of God, who is himſelf God; but which never was ſpoken of, hinted, or provided for, by the *moral Law*, nor is to be obtained by Obedience to it's Precepts, either as made known by the Light of Nature to the *Gentiles*, or by Revelation to *Iſrael*: And yet it is plain that this is the Righteouſneſs, which God all along deſigned for Juſtification, ſome Notices of it having been given before-hand in the Types and Shadows of the *ceremonial Law*, delivered by *Moſes*, and in his other Writings, relating to the *Seed of the Woman, that ſhould bruiſe the Serpent's Head*, (*Gen.* iii. 15.) and *the Seed of* Abraham, *in whom all Nations ſhould be bleſſed*; (*Gen.* xxii. 18.) as alſo in the After-Prophecies of the Old Teſtament, recorded by other inſpired Men, which ſpoke of him as *the Lord our Righteouſneſs*; and *the Lord, in whom we have Righteouſneſs, and ſhall be juſtified*; whoſe *Name is Jehovah our Righteouſneſs*; and who ſhould *bring in everlaſting Righteouſneſs*. (*Iſa.* xlv. 24, 25. *Jer.* xxiii. 6. and *Dan.* ix. 24.) So that *to him give all the Prophets Witneſs, that, through his Name, whoſoever believes in him, ſhall receive Remiſſion of Sins*. (*Acts.* x. 43.)

22 *Even the Righteouſneſs of God* which is *by Faith of Jeſus Chriſt unto all, and upon all them that believe*; *for there is no Difference.*

22. By this Righteouſneſs of God, I don't mean the eſſential Rectitude of the divine Nature, nor the Righteouſneſs of any mere Creature, as though God had ordained any of theſe for Juſtification: But I mean the mediatorial Suretyſhip Righteouſneſs of Jeſus Chriſt God-Man, which conſiſts of his active and paſſive Obedience to the Law, in the Room and Stead of Sinners, (*ver.* 24, 25. and *Chap.* v. 19. and x. 4. See the Notes there, and on *Chap.* i. 17.) which for it's tranſcendent Excellence and Glory, as well as on other Accounts, may be ſtiled the Righteouſneſs of God, and which, being received by Faith in Jeſus Chriſt, is, by the gracious Conſtitution of God in the Goſpel, judicially made over, reckoned, imputed, or placed to the Account of, and put like a Garment of Salvation upon, every one that believes in him, of what Nation, or Character ſoever he be: For, with reſpect to this great Bleſſing, and the Way of conveying it, there is no Difference between *Jew* and *Gentile*, the greater and leſſer Sinner, or the weaker and ſtronger Believer among either of them; but they are all alike equally, and perfectly intereſted in it, and juſtified by it, and that in the ſame Way of believing, as they all, one as well as another, muſt be, if ever they are ſaved.

23 *For all have ſinned, and come ſhort of the Glory of God*;

23. For, as has been ſhewn at large in the foregoing Diſcourſe, *Jews* as well as *Gentiles*, all and every one of both theſe Sorts of People, are Sinners before God, and have thereby failed of, and become incapable of attaining the Glory of his holy Image in them, the Glory which they ought to have brought to him, and the Glory of a beatifick Viſion and Enjoyment of him; and ſo neither of them have

have any Thing of their own to glory in, as a Recommendation of them to his Acceptance, but muſt be intirely beholden for it to his rich Mercy, through the Righteouſneſs of Chriſt.

24 Being juſtified freely by his Grace, through the Redemption that is in Jeſus Chriſt:

24. One as well as the other, being acquitted from Condemnation, and intitled to eternal Life, merely by the free and ſovereign Favour of God, as it's original firſt moving Cauſe*, without any Deſert in themſelves, but on Account, and in Virtue of that Righteouſneſs of Chriſt, which includes an infinitely valuable Price of Redemption; a Price, that was paid by his Obedience and Sufferings to Death for them, and is in him as an inexhauſtible Fund of Merit to be applied to them: And this is fully conſiſtent with the utmoſt Freedom of his Grace, who from the mere Propenſion of his own Love, without any Obligation laid upon him, admitted of this Ranſom; yea, appointed, provided and accepted it for them; and gratuitouſly places it to their Account, and enables them to receive it, through Faith in his Son

25 Whom God hath ſet forth to be a Propitiation, through Faith in his Blood to declare his Righteouſneſs for the Remiſſion of Sins that are paſt, through the Forbearance of God;

25. Whom God the Father (προεθετο) has, in his eternal Counſels, predetermined, and as it were preſented to himſelf, as a fit Mediator, whom he delighted in; (*Iſa.* xlii. 1.) whom he has alſo given Notices of before-hand in the Types, Shadows and Prophecies of the Old Teſtament; and has now exhibited openly in his Incarnation, and propoſed in the Goſpel, as a propitiatory Sacrifice; on Account of which God appears on a Mercy-Seat, (ιλαστηριον) that Sinners of all Nations and Characters, may approach him with humble Boldneſs, and find Acceptance with him, in a Way of believing on the atoning Death and Sufferings of Chriſt: His End and Deſign in all which is, (εις ενδειξιν) to demonſtrate the Glory of his Juſtice†, together with the Perfection of the Redeemer's Righteouſneſs, whereby it was ſatisfied, and Proviſion was honourably made for the Pardon of the Sins of believing *Gentiles*, who, through the Patience of God toward them, have been ſuffered to go on

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* With reſpect to *God*, Juſtification is of *mere Grace*, (τη αυτου χαριτι) and with reſpect to *us*, it is *without Merit*: For *freely* (δωρεαν) ſeems to be here uſed, not ſo much to ſignify, that it is a *free Gift* as it is called (χαρισμα) *Chap.* v. 16. and as is ſtrongly included in it's being ſaid to be *by his Grace*; as to ſhew that it is *without a Cauſe* in us, there being nothing in *us* to move God to it. Thus, anſwerable to the *Hebrew* Word (חנם) it is rendered by the *Seventy* (δωρεαν) *without a Cauſe*. *Pſal* xxxv. 7, 19. and lxix 4. and our Lord ſaid of his Enemies, referring to *Pſal.* xxxv. 19. *They hated me* WITHOUT A CAUSE. (δωρεαν) *John* xv. 25.

† That which in this and the next Verſe is called *his Righteouſneſs*, (δικαιοσυνη αυτου) and in the former Part of *Chap.* x. 3. the *Righteouſneſs of God*, (τη του Θεου δικαιοσυνη) is underſtood by many good Interpretors to mean the *eſſential Righteouſneſs* or *punitive Juſtice* of God; and by others, that Righteouſneſs by, and for which *God juſtifies* them that believe in Jeſus. The laſt of theſe Senſes ſeems to keep up the moſt uniform Idea of the Apoſtle's Uſe of theſe Terms, in other Parts of this Epiſtle. (See the Note on *ver.* 5.) And yet, as the other Senſe, here and in *Chap.* x 3. is very conſiſtent with, and ſeems to add Strength and Beauty to the Apoſtle's Way of reaſoning on this Subject, I have included both, leaving the Reader to chooſe that which pleaſes him beſt, while I prefer the firſt.

in their Treſpaſſes a great while; and alſo for the Remiſſion of the Sins of thoſe Believers under the Old Teſtament, whom in his great Long-Suffering he bore with, in View of what Chriſt, as their Surety, had engaged, and in due Time would come to perform in a Way of Satisfaction for them.

26 *To declare, I ſay, at this Time his Righteouſneſs: That he might be juſt, and the Juſtifier of him which believeth in Jeſus.*

26. He has done all this, I ſay, to diſplay now in the Fulneſs of Time, under the Goſpel-Diſpenſation, his own eſſential Rectitude, and it's righteous Demands, as well as the juſtifying Righteouſneſs brought in by Chriſt, which he has appointed and accepts, that he might ſecure the Rights of his Juſtice, as well as ſhew forth the Riches of his Grace; and ſo might advance the Glory of both theſe Perfections, with an intire Harmony, in his juſtifying every one, who by Faith receives, and depends upon the only Saviour.

27 *Where is boaſting then? It is excluded. By what Law? Of Works? Nay: But by the Law of Faith.*

27. Since therefore all are Sinners, and none are pardoned and juſtified, unleſs it be merely by the free Grace of God, thro' the Righteouſneſs of Chriſt, imputed to them in a Way of believing; What Room is there for any one, and particularly for any *Jew*, that has obtained Mercy, to glory in himſelf, and deſpiſe others, as if his Acceptance with God proceeded from his being more worthy, or having done better than they? There is no Shadow of Pretence for any Thing of this Kind. But by what * Doctrine is all this ſhut out? Is it by that, which makes our Juſtification to depend upon our own good Works? No, by no Means; for that would puff up our Pride, and make us aſcribe to ourſelves ſome of the Honour at leaſt, which is only due to God. But it is utterly excluded by that Doctrine, which refers this great Bleſſing intirely and alone to the free Grace of God, through Faith in the Righteouſneſs of Chriſt.

28 *Therefore we conclude, that a Man is juſtified by Faith without the Deeds of the Law.*

28. Therefore, upon the whole, the Concluſion is clear and ſtrong, and ought to be owned to the Glory of God, and the humbling of the Sinner at his Foot, (1 *Cor.* i. 29, 30, 31.) that a Man, of what Nation or Character ſoever, is diſcharged from Guilt and Condemnation, and is accepted as righteous before God, merely through the Righteouſneſs of Jeſus Chriſt, received by Faith; and not

* Any Doctrine of God, whether conſiſting of *Precepts* or *free Promiſes*, may be ſtiled a *Law*; becauſe, upon it's being made known, it binds the Conſcience, by divine Authority, to receive it; and when it relates to the Goſpel-Conſtitution, it ſets out the Order of God's Actings in a Way of Grace towards us, together with our Obligations to act towards him in a Way of Duty. Thus the Term *Law* is often uſed in a lax Senſe for the Whole of God's revealed Will, and ſometimes chiefly, or at leaſt inclufively, with reſpect to his *Promiſes* and the *Doctrines of Grace*, as in *Pſal.* i. 2. and xix. 7. and xciv. 12. and cxix. 18, 77, 92, 97, 165. *Iſa.* ii. 3. and *Mich.* iv. 2. And it ſeems neceſſary to underſtand it in one Branch of this Verſe, as ſignifying a Doctrine of pure Grace; becauſe that, which is here called *the Law of Faith*, is directly oppoſed to *the Law of Works*; and is ſuch a Doctrine as *excludes* all *Boaſting*; neither of which is conſiſtent with the Suppoſition of Faith's being a good Work, by, and for the Performance of which, in Obedience as a Law, we are intitled to eternal Life. For then it would be *a Law of Works*, and would leave Room for Boaſting. Vid. *Calv. Bez.* and *Piſcat.*

at all by his own Performances in Obedience to any Law †, no, not to the Law of *Moſes* itſelf in any View of it, as the Righteouſneſs that intitles to eternal Life.

29 Is he *the God of the Jews only?* Is he *not alſo of the Gentiles? Yes, of the Gentiles alſo:*

29. Is God then, in this new and enlarged Diſpenſation of Grace, a Covenant-God only to the *Jews*, as he was in Old Teſtament Times? Has he not now taken the *Gentiles* likewiſe into a Covenant of ſaving Benefits, tho' for many former Ages they were not his People? Yes certainly, he is now as much the God of all Grace to believing *Gentiles* as *Jews*. He is alike the God of both;

30 *Seeing* it is *one God, which ſhall juſtify the Circumciſion by Faith, and Uncircumciſion through Faith.*

30. Since, according to a Prophecy of Goſpel-Times, that *the Lord ſhould be King over all the Earth, and in that Day there ſhall be one Lord, and his Name One.* (*Zech.* xiv. 9.) He is one and the ſame God, in a Covenant-Way, and by the ſame Means, to Perſons of all Nations; even that God, who will juſtify the circumciſed *Jew* by Faith, and the uncircumciſed *Gentile* through Faith; *by* and *through* (ἐκ and διὰ) in this Caſe meaning one and the ſame Thing: So that, as was ſaid (*ver.* 22.) there is no national Difference, as to the *Perſons*, whom God will juſtify, or as to the Way of his doing it.

31 *Do we then make void the Law through Faith? God forbid: Yea, we eſtabliſh the Law.*

31. Do we then, as ſome would injuriouſly ſuggeſt, invalidate and abrogate * the *moral Law*, or ſet it aſide and render it uſeleſs and inſignificant, by this Doctrine of Faith, which excludes all Works of our own from entring into our Juſtification in God's Sight? No, (μὴ γένοιτο) far be it from us; we abhor the Thought. Nay, on the contrary, tho' we renounce it, as a broken Covenant, that can't give Life, on Account of our own perſonal Obedience to it, which is ſo very defective; and though we maintain that Believers are delivered from it's Curſe; yet we approve of, and confirm the Authority of God in his Law, and in the Repreſentations it makes of his holy Nature and Will: We likewiſe inſiſt, that it has been highly honoured in a full Anſwer to all it's Demands, on our behalf, by that glorious Righteouſneſs of Chriſt, in which we believe for Juſtification; and we regard it ſtill, as a Means, in the Hand of the Spirit, of convincing us of Sin, and of our Need of this perfect Righteouſneſs, and as a complete, unchangeable and obligatory Rule of Life, for a ſpiritual and holy Obedience to which, as ſuch, the moſt effectual Motives and

† *Juſtified without the Deeds of the Law* evidently excludes from Juſtification all Works of Righteouſneſs in Obedience *to any Law* whatſoever: For theſe Works ſtand oppoſed to *all the ſinful Works* of both *Jews* and *Gentiles*, which the Apoſtle had been ſpeaking of, at large, in this and the two foregoing Chapters, and by Reaſon of which he concluded, *ver.* 20. that *by the Deeds of the Law, no Fleſh ſhall be juſtified in God's Sight.*

* 'Tis plain to me that *the Law*, here intended, is *the moral Law*, as an eternal Rule of Righteouſneſs, becauſe of *that* the Apoſtle had been chiefly diſcourſing in the greateſt Part of the foregoing Context; (See the Note on *ver.* 19.) and the *ceremonial* Law was deſigned to be *aboliſhed*, rather than *eſtabliſhed*, by the Goſpel; as the Law, under the Notion of a Covenant of Works with it's Penalty, alſo was.

Aſſiſtances are afforded, by the Grace of the Goſpel, to them that believe: And ſo in every valuable Conſideration we throughly eſtabliſh the moral Law, and make it ſtand (ιστωμεν) in full Force, by the Doctrine of Juſtification alone through Faith in the Lord Jeſus Chriſt.

RECOLLECTIONS.

It is a great Privilege to enjoy the Word and Ordinances of divine Appointment, and yet exceeding dangerous to reſt in them: But how much ſoever ſome may pervert and abuſe them, they ſhall have ſaving Effects on thoſe, that belong to God, who may be intirely depended upon, as unchangeably faithful and true, and will one Day appear to be ſo, though all Mankind ſhould prove to be Liars, and no Confidence could be placed in them.—How do Scripture and Experience witneſs to the univerſal Depravity of the whole human Race! All, in their fallen State of Nature, are under the Guilt and Power of Sin: It ſhews itſelf under various Forms, in the Thoughts of the Heart, the Words of the Lips, and the Actions of the Life; in an Eſtrangement from God, and an injurious Behaviour toward Men; and in unprofitable and deſtructive Courſes to ourſelves, as well as others: So that all have ſinned and come ſhort of the Glory of God; and there is none Righteous, none that has the true Fear of God, or that doth Good, as of himſelf, and without Defect, no, not one. O whoſe Mouth muſt not be ſtopped, that reads his Guilt and Depravity in the Light of God's Law, by which is the Knowledge of Sin! And how clear muſt the Evidence be to ſuch a Man's Conſcience, that by the Deads of the moral Law itſelf, he never can be juſtified in the Sight of God. But how glorious and complete is the Righteouſneſs of Chriſt, which is revealed, and propoſed to our Acceptance, in the Goſpel! It's infinite Dignity and Well-Pleaſingneſs to God, as the Righteouſneſs of a divine Surety, and as anſwerable to all the Demands of Law and Juſtice, put an exceeding Glory upon it, and render it juſt ſuch a Righteouſneſs, as we need to recommend us to the Favour of God: It includes the Atonement of Sin, and a free Pardon to the believing Sinner on it's Account; and is the Foundation of a Throne of Grace for ſuch to apply to, with holy Freedom and Acceptance: And the Witneſs given to it in the Old Teſtament, together with the plainer Diſcoveries of the New, are ſufficient to embolden our Faith and humble Dependence upon it, whatever our Iniquities, or our threatning and diſcouraging Circumſtances have been. How ſweetly do Juſtice and Grace harmonize in a Juſtification, through the Redemption that is in Chriſt Jeſus! And how extenſive is the Grace of the Goſpel! It reaches to greater and leſſer Sinners, to Sinners of the *Gentiles*, as well as of the *Jews*: The ſame God is a Covenant-God to one as well as another; and the ſame Way of Juſtification is opened to both, not by any Works of their own, but intirely and alone through Faith in the Righteouſneſs of Chriſt, which is made over by gracious Imputation to every true Believer, for the Remiſſion of paſt Sins, and for the Continuance of his State of Favour with God, as it is abidingly and everlaſtingly upon all ſuch, without Difference. How concerned then ſhould we be to receive this Righteouſneſs by Faith, that we may ſtand accepted in the Beloved; and to know the Grace of God in Truth, that we may live under it's powerful Influence, and may practically ſhew that it doth not lead to Licentiouſneſs, nor will ſuffer us, on any Conſideration whatſoever, to do Evil that Good may come! While therefore we humbly renounce all Truſt and Confidence in ourſelves, and glory only in the Lord, How careful and conſcientious ſhould we be, to obſerve the Law of our Creation, as an unchangeable Rule of Life, and to improve the Grace of the Goſpel, for exciting and enabling us to yield an unfeigned and impartial Obedience to the moral Law! Upon the whole, How groundleſs and unreaſonable, how unjuſt and diſhonourable, are all Cavils againſt the Veracity, Holineſs and Righteouſneſs of God, and the Freeneſs of his Grace, in the Juſtification of every one that believes in Jeſus!

CHAP. IV.

The Doctrine of Juſtification by Faith, as pertaining to the Gentiles *as well as* Jews, *is further illuſtrated by the Caſe of* Abraham, *whoſe Faith was imputed to him for Righteouſneſs before he was circumciſed,* 1—12. *He received the Promiſe for himſelf and his Seed, through the Righteouſneſs of Faith,* 13—22. *And we are juſtified in the ſame Way of believing, as he was,* 23—25.

TEXT.

1 *WHAT ſhall we ſay then, that Abraham our Father, as pertaining to the Fleſh hath found?*

2 *For if Abraham were juſtified by Works, he hath* whereof *to glory, but not before God.*

3 *For what ſaith the Scripture? Abraham believed God, and it was counted*

PARAPHRASE.

1. IF it be true, as has been obſerved, (*Chap.* iii. 27, 28.) that *a Man is juſtified by Faith without the Deeds of the Law*, and ſo there is no Room for any one's *boaſting*, or glorying in himſelf, What ſhall we think of the Caſe of *Abraham*, that renowned Father of the Faithful, from whom we Jews derive our Pedigree, and our Honour, according to the Fleſh *? Some of you will ſay, Had that eminent Saint, and Servant, and Friend of God no Cauſe of glorying in his Piety and Holineſs, which were ſignified by his being circumciſed in the Fleſh, and which put ſuch a Luſtre upon his Character in the Eyes of all Men? Can it be denied, that ſuch an one, as *he*, might juſtly take ſome Honour to himſelf?

2. For if this great and good Man, *Abraham*, found Acceptance by, and on Account of his remarkably holy Works, with the Addition of Circumciſion, he muſt needs have had a proper Occaſion for glorying in his high Attainments, the Cauſe of his Juſtification being in himſelf †. —But to any ſuch Suggeſtion, I anſwer, He in Reality was not juſtified by Works before God; and ſo, notwithſtanding all his Duties of Obedience and external Privileges, he had no Room to be proud; nor did he glory in the Preſence, or vaunt himſelf in the Sight of the great and holy God, as though he were worthy of his Favour; as plainly appears from what is recorded in the ſacred Oracles themſelves about him.

3. For what doth the Scripture ſay with relation to this very Inſtance? Why, it tells us that this famous *Abraham* believed in the Promiſes, which God gave him of the Meſſiah, as his Seed; *in whom all the Families of the Earth ſhould be*

* As *pertaining to the Fleſh*, (κατα σαρκα) may refer either to *Abraham*'s being the Father of the *Jews* according to the Fleſh; or rather to what Advantage he himſelf had found by being circumciſed in the Fleſh, and appearing remarkably holy before Men.

† I take the former Part of this Verſe to continue the Words of the Objectors, to enforce their Argument; and what follows in the Cloſe of the Verſe to be the Beginning of the Apoſtle's Reply, in Confutation of it.

bleſſed

unto him for Righteouſneſs.

bleſſed; (*Gen.* xii. 3. and xv. 5, 6.) and that * which he believed concerning the promiſed Seed, was graciouſly transferred to his Account, or made over, or imputed to him, for Righteouſneſs, as if he himſelf had done and ſuffered what the Meſſiah, in whom he believed, was to fulfil in his Room and Stead.

4 Now to him that worketh, is the Reward not reckoned of Grace, but of Debt.

4. Now, to argue a little upon this Inſtance, It is to be obſerved, that to the Perſon, who performs any Works to intitle him to Salvation, and obtains it on that Account, which was not the Caſe of *Abraham*, the Reward of being accepted and finally ſaved, is, indeed, to ſuch an One, properly accounted, not a Point of Favour, and a Gift of mere Grace; but a Matter of Debt, as what he has a juſt Claim to, on the Foot of Work, and Wages due for it.

5 But to him that worketh not, but believeth on him that juſtifieth the ungodly, his Faith is counted for Righteouſneſs.

5. But, on the contrary, to the Perſon who, though he makes Conſcience of every Duty, has no Opinion of his own Ability, or Merit; nor goes about to perform, plead, or reſt upon any Works of Obedience, with this View and Deſign, that he may obtain Juſtification by them; but who, on the other Hand, under a humble Senſe of his own utter Inſufficiency, Unworthineſs and ill Deſerts, gives Credit to, and depends upon, the faithful Word and free Promiſe of God, who, through and on Account of the Righteouſneſs of Jeſus Chriſt, graciouſly acquits, and accepts him † that was, and

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* It is no uncommon Thing in Scripture, to put the *Act* for the *Object*, eſpecially with regard to *Faith* and *Hope*. Thus *Hope* ſignifies the *Object of Hope*, *Jer.* xiv. 8. 1 *Tim.* i. 1. and *Heb.* vi. 18. And *Faith* is often put for the *Object*, or *Doctrine* of Faith, or that which is believed in; as when it is ſaid, *Paul preached the Faith, which once he deſtroyed*, (*Gal.* i. 23.) and *Felix heard him concerning the Faith of Chriſt*; (*Acts* xxiv. 24.) and when the Scripture ſpeaks of *keeping*, and *contending for the Faith*, and *holding the Myſtery of Faith*, and the like. And that this is the Senſe, in which we are to underſtand the Apoſtle, when he ſays here, and *ver.* 5, that *Abraham*'s *believing*, and his *Faith*, were counted for Righteouſneſs, appears from it's being oppoſed to *our Works*; and from *the Reward*'s being *reckoned of Grace, and not of Debt*. Whereas the *Act* of Faith itſelf is as much a *Work*, as any other Duty commanded in the moral Law, and were *that* to be *reckoned to us for Righteouſneſs*, the Reward in juſtifying us would be a Debt due to us, on Account of our having performed that Work, as a Servant's Wages is for having done his Maſter's Buſineſs. And if we compare what is ſaid of *Abraham*'s Faith in the following Parts of this Chapter, with *Gen.* xii. 3. and xv. 5, 6. and xxii. 18. where the Object of it is further explained, we ſhall find that his Faith had a Reference to Chriſt, the promiſed Seed, and to what ſhould be done by him, that all Nations might be bleſſed in him: For *Abraham ſaw Chriſt's Day, and was glad* (*John* viii. 56.) And what is here called *Faith*'s being imputed, or counted for Righteouſneſs, is in the next Chapter (*ver.* 9, 10, 11, 18, 19.) called, being *juſtified by Chriſt's Blood*, and *reconciled to God by the Death of his Son, by whom we have received the Atonement*, and *the Righteouſneſs of Chriſt's Coming upon us unto Juſtification*, and our being *made* or conſtituted *righteous by his Obedience*. See alſo the Notes on *ver.* 24. and *Chap.* i 16. And that the atoning Righteouſneſs of Chriſt ſhould be accepted for, or imputed to us, through Faith in him, is a moſt natural Thought, if we conſider that the typical Sacrifices were ſpoken of, as *accepted for*, or *imputed to*, the Offerers, *to make Atonement for them*, or not, according as they were, or were not preſented to God, in the Way of his Appointment. *Lev.* i. 4. and vii. 18. and xxii. 25.

† *The Ungodly* here relates, not to what a Man continues to be after his Juſtification; but to what he was, and was deemed to be, before it: For though Sin afterwards remains, it doth not reign in him; and his being juſtified alters his State and Character, as it did *Abraham*'s; who was before a *Gentile*, and whom, as Mr *Locke* obſerves, the Apoſtle here points to. He is then no longer counted *Ungodly*, but *Righteous*; becauſe of the Non-Imputation of Sin, and the Imputation of the Righteouſneſs of Chriſt to him: (*ver.* 6, 8.) For it is not ſaid his Faith is his Righteouſneſs, but (λογιζεται εις δικαιοσυνην) is ſo imputed, as to be unto his obtaining a juſtifying Righteouſneſs, (*Chap.* x. 4, 10.) though not by his own Works, as the Context plainly ſhews.

ſaw

ſaw himſelf to be a vile Sinner, under a juſt Sentence of Condemnation; the Object of this Man's Faith, or that which he ſees, and is perſuaded of, in the Promiſe, and embraces for his Acceptance with God, is reckoned or imputed to him for Juſtification, as if he himſelf had perfectly fulfilled the Law. And this was *Abraham*'s Caſe, who had been an ungodly Perſon, or an idolatrous Heathen, (του ασεβη) till God called him by his Grace, and freely juſtified him, through Faith in the promiſed Seed.

6 Even as David alſo deſcribeth the Bleſſedneſs of the Man unto whom God imputeth Righteouſneſs without Works,

6. 7. And all this well agrees with the Account which *David*, the Man after God's own Heart,* has given in his Deſcription of that Man's Happineſs, to whom God reckons and makes over Righteouſneſs for this Purpoſe, without the leaſt Conſideration of his own good Works, as any Ingredient in his Juſtification; and without charging upon him his Miſdeeds, as any Bar to it, ſaying, under a deep Senſe of the Evil of Sin, They, and they only, among all the degenerate Sons of Men, are truly and throughly bleſſed, who, though they are, and muſt own themſelves to be Sinners, have found Favour with God unto the free Forgiveneſs of all their Tranſgreſſions *, which are both Offences and Debts; and whoſe odious Crimes, which the holy God can't but abhor, are hid from his vindictive Eye: So that though their Iniquities are, in their own Nature, as vile and abominable as ever, yet he blots or ſtrikes them out of their Account, (*Pſal.* li. 9.) by the Blood, and covers them with the Righteouſneſs of Chriſt: He don't *mark them*, ſo as to *enter into Judgment with them* on that Score; (*Pſal.* cxxx. 3, 4. and cxliii. 2.) but *caſts them all behind his Back*, and as *into the Depth of the Sea*, (*Iſa.* xxxviii. 17. and *Mic.* vii. 19.) that they may be buried in everlaſting Oblivion. (*Iſa.* xliii. 25. and *Heb.* viii. 12.)

7 Saying, *Bleſſed* are *they whoſe Iniquities are forgiven, and whoſe Sins are covered.*

8 *Bleſſed* is *the Man to whom the Lord will not impute Sin.*

8. That Man is happy indeed, all Bleſſings are entailed upon him, who, though the Guilt of his Iniquities has deſerved divine Wrath, bound him over, and rendered him obnoxious to it, according to the Curſe of the Law; (*Gal.* iii. 10.) yet God will not condemn him for it; the Redeemer's Righteouſneſs, inſtead of his own Sin, being placed to his Account, by a gracious and judicial Act of that God, who alone can forgive and juſtify. (*Luke* v. 21. and *Rom.* viii. 33.)

9 Cometh *this Bleſſedneſs then upon the Circumciſion* only, *or*

9. Now the great Queſtion is, Whether this bleſſed Privilege of free Pardon, and Acceptance with God, alone through Faith, belongs to the *Jews* only, who have had the

* In this and the next Verſe, which are quoted as *David*'s Words, the Apoſtle mentions only God's pardoning Grace, under the Notions of his *forgiving* Sin, as a Debt and an Offence; of his *covering* it, as an odious Deformity; and of his *not imputing* it, as a Law-Obligation to Puniſhment. And therefore when the Apoſtle calls this, (*ver.* 6.) *David's deſcribing the Bleſſedneſs of the Man, to whom God imputes Righteouſneſs without Works*, he plainly intimates, that an *Imputation of Righteouſneſs* is ſuppoſed, or implied, as the Ground of Forgiveneſs, or of the Non-Imputation of Sin: For *imputing Righteouſneſs* evidently includes *that*, though it is more than barely *not imputing Sin*. And, unleſs we take in this Thought, the Apoſtle's Reaſoning ſeems not very clear from the Imputation of Righteouſneſs in the Caſe of *Abraham*, to the Non-Imputation of Sin, in *David*'s Account of Bleſſedneſs.

upon the Uncircumciſion alſo? For we ſay that Faith was reckoned to Abraham for Righteouſneſs.

Advantage of Circumciſion, or to the *Gentiles* alſo, who never came under that Ordinance? For I have already intimated, (*ver.* 3. See the Note there) that the Object of *Abraham*'s Faith, as it terminated upon what the promiſed Meſſiah ſhould do, that all Nations might be bleſſed, was ſet over to him, that he might be deemed and dealt with, as righteous on it's Account.

10 *How was it then reckoned? When he was in Circumciſion, or in Uncircumciſion? Not in Circumciſion, but in Uncircumciſion.*

10. Well then, At what Time, and in what Circumſtances, was it thus imputed to him? Was it after, or before he was circumciſed? It certainly was not after, but a great while †, at leaſt Fourteen Years, before; and therefore this Favour was not annexed to Circumciſion; but the uncircumciſed *Gentiles* are as capable of it, as the circumciſed *Jews* themſelves.

11 *And he received the Sign of Circumciſion, a Seal of the Righteouſneſs of the Faith which* he had yet *being uncircumciſed: that he might be the Father of all them that believe, though they be not circumciſed: that Righteouſneſs might be imputed unto them alſo:*

11. And *Abraham* being in this Manner juſtified, upon his firſt believing; it is plain that his, and his Family's being circumciſed, many Years afterwards, was ſo far from being the Cauſe, or Reaſon, of his Juſtification, that it was only a Sign of the original Corruption of human Nature, and of the internal Circumciſion of the Heart; as alſo of the gracious and viſible Diſtinction, God had made of him and his Seed from all other Nations, and of his having brought him, together with his Off-ſpring, into the Bond of the Covenant: And it was ſuch a Sign, as was alſo an external, inſtituted Seal *, not only for the Confirmation of God's Promiſes to him and his Seed, and of their Obligations to be the Lord's; but likewiſe to aſſure him of his being already a real Partaker of that Righteouſneſs of Faith, which was imputed to him, while he was in the uncircumciſed State of *Gentiliſm*: And this was ordered, in the infinite Wiſdom of God, to the End that he, as an eminent Believer, with whom God's Covenant was made expreſsly for himſelf and his Seed, might be a noble Pattern of Faith, and of Juſtification in a Way of believing; and that he, as the Father of the Faithful, *in whom*, and *in whoſe Seed, all Nations were to be bleſſed*, might be the Means of conveying ſpiritual Benefits to all, that ſhould afterwards, in Imitation of him, believe in the Lord Jeſus Chriſt, though they be *Gentiles*, who never were circumciſed in the Fleſh; that the Righteouſneſs of Chriſt might alſo be made over to them, by gracious Imputation through Faith, as it was to him, while he remained uncircumciſed.

† *Iſhmael* was conceived after *Abraham* had the Promiſe of a Seed, and believed in the Lord, who counted it to him for Righteouſneſs, as appears from *Gen.* xv 5, 6 compared with *Chap.* xvi. 4, 11; and *Iſhmael* was Thirteen Years old when, upon the Inſtitution of Circumciſion, *Abraham* and he were circumciſed, *Gen.* xvii. 25, 26. And its being ſaid, that *Abraham received the Sign of Circumciſion, a Seal of the Righteouſneſs of the Faith, which he had being yet uncircumciſed*, ſhews that the Covenant made with him, *Gen.* xvii 1—14. is, for Subſtance at leaſt, the ſame with that in *Gen.* xii. 2, 3. and xv. 5, 6. For Circumciſion was a Seal of the Righteouſneſs of the Faith, which he had in the Promiſe of the Meſſiah made to him, and which was counted to him for Righteouſneſs, before he was circumciſed.

* *A Seal of the Righteouſneſs of Faith* carries a plain Intimation, that the Covenant, of which Circumciſion was the Sign and Seal, was the Covenant of *Grace*. For the *Righteouſneſs of Faith* unto Juſtification, which Circumciſion was the Seal of, can belong to no other Covenant.

12. God's

12 *And the Father of Circumcision to them who are not of the Circumcision only, but also walk in the Steps of that Faith of our Father Abraham, which* he had *being* yet *uncircumcised.*

12. God's End herein also was, that *Abraham* might be, in like Manner, a spiritual Father to the *Jews*; not indeed to the whole Nation of them, that are only circumcised in the Flesh, as his natural Posterity; but to such of them, as are likewise his spiritual Children, that follow his Example in the same Kind of Faith, for Substance, which he was Partaker of, while he yet continued an uncircumcised *Gentile*. This clearly shews, for the humbling of the *Jew*, and encouraging of the *Gentile*, that what God did in freely pardoning and justifying *Abraham*, through Faith, was a Sample of what he would do, under the Gospel-Dispensation, in accepting *Heathens*, as well as *Jews*, that should believe in Jesus: For *they, which be of Faith, are blessed with faithful Abraham*; and as *Jews* and *Greeks are all one in Christ Jesus*; so *they, that be Christ's, are* Abraham's *Seed, and Heirs according to the Promise.* (*Gal.* iii. 9, 28, 29)

13 *For the Promise that he should be the Heir of the World,* was *not to Abraham, or to his Seed through the Law, but through the Righteousness of Faith.*

13. For the great Promise which God made to *Abraham*, that he should be the Lord and Chief of the believing World †, inclusive of *Jews* and *Gentiles*, as *all Nations were to be blessed in him*, or in Christ, *his Seed*, (*Gen.* xii. 3. compared with *Chap.* xxii. 18.) and as he, through the promised Messiah, was to be the prime Heir and Possessor of the Blessings of this World and the next, by Virtue of the Covenant made with him; this Promise was not given to *Abraham*, or to his Covenant-Seed, by the Tenure, either of the Law of Nature, (See the Note on *ver.* 15) or of the Law of *Moses*, which was delivered to his Offspring Four Hundred and Thirty Years afterwards; (*Gal.* iii. 17.) nor was it given to him, by Virtue of his personal Obedience to the Law, in either of these Considerations of it; but it was given to him, and to his spiritual Seed, that are dispersed all over the World, and inherit these Blessings, through and by Virtue of that Righteousness, which is received by Faith.

14 *For if they which are of the Law* be *Heirs, Faith is made void, and the*

14. For if they, that are rewarded according to the Law, be Heirs of all these Blessings, by Virtue of their Obedience to it, whether it be considered as the Law of Nature, or as the revealed Law given by *Moses*; then the Doctrine of Justi-

† This Verse is apparently brought in, as an Argument to prove what had been said, in the two foregoing Verses, about *Abraham*'s being the Father of all them that believe, whether they be *Jews* or *Gentiles*, through the Righteousness of the Faith, which he had while he was uncircumcised; and therefore it seems inconsistent with the Nature and Design of the Apostle's Reasoning, to understand *Abraham*'s being *Heir of the World*, literally of his being Heir of the Land of *Canaan*: For *that* was to be the Inheritance of only his natural Descendents, or of them that were circumcised; so that if the Apostle had any Reference to the promised Land, it could be only as it was a Type of Heaven. But I take *Abraham*'s being Heir of the World, to be a Phrase of much the same Import with his being *the Father of all them that believe*, whether they be circumcised or not, as he was called *ver.* 11; or with his being *the Father of many Nations*, as it is expressed, by Way of Explication and further Proof, *ver.* 17. And as the Heir is the Head of the Family, and signified in *Jewish* Language the Lord and Possessor of it's Inheritance: So *Abraham* was the Heir of the believing World, that is scattered through all Nations, as the Promise of spiritual and heavenly Blessings, as well as of Covenant-Right to all temporal good Things, was made first to him, and transmitted from him to them, according to the Covenant made with him; and so they are blessed with him, as his *Heirs according to the Promise*. Gal. iii. 8, 9, 29.

Promise made of none Effect.

fication alone through Faith, to intitle them to these Blessings, is set aside, disannulled, or comes to nothing; and the free Promise, relating to them, is of no Manner of Use, and has no Effect at all.

15 Because the Law worketh Wrath: for where no Law is, there is no Transgression.

15. Because, considering the degenerate State of Mankind, as it has been described at large in the foregoing Discourse, (*Chap.* i, ii, iii.) the moral Law, even as discernible by the Light of Nature *, and much more as revealed by *Moses*, pronounces a Sentence, and expoſes to an Execution of Wrath upon all, that are under it, as a Covenant of Works; yea, by it's strict Injunctions, Prohibitions and Threatnings, it irritates their natural Corruptions to do such Things in Opposition to it, as deserve Wrath, (*Chap.* vii. 8.) and thereupon raises terrible Expectations of it, as it shews them that they are Sinners: (*Chap.* iii. 20.) For where there is no Law, neither by internal Light, nor external Revelation, to bind the Conscience, there can be no Sin, the very Notion of which is, that *'tis a Transgression of the Law.* (1 *John* iii. 4.) And where there is no Sanction to enforce it, there can be no Entail of Wrath, or Ground of fearful Expectations of it: But this supposes, on the contrary, that where there is a Law with a Sanction, every one, who breaks it, is a Sinner; and, as such, is obnoxious to Punishment.

16 *Therefore* it is *of Faith, that* it might be *by Grace; to the End the Promise might be sure to all the Seed, not to that only which is of the Law, but to that also which is of*

16. Since therefore it is impossible, that any of us should be intitled to spiritual and eternal Blessings, by our own Obedience to the *moral* †, any more than to the ceremonial Law, God has wisely and mercifully ordered, that they should be bestowed *gratis* upon the Heirs of Salvation, (*ver.* 14) merely through Faith, that it might be intirely the Gift of his own free Favour, and all the Glory of it might be ascribed to pure, unmixed and unmerited Grace: And it is thus

* I have considered the Law in the two foregoing Verses, as including the Law of Nature; because in this Verse, which stands in close Connection with them, I can't think that *the Law* is to be *confined* to the Law merely as given by *Moses*, though that may be principally intended: For that Law was not known to the *Gentiles*; and yet they certainly were under a Law, by which they *knew the Judgment of God, that they were worthy of Death*; and they *were a Law to themselves*, as *having the Work of the Law written in their Hearts*, &c. (*Chap.* i. 32. and ii. 14, 15.) Hence they were Transgressors, as they violated the Dictates of natural Conscience, and were liable to Punishment on that Account. (*Chap.* ii. 12.) Accordingly the Word *Law* (νομος) is put without the Article in this, and the two preceding Verses; but the Article is prefixt in the following Verse, which undoubtedly speaks of the Law of *Moses*; and so we are the more strongly led to this general Sense of the Word *Law* here, if there is any Force in Mr *Locke*'s Observation on *Chap.* iii. 19, that the Word *Law*, *without* the Article, signifies Law *in general*, and *with* the Article, the Law of *Moses*, or at most the whole of the Old Testament; though he has not kept to his own Distinction in giving the Sense of these Verses. (See my Note on *Chap.* iii. 19.) But whether that Distinction may always be relied upon, or not; the Nature of the Apostle's Discourse in this Place seems to require a Construction, answerable to it, as *without* the Article, *ver.* 13, 14, 15. and *with* it, *ver.* 16. And it is past Dispute, with me, that the *moral Law*, in whatever Way it is supposed to be made known, is here principally intended; because this is eminently the Law, of which Sin is the Transgression.

† As the foregoing Verses shew, that the Apostle sets aside the Works of the moral Law from having any Concern in our Justification; so he here shews, that *Faith* itself don't justify on it's own Account; for if Justification were by Faith, *as a Work*, or as a Principle of Love and Obedience, then the more Faith we have, the less would our Justification be *of Grace*; because there would then be proportionably the more Work, for the Sake of which we are justified.

ordered,

the Faith of Abraham, who is the Father of us all,

ordained, to this very End, that the free Promise might be absolutely certain, and infallibly accomplished, to all the truly believing Seed of *Abraham*, without Danger of its being defeated by their own Unworthiness and Defects, as the Promise of the first Covenant was, by the Disobedience of the common Head and Parent of Mankind; and as any other Promise would undoubtedly be, through the present Weakness, Fickleness and Depravity of human Nature, were it to depend on our own Obedience, as the proper Condition of it: But as Faith lives upon, receives all from, and ascribes all to, the free and sovereign Grace of God; so Grace takes it's Motives from itself, and not from any Thing in it's Objects, to secure it's own Design, and carry it through all Opposition, Difficulty and Danger, that it may be effectual to every true Believer, not only to those, that lived under the Law of *Moses*; (τῷ νόμῳ) but likewise to those, that, though they were not under *that* Law, are Heirs of *Abraham*'s Faith, who is the spiritual Father of every one of us that believe, whether we be *Jews* or *Gentiles*.

17 (*As it is written, I have made thee a Father of many Nations*) *before him whom he believed*, even *God who quickeneth the Dead, and calleth those Things which be not, as though they were:*

17. This was intimated in what is recorded (*Gen.* xvii. 5.) concerning God's changing his Name from *Abram* to *Abraham*; because (said he) I have ordained, constituted, and will actually *make thee a Father of many Nations*: This included his being so, in a spiritual Sense, to believing *Gentiles*, as well as *Jews*, in the Account of that God, in whom he believed, according to the Promise, that *in him*, meaning *in his Seed, all the Families of the Earth should be blessed.* (*Gen.* xii. 3. compared with *Chap.* xxviii. 14.) He, I say, believed in that God, even the great *Jehovah*, who quickens the Dead in Trespasses and Sins, and will raise the dead Bodies of Believers to an immortal Life, according to the working of his mighty Power, whereby he was able to give Life to *Gentile*-Sinners, and to invigorate the Bodies of *Abraham* and *Sarah*, when they were in a Manner dead, as to the Purpose of having Children in the ordinary Course of Nature; (*ver.* 19.) and who speaks of Things, that at present have no Existence, and, by natural Causes and Appearances, are never likely to be at all, as though they already actually were; as he did, when he promised, that a Son should be born of those aged Persons; and that a spiritual Seed should, in due Season, be raised to *Abraham*, from among the idolatrous Heathens, who were looked upon, with Contempt, as *Things that were not*, (1 *Cor.* i. 28.) and who, at that Time, were not the People of God.

18 *Who against Hope believed in Hope, that he might become the Father of many Nations; according to that which was spoken, So shall thy Seed be.*

18. *Abraham*, notwithstanding all the Difficulties, Discouragements, and high Improbabilities, that lay in the Nature of Things, to cut off his Hope, believed, with a firm Dependence on the infinite Wisdom, Power, Faithfulness and Grace of God, that he would certainly make him the spiritual Father of many Nations, inclusive of the *Gentiles*, according to his Word, wherein he said to him, (*Gen.* xv. 5.) *Look*

towards Heaven, and call the Stars, if thou art able to number them: so shall thy Seed be.

19 *And being not weak in Faith, he considered not his own Body now dead, when he was about an hundred Years old, neither yet the Deadness of Sara's Womb.*

19. And as all this supposed, that he himself should have a Son by his Wife *Sarah*, from whom a numerous Posterity should descend, and from whom the Messiah, in whom all Nations were to be blessed, should at length arise; and as God afterwards expressly promised this Son, by the Name of *Isaac*, with whom he would establish his Covenant, for an everlasting Covenant, and with his Seed after him: (*Gen.* xvii. 19.) So *Abraham's* Faith being, not weak and wavering, but raised to a high Pitch of Stedfastness and Assurance on these solid Grounds, he was not discouraged by a Consideration of the declining State of his own Body, which had lost it's natural Vigor, he being at this Time within one, at least, of an Hundred Years old; nor was he moved to the least Diffidence by a Consideration of the hopeless Condition of *Sarah*, his Wife, who had never been with Child, and, being Ninety Years old, (*Gen.* xvii. 17.) was past her teeming Age. (*Gen.* xviii. 11.)

20 *He staggered not at the Promise of God through Unbelief; but was strong in Faith, giving Glory to God:*

20. Though these Circumstances were a strong Bar to all natural Expectation of his having a Son by her; yet, as God had promised it, he did not at all question, or hesitate about, or dispute in his own Mind (*ου διεκρίθη*) against it, through the Power of Unbelief, which is apt to raise Objections, and to heighten Improbabilities into absolute Impossibilities: But upon God's making this Promise, in the most peremptory and explicit Manner to him, he *fell on his Face* with adoring Reverence, *and laughed*, not with Diffidence and Contempt, as *Sarah* did, for which she was reproved; (*Gen.* xviii. 10—15.) but in an Extasy of Joy; and *said in his Heart*, with believing Wonder, *Shall a Child be born to him, that is an Hundred Years old; and shall* Sarah *that is Ninety Years old bear?* (Gen. xvii. 17.) His Faith surmounted all Difficulties, arising from natural Causes, and was unshaken in it's Reliance on the Promise of God; thereby ascribing all Glory to him, as infinitely gracious in making it, and faithful in performing it:

21 *And being fully persuaded, that what he had promised, he was able also to perform.*

21. He also, at the same Time, was intirely satisfied in his own Mind, yea, abundantly assured with the utmost Confidence, (*πληροφορηθεις*) that the Lord, who had made himself known to him, and introduced this Promise with a Declaration of his being *the Almighty God*, (Gen. xvii. 1.) was every Way able to surmount all possible Obstructions, in bringing to pass what he had promised him, that the Saviour might in due Season proceed from his Loins.

22 *And therefore it was imputed to him for Righteousness.*

22. And therefore his Faith going out in this Manner unto, and terminating, or resting upon the Messiah, it's great Object, as set forth in the Promise, in which *he saw Christ's Day, and was glad*, (John viii. 56.) God graciously placed what he believed in to his Account, that the Righteousness of the promised Seed might be his own, for all the Intents and Purposes of God's accepting him, as righteous in his Sight, and dealing with him according to it's Worth and Merit.

23. Now

23 *Now it was not written for his Sake alone, that it was imputed to him;*

23. Now this, which is recorded as so early spoken of *Abraham*, even under that obscure Dispensation, in which he lived, was written, and is transmitted to us, not merely to set out the Honour that was put upon him, and to let us know, in an historical Manner, that he was justified, or accepted of God, by the Imputation of the Righteousness of Faith, (*ver.* 11)

24 *But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the Dead,*

24. But God had a much higher and more beneficial Design herein: It was principally written for our Learning, Encouragement and Comfort, and as an Example to us, to whom the same Righteousness of Faith shall be imputed for Justification *, as it was to him, whether we be *Jews* or *Gentiles*; if, as his Faith in the Promise of a Seed, in whom all Nations should be blessed, relied on the Power of God, who quickens the Dead, for a Performance of it; (*ver.* 17.) so we likewise believe with all our Hearts in the same God, as he has now actually raised our only Lord and Saviour from the Dead, that we might be effectually blessed with all spiritual Blessings in him.

25 *Who was delivered for our Offences, and was raised again for our Justification.*

25. Who, that he might *bring in an everlasting Righteousness*, (*Dan.* ix. 24.) and so might be a proper, suitable Object of our Faith, as we are guilty and obnoxious Sinners, was in a judicial Way and Manner *delivered up, according to the determinate Counsel and Foreknowledge of God*, (*Acts* ii. 23.) to the shameful and accursed Death of the Cross, as our Surety, to suffer in our Room and Stead, for our provoking Faults, as the procuring Cause of his Death,

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* This Application or Improvement of all, that had been said about *Abraham*'s Justification, makes it evident to me, that his Faith for this Purpose, not only rested on the Power of God for performing his Promise, but likewise looked forward to the promised Messiah, and to what was to be done by him, for the Justification both of *Abraham* himself, and of all that should believe in Christ; otherwise I can't see how this could be an Instance and Sample of God's Way of justifying those, that should believe under the Gospel-State; or how there could be an Analogy between *Abraham*'s Faith and theirs, with Relation to that grand Point, which is manifestly supposed in the Apostle's Method of reasoning about it. For I presume that none, even of those that make the *Act* of Faith itself our justifying Righteousness, will say, that barely believing in the *Power of God*, for the Performance of his Promises, without a Respect had therein to *Christ*, and to what he has done and suffered, is imputed to any of us, under the Gospel-State, for Justification; and yet the Apostle tells us, in this and the preceding and following Verses, that what had been said about *Abraham*'s Faith being imputed to him for Righteousness, *was not written for his Sake alone; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus from the Dead; who was delivered for our Offences, and was raised again for our Justification.* This plainly sets forth Christ in his Death and Resurrection, as our Object of justifying Faith: But how can this be the same Sort of Faith with *Abraham*'s; unless *his* also had a Respect to Christ, and to what should be done by him, according to the Notices he then had of these Things? And we may well suppose, that he was led to some Notions of them, by the first Promise of the Seed of the Woman to bruise the Serpent's Head, and by the Substitution of Sacrifices in the Room and Stead of Offenders, which he could not be wholly a Stranger to, and to which he was still further led afterwards by that surprizing Dispensation, which called him to offer up his only begotten Son *Isaac*, but provided the Ram in the Thicket to be sacrificed in his Stead; on which Occasion God declared, that in *his Seed all the Nations of the Earth should be blessed*, (*Gen.* xxii. 1—18.) And, perhaps, he had all along some more explicit and clearer Revelations of these Things, than are recorded in the short History we have of him. See also the Notes on *ver.* 3, and *Gen.* i. 26.

and

and to make Atonement for them, as the final Cause of his dying; and who, in Testimony of God's having accepted his Sacrifice, as a complete Satisfaction to his Law and Justice, was raised again from the Dead, and so acquitted and justified, as our publick Head and Representative, to the End that we might be personally discharged from Guilt and Condemnation, and accepted to eternal Life, by the Imputation of his Righteousness to us, in a Way of Believing *.

RECOLLECTIONS.

What can we expect from the Law, but Wrath, in every Reflection of our guilty Minds, as Transgressors of it! But what a safe and glorious Way doth the Gospel open for Justification, through the Righteousness of Christ received by Faith! This is the only Righteousness, by the Imputation of which any Sinner can be accepted of God to eternal Life: This alone can secure the Glory of his Grace, and make sure the heavenly Inheritance to all the spiritual Seed of *Abraham*: This leaves no Room for claiming it as a Debt, on Account of any Thing we can do; or for the least Pretence of Merit in ourselves, or of glorying before God, whatever our external Privileges, or specious Appearances before Men may be: But it leads us to expect all Salvation merely as the free Gift of God, though Jesus Christ, and to ascribe the Honour of it intirely to him, who justifies them that have been the most ungodly. With what humble Confidence may Believers rely on the Righteousness of Christ, for the Remission of Sins, and Justification of Life; since he was delivered up to Death for their Offences, that he might make a compleat Atonement for them, and was raised again for their Justification, through Faith in him! How well adjusted to the Sinners Wants, as well as to the Glory of God, is this Method of Salvation; and what a solid Foundation is here for the most unshaken Faith, against all the Remonstrances of Flesh and Sense, and against all the Obstructions, Improbabilities and Discouragements in ourselves, that lie in it's Way! We may fully depend upon the faithful Promise of the Almighty God, who is able to perform it, and who even quickens the Dead, and calls those Things which be not, as though they were: We need not stagger at the Promise of God through Unbelief; but may believe in Hope against Hope; and the more we do so, the greater Glory we give to God.—O the Blessedness of pardoned Souls! All their Sins are freely and fully forgiven and covered, and none of them are charged to their Condemnation; but the Redeemer's Righteousness is imputed to them for Justification, without any Consideration of their own Works, as contributing towards it. And how wonderful is the Grace, that extends all these spiritual and eternal Blessings to believing *Gentiles*, as well as *Jews!* Righteousness is as much imputed to them, as to *Abraham* himself; and God has given them the Ordinance of Baptism, instead of Circumcision, as a significant Sign, and confirming Seal of his Covenant with them and their Seed. But let us ever remember, that *Abraham*'s Blessing can be no more secured to any of us or ours by Baptism, than it was to his natural Seed by Circumcision. It comes upon us, as it did upon him and them, only through Faith in our Lord Jesus Christ. And how thankful should we be for the holy Oracles, since all that they record of *Abraham*, as well as of others, is for our Sakes, that we, through Patience and Comfort of the Scriptures, might have Hope! As he was made the Father of many Nations; so Righteousness shall as certainly be imputed to every one of us who believe, as it was to him, that we, as his spiritual Seed, may inherit the Blessing with him.

* The Beginning of the next Chapter shews, that the Apostle had a Regard to this Way of believing, as that, in which we are made Partakers of the *Justification*, for which Christ *was raised from the Dead:* For there, in Connection with, and by Way of Inference from, what is here said, he adds, *Therefore being justified by Faith, we have Peace with God, through our Lord Jesus Christ*, &c. (*Chap.* v. 1. &c.)

CHAP.

CHAP. V.

The Apostle having proved at large from the State of Things before, *and* under *the Law*, (Chap. ii. and iii.) *and even* before *God made his Covenant with* Abraham, (Chap. iv.) *that the Justification of* Jews *and* Gentiles *is merely by Grace, through Faith in the Righteousness of Christ, proceeds to set forth it's happy Fruits and Effects in both*, 1—11. *And then carries his Argument back as far as the Fall of* Adam *itself, which involved all Mankind in Sin and Death, and rendered every one alike incapable of being justified in any other Way, than through Jesus Christ*, 12—14. *And thereupon runs the Parallel between the first and second Covenant-Head, but shews that the Grace of God, through the Righteousness of Christ, is more efficacious to bring Justification and Salvation to all his spiritual Seed, than* Adam's *Sin had been to entail final Condemnation and Misery upon all his natural Seed*, 15—21.

TEXT.

1 *THerefore being justified by Faith, we have Peace with God, through our Lord Jesus Christ.*

2 *By whom also we have Access by Faith into this Grace wherein we stand, and rejoice in Hope of the Glory of God.*

PARAPHRASE.

1. WHETHER therefore we be *Jews* or *Gentiles*, yet being, in the Manner before described, (*Chap.* iii. and iv.) brought into a State of Justification, not for, but by Means of Faith in Christ, the dreadful Breach is made up, which Sin had opened between God and us; we are received into Favour, and brought into a State of Friendship with him, like *Abraham* himself; and have a peaceful Serenity of Soul toward God, (προς τον Θεον) through the atoning Death and Sufferings, which have been followed with the most signal and open Discharge of our Lord Jesus Christ, as our publick Head and Surety, in whom we have a peculiar Interest, that all the Virtue of his Death and Resurrection, (*Chap.* iv. 25.) may extend to us.

2. By and through whom, as our only Mediator and Peace-Maker, all of us, who believe, have also had, under the Conduct of the Spirit, a free Introduction, (προσαγωγην εσχηκαμεν) and Admission by Faith into this excellent State of Grace and of full Acceptance with God, in which we stand on a sure Foundation, as acquitted Persons, with Honour and Safety, with humble Confidence, holy Fortitude and everlasting Continuance: And, under a Sense of this our Happiness and Security in Christ, we have Matter of glorying, incomparably better, than that of *Jewish* Boastings in Circumcision and the Law *; and do exceedingly

* *We rejoice* (καυχωμεθα) is the same Word, that is rendered, *ver.* 3. *we glory*, and *ver.* 11. *we joy*; and it is the same Word, that was used to express the *Jews boasting* or *glorying in Circumcision* and *in the Law*, Chap. ii. 23. and iii. 27. and iv. 2; and so it is here used, in Opposition to all that Sort of glorying, to shew that the only true Ground of glorying lies, not in external Privileges and legal Performances, but in the Blessings of the Gospel, which the Grace of God has brought in, through Jesus Christ, to every one that believes, whether he be *Jew* or *Gentile*.

rejoice

rejoice and triumph, in an aſſured Hope of enjoying that Bleſſedneſs and Glory, which God himſelf is poſſeſſed of, has provided, and will bring us to, and in which he is exalted in the brighteſt Diſplays of his own adorable Perfections, Counſels and Operations, and will put an inconceivable Glory upon us.

3 And not only ſo, but we Glory in Tribulations alſo, knowing that Tribulation worketh Patience;

3. And we not only rejoice with exceeding Joy, in View and Proſpect of the immortal Honours, that we ſhall be hereafter advanced unto; but we at preſent triumph, even amidſt all the Afflictions of every Kind, and all the Perſecutions and Reproaches for the Sake of Chriſt, that can befal us in this Life; and we count them our Glory, as being well ſatisfied from the Word of God, the Teſtimony of his Spirit, and our own Obſervation, that theſe preſſing Trials of our Faith, how diſagreeable ſoever they be to Fleſh and Senſe, and how apt ſoever in their own Nature to raiſe Murmurings and Impatience in carnal Hearts, are wiſely ordered, over-ruled and bleſſed of God, to beget, improve and confirm a calm Submiſſion to his Will, a humble Silence in bearing whatever he ſees fit to lay upon us, and a Poſſeſſion of our own Souls in Peace, without fretting or repining at his Hand, or angry Reſentments againſt the Inſtruments of our Troubles.

4 And Patience, Experience; and Experience, Hope:

4. And we find that Patience, having it's perfect Work, operates unto, and brings in, a rich Treaſure of experimental Acquaintance with the Truth of our Faith, and the Uprightneſs of our own Hearts, under all our Trials; with the Emptineſs and Vanity of this World; with the ſuperior Excellency of heavenly Things; with God's Wiſdom, Power, Faithfulneſs, and Care over us; and with the ſeaſonable Aſſiſtances of his Grace to ſanctify all Diſpenſations to us, to ſupport and comfort us under them, to carry us through them, and to make them all work together for our Good; that we may be approved of God, weaned from this World, and raiſed in our Affections to Things above, and may be made meet for the Inheritance of the Saints in Light, and conducted ſafe, through many Tribulations, to his heavenly Kingdom: And all this happy Experience ſtill more and more encourages and confirms us in that Hope of the Glory of God, in which, as I ſaid before, (*ver.* 2.) we greatly rejoice and Triumph.

5 And Hope maketh not aſhamed, becauſe the Love of God is ſhed abroad in our Hearts, by the Holy Ghoſt which is given unto us.

5. And we are thoroughly ſatisfied, that this Sort of Hope is well grounded; that it may be cheerfully acquieſced in, and boldly avowed, without Fear or Shame, how much ſoever we may ſuffer from Men for it; and that it will neither now, nor ever hereafter, turn to our Confuſion by it's being diſappointed; becauſe it reſts, not upon any Merit in ourſelves, but upon the free Favour of God towards us, which, in it's gracious and effectual Operations, (κεκχυται) is poured forth into, and abundantly fills our Souls with it's lovely Manifeſtations and diſtinguiſhing Fruits; and

[illegible] him again, by the ſpecial Influence and Aſſiſtance of the Holy Spirit, whom God of his Mercy hath promiſed to be given to dwell in our Hearts, as a Comforter, Sanctifier and Sanctifier, and who, as ſuch, helps our Infirmities, with and for us, notwithſtanding all our own Unworthineſs and Provocations, and all the Troubles we endure. God himſelf loves us.

6 For when we were yet without Strength, in due Time Chriſt died for the ungodly.

6. For, to expatiate a little upon this delightful Theme, though as it has been ſhewn at large, with Reference firſt to the *Gentiles*, (Chap. i. 28—32.) and then to the *Jews*, (Chap. ii. and iii. 1—19.) we were all ſunk into the deepeſt Abyſs of Sin, as well as Miſery; Yet even while we were in this deplorable Condition, through the Fall *, utterly inſufficient to help or recover ourſelves, and unable to reſiſt or appeaſe God's Wrath, which we lay expoſed to, or to do any Thing acceptable to him: Yea, while we were not only impotent, but impious and profane, in our Unmindfulneſs and Contempt of God and Religion, and of his Government and Glory; even then Chriſt, in the Fulneſs of Time, according to God's eternal Appointment, and frequent Predictions, Types and Promiſes; and at the moſt ſeaſonable Time, which the divine Wiſdom had fixt upon, when Things were come to their worſt among both *Jews* and *Gentiles*, and when our own need was greateſt, and the Glory of God's Grace would be moſt of all diſplayed, with Evidence and Endearment, in raiſing up a Saviour: In this beſt and propereſt Time of all others, the Lord Jeſus Chriſt freely died in the Room and Stead of ſuch impotent, contemptible and ungodly Creatures as we are. Aſtoniſhing Inſtance of matchleſs Love and Grace, infinitely ſurpaſſing all that can be found in the moſt affectionate Lovers, that ever appeared among Mankind!

7 For ſcarcely for a righteous Man will one die: Yet peradventure for a good Man ſome would even dare to die.

7. For, were we to ſearch all the World over, we ſhould hardly meet with a ſingle Perſon, who would be willing to ſacrifice his own Life, for the Redemption of a harmleſs inoffenſive Man, or even of a Man of Integrity, Faithfulneſs and Honeſty, that had been unjuſtly condemned to Death: Yet it is poſſible, though doubtful, that here and there might be found one, who would have Courage, Gratitude and Friendſhip enough, in ſuch Circumſtances, to deliver up himſelf to Death, in the Room and Stead of a publick-ſpirited Man, and a generous, compaſſionate, bountiful Benefactor, that had been, and might ſtill continue to be, an uncommon Bleſſing to himſelf, Family,

* De [illegible] in the *Seventy*, here rendered *without* [illegible] *ſo faint and ſtrength to our* [illegible] yet it is highly probable that the Apoſtle [illegible] as the common Caſe of [illegible] calls *Ungodly* and *Sinners*; [illegible] Fall of Man, ver. 12. &c.

Friends, and Country. And with what Admiration and Applauſe would ſuch a brave, heroick and benevolent Act be every where thought and talked of!

8. But God commendeth his Love towards us, in that while we were yet Sinners, Chriſt died for us.

8. But the great and bleſſed God has diſplayed the Glory and Indearments of his Love to us, in a moſt ſurprizing Manner, infinitely tranſcendent to all this: He has ſet it off with the utmoſt Advantage, to raiſe our Faith and Hope, Admiration, Love and Joy, and to make it out-ſhine all other Inſtances whatſoever; in as much as, though we were ſo far from being either righteous or good, upright in ourſelves, or profitable to God or Man, that we were, by Nature and Practice, highly injurious to God and one another, and Criminals that deſerved to die, and were juſtly ſentenced to Death, and in whoſe Deſtruction God could have glorified himſelf; yet even then, under this Conſideration of us, the eternal Father, in the Greatneſs of his Love, readily ſent his only begotten and dearly beloved Son; and the eternal Son, freely came into our Nature and World, and into our Law-Place, to undergo the worſt of Deaths, as a Ranſom for us, that we might live for ever.

9. Much more then being now juſtified by his Blood, we ſhall be ſaved from Wrath through him.

9. Since therefore this free and abiding Love of the unchangeable God has done ſuch wonderful Things for us, while we were in ſo hateful a Condition under the Power and Guilt of Sin; much more may we now depend upon it, with the moſt aſſured Hope, that being already forgiven all Treſpaſſes, and intitled to eternal Life, through Faith in the Blood of Chriſt, we ſhall certainly, for his Sake, and on his Account, be delivered from all vindictive Reſentments or Puniſhment for Sin, and from the Wrath to come.

10 For if when we were Enemies, we were reconciled to God by the Death of his Son: Much more being reconciled, we ſhall be ſaved by his Life.

10. For if while we were, not only *without Strength, Sinners* and *Ungodly*, (*ver.* 6, 8.) but were likewiſe in a State of War with the great God; ſo that we, on one Hand, were *alienated and Enemies in our Minds by wicked Works*, (*Col.* i. 25.) had revolted from him, and turned Rebels and Traitors againſt him; and hereupon the holy God, on the other Hand, declared his Wrath againſt us, in his Law, in our own Conſciences, and in his righteous Judgments. If in theſe obnoxious and deteſtable Circumſtances, he, in the exceeding Greatneſs of his compaſſionate Love, provided a Ranſom for us, to ſatisfy his Juſtice and appeaſe his Wrath *, that he might be at Peace with us, and act the

* *Reconciled to God by the Death of his Son*, in the former Part of this Verſe, ſeems to relate to Chriſt's having wrought out our Reconciliation, or completed all, in a Way of Merit, by his Death, that was neceſſary to appeaſe the Wrath of God, and make Way for the Riches of his Grace to be communicated to us, in full Conſiſtence with the Honour of all his Perfections, and of his Law and Government, which the Apoſtle had ſpoken, *ver.* 6. and 8. Chriſt's *dying for the Ungodly*, and *dying for us*. But *being reconciled*, in the laſt Clauſe of the Verſe, ſeems to relate to the Reconciliation's taking Place, actually, as to us; or to our being brought into a State of actual Reconciliation and Peace with God, and Juſtification in his Sight, through Faith in Chriſt's Blood, which the Apoſtle had ſpoken of, *ver.* 1. and which in the Verſe after this (*ver.* 11.) he calls *our receiving the Atonement*.

Part

Part of a reconciled Friend towards us, through the meritorious Death of his only begotten Son; much more may we be humbly confident, upon the ſureſt Principles of Reaſoning, that being actually brought into a State of Peace, and high Friendſhip with God, through Faith in the Blood of Jeſus, we ſhall be effectually delivered from all the Miſeries we were plunged into, or in Danger of, by Sin, and be advanced to complete Salvation with eternal Glory, by our riſen and exalted Saviour, who ever lives to apply the Virtue of his Death, and to *make Interceſſion for us.* (*Chap.* viii. 34.)

11 *And not only ſo, but we alſo joy in God, through our Lord Jeſus Chriſt, by whom we have now received the Atonement.*

11. And we not only rejoice in Hope of the Glory of God, and in the Advantages that reſult, even from our Trials and Afflictions †; but, upon the ſolid Grounds but now mentioned, we rejoice with the higheſt Satisfaction and Delight in God himſelf, as our own God, and our chief Good and Glory: We rejoice in our Covenant-Relation to, and aſſured Intereſt in, him, through our only Mediator, Lord and Saviour, who loved us, and gave himſelf for us; and by Faith in whom, we have now, under Goſpel Diſcoveries, approved of, accepted, reſted upon, and taken Comfort in, the great and only proper Reconcilation, (την καταλλαγην) which was typified by the legal Sacrifices, and which he has made for us by his Death, (*ver.* 10.) that we, *Gentile* as well as *Jewiſh* Believers, may be freed from Condemnation on it's Account, and may be dealt with in this World and for ever, according to it's infinite Worth and Merit.

12 *Wherefore as by one Man Sin entered into the World, and Death by Sin; and ſo Death paſſed upon all Men, for that all have ſinned.*

12. Since therefore under the Goſpel-State, *Gentiles*, as well as *Jews*, are in Fact reconciled by the Death of Chriſt, and have received the Atonement by Faith in him; (*ver.* 10, 11.) and ſince, as has been ſhewn at large, Perſons of all Nations were on a Level, even under the Law, and before it, yea, before the Covenant made with *Abraham*, as to their Guiltineſs before God, and their Need of the Goſpel-Way of Juſtification by his Grace through Jeſus Chriſt, Let us now, in further Proof of this important Point, go back as far as the original Apoſtacy, in which the *Jews* were, *without Doubt*, equally involved with the *Gentiles*: For as by the firſt Man *Adam*, who was the Father of us all, and with whom the Covenant was made in Innocency for himſelf, and his Poſterity, Sin, that worſt of Evils ‖ even the firſt Sin committed

† *Not only ſo* manifeſtly refers back to *ver.* 2, 3, where the Apoſtle had ſaid, *We rejoice in Hope of the Glory of God; and not only ſo, but we Glory in Tribulations alſo*, &c. And here, having in the intermediate Verſes ſhewn, how even their Afflictions and Trials furniſhed them with Occaſions of glorying, he reaſſumes, and carries on his Thought in a beautiful Gradation to a further Influence of their glorying in God himſelf, as their reconciled God, and as the Sum of all their Happineſs, through Jeſus Chriſt.

‖ It is not ſaid, that *Sins*, but *Sin*, with an Emphaſis in the Singular Number, (η αμαρτια) *entered into the World*, to intimate that it was not any After-Acts of *Adam*'s ſinning, but his firſt Sin, while he

whose Loins they likewise were; insomuch that they, on this Account, are by legal Estimation deemed Sinners in him, his Offence being imputed to, and punished in them. Now as this is the Case of one and all in *Adam*, and shews that the *Jew* is as much under Guilt, and has as much need of the Gospel-Salvation, as the *Gentile*; so, as we shall see anon, (*ver.* 18, 19.) * spiritual Benefits, opposite to all this Ruin by the first Man, are brought in by Jesus Christ, as a publick Head of Recovery to one, as well as another of these Sorts of People, through Faith in him.

13 For until the Law Sin was in the World: but Sin is not imputed when there is no Law.

13. And that the Death and Miseries, which are brought upon all Mankind, came in by *Adam*'s Sin, is evident: For Sin †, with the Penalty of Calamities and Death annexed to it, was always in the World, even original Sin, ever since the Fall of Man, before there was any such Thing, as that Revelation of the Law, which was given by *Moses*. But this supposes that there was some Law in being, which Sin was the Transgression of, and by Virtue of which Sin was so universally charged upon all Mankind, as to subject them to the Sentence and Penalty of Death; otherwise there would, strictly speaking, have been no Sin at all, much less any Room for such Imputation and Punishment of it. (*Chap.* iv. 15.)

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therefore given that Sense of these Words; and yet not to the Exclusion of the other, which our Translation suggests, by rendering them *for that*, or *in so much that* they, by Construction of Law, are accounted to have sinned in him. But which ever Way they are rendered, it is obvious that *all have sinned*, is mentioned as the Reason of *Death's having passed upon all Men*; and in the former Part of the Verse, and all along in the following Context, *Sin* and *Death* are plainly distinguished, one from the other, as *Cause* and *Effect*: It is therefore surprizing that any should understand *all have sinned* in this Verse, to signify, by a Metonymy of the Cause for the Effect, all are so far Sufferers as to become mortal and subject to Death. For if this were supposed to be the Sense of these Terms in ever so many other Places, it seems impossible that it should be so in *this*, where Sin is so expressly mentioned in *Distinction* from, and as the *Reason* or procuring Cause of this Effect.

* The *Addition*, or second Part of the Comparison between *Adam* and Christ, is put off, by a Parenthesis, to *ver.* 18, 19. But, to relieve the Mind, and prevent losing Sight of it, till we get through the intermediate Verses, I have suggested the Thought here, which will be more enlarged upon there, and seems to be summarily included in *ver.* 14, where *Adam* is spoken of, in his publick representative Capacity, as the *Figure of him that was to come*.

† By *Sin's being in the World*, seems to be meant (as Mr *Locke* observes) not merely that Sin existed, but that it also had an Entail of Death upon it, as it's proper Punishment by Virtue of some Law, before the Law of *Moses* was given to *Israel* with an express Declaration, that this should be it's Wages: For, in the preceding Verse, the Apostle had spoke of *Sin's entering into the World, and Death by Sin*; and here he tells us, that *Sin is not imputed*, or charged in such a Manner, as to subject any one to a Penalty, *for it, where there is no Law* to bind the Transgressor over to such Penalty; and in the next Verse (see the Note there) he speaks of the Death of *Infants*, as not to be accounted for, but upon the Foot of their being under the Sanction of some Law, that required it. But what Law could this be, unless that which was given to *Adam*? Since there was no other Law before *Moses*'s Time, that expressly made Death the Punishment of transgressing it, except that against *Murder* after the Flood, (*Gen.* ix. 6.) which Infants could not transgress, and which, retrospectively threatening, was executed but upon very few of Mankind. And what *Sin* can the Apostle mean, when he says it *was in the World before the Law*, but that *original* Sin, which came upon, or was imputed to, all Mankind? Since this is the Sin, which, as he had said in the foregoing Verse, *entered into the World*, and since in the next Verse he speaks of Infants suffering the full Effects of this Sin, though they were never guilty of personal Transgression of any Law whatsoever.

14. Nevertheless,

14 Nevertheleſs, Death reigned from Adam to Moſes, even over them that had not ſinned after the Similitude of Adam's Tranſgreſſion, who is the Figure of him that was to come:

14. Nevertheleſs, it is certain that, for about Two Thouſand Five Hundred Years, which intervened between *Adam*'s Fall, and the Delivery of the Law by *Moſes*, Death, with all it's dreadful and unknown Attendants, exerciſed a terrible and univerſal Dominion, not only over grown Perſons, that ſinned actually, as *Adam* did, but even over Infants themſelves; witneſs thoſe of the old World, that periſhed in the Deluge; and thoſe, that were cut off in the tremendous Deſtruction of *Sodom* and *Gomorrah*, as well as all the little Children, that were ſick, convulſed and tortured, and then died, in every Generation, though none of them could have committed any actual Sin * to deſerve ſuch Puniſhment, as *Adam* had done; who, in his publick Capacity was, by the Ordination of God, an eminent Type, (τυπος) Pattern and figurative Repreſentation of ſomething, that was to bear a Correſpondence to him, in Jeſus Chriſt, who, in due Time, was to deſcend from his Loins in an extraordinary Manner, and who †, like the firſt *Adam*, was to come into the World, as a Covenant-Head and Repreſentative, for conveying Life and Righteouſneſs.

15 But not as the

15. But though *Adam*, in his publick Character, was ſuch

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* As the Apoſtle had neither expreſsly mentioned what *Adam*'s Sin was, nor whether it were a Tranſgreſſion of a *poſitive*, or *moral* Command; and as *Infants* certainly died, as well as others, and all the natural Deſcendents of the firſt Man are ſpoken of in the following Context, as ſubjected to Death by his *Act* of Diſobedience, it appears to me to be much more eaſy and natural, and more directly to the Apoſtle's Purpoſe, to underſtand by *the Similitude of Adam's Tranſgreſſion*, a Similitude, as to his *perſonally* and *actually* ſinning, than as to his tranſgreſſing a *poſitive* Precept, in eating the forbidden Fruit. And this Particle, *even* (και) over them, that had not ſinned after the Similitude of *Adam*'s Tranſgreſſion, is *diſtinctive* of them from others, that had *ſo* ſinned, as all his adult Off-ſpring had, like him, by actual Tranſgreſſion; ſo that Death reigned over them, that had no other than original Sin, as well as over thoſe, that had alſo perſonally ſinned; and this makes out the Apoſtle's Argument in it's utmoſt Extent and Force, that Death entered into the World by the Sin of one Man; and ſo paſſed upon all Men, for that they all have ſinned in him. Vid *Par in loc.* It likewiſe appears from the whole Draft of the Apoſtle's Argument, that Children, as the Deſcendents of a fallen Head, were ſentenced, together with their Repreſentative, to the ſame Sort of Death with him; and I can't account for the deplorable Agonies and early Deaths of ſuch an innumerable Multitude of them, upon any other Foundation, than *that* of their being under a Law-Charge of their Repreſentative's Sin. But how far the Righteouſneſs of the ſecond *Adam* may extend to them that die in Infancy, to prevent an Execution of the Curſe in the future Miſeries of another World, is not for us to determine; we may quietly leave them in the Hands of a merciful God, who we are ſure can do them no Wrong: And *believing* Parents may with great Satisfaction hope well, concerning the eternal Happineſs of their dying Infants; ſince they never lived to caſt off God's gracious Covenant, into which he has taken Believers and their Seed, under that better Head, *in whom all Nations are bleſſed*. But then it ſhould be remembered, that Infants needing Chriſt's Redemption, ſuppoſes them to have been under a Charge of Guilt; otherwiſe there would have been no Occaſion for any Redemption of them; and if they have not the Benefit of Redemption in the other World, they have none at all, ſince they are afflicted and die in this.

† That *Adam*'s being the Type or *Figure of him, that was to come*, related to the *publick Capacity*, which *both* ſuſtained, and to the *Conveyances*, that were made by the Actings of *both* to their reſpective Seeds, as comprehended in, and placed under them ſeverally, appears from the whole Tenor of the following Diſcourſe, and from the Apoſtle's ſpeaking of *Adam*, rather than of him and *Eve*, though ſhe was *firſt* in the Tranſgreſſion, as the Figure of Chriſt, in what he was going to ſay concerning the Effects, that proceeded from one and the other. Accordingly the ſame Apoſtle tells us, (1 *Cor.* xv 22, 47.) that *as in Adam all die, even ſo in Chriſt all*, that are to be raiſed to eternal Happineſs, *ſhall be made alive*: And he there ſpeaks of *Adam* and Chriſt, as the *firſt* and *ſecond* Man; as if no other Man had lived in the World between them; and, all along in that Chapter, he ſets out the Reſemblance of their publick Character and Influence, though to contrary Effects, on thoſe that ſtand under them reſpectively. See for a further Account of this Covenant-Conſtitution, and of the Equity of it, Sermon iii. on *Faith and Practice*, publiſhed at *Bury-ſtreet*.

a re-

free Gift. For if through the Offence of one many be dead;

much more the Grace of God, and the Gift by Grace, which is by one Man, Jesus Christ, hath abounded unto many.

that there is no Difference in the Parallel between them; or that the Benefit, which comes to *Jew* and *Gentile*, as the gratuitous and deserved Gift of divine Grace, through the Righteousness of Christ, is no more than what barely answers to the mischievous Effects, that were delivered by, and inflicted for, the high Prosecution, which the first Man was guilty of: It indeed doth this; but this is not all; it is still more abundantly efficacious: For, as to the *Causes* of the different Effects produced by them severally, if it be true, as has been shewn, that through the Fall (παραπτωμα) of one, who was merely a Man, a Sentence of Death has passed, and dreadful Destruction is, by the righteous Dispensation of God, brought upon the whole Multitude of his natural Posterity, as the Wages of his Sin; much more may we conclude, from a Consideration of God's superior Delight in Mercy, and of the incomparably greater Excellence and Dignity of the second federal Head, who is *the Lord from Heaven*, (1 Cor. xv. 47.) and so is God as well as Man, that the exceeding Riches of divine Love and Favour toward the lost and ruined Race *, and the free Gift of opposite Blessings, which proceed intirely from God's own mere Grace, through this second glorious Man, even Jesus Christ, has *exerted* in it's abundant Virtue and Power towards all his spiritual Seed, and in giving them greater Happiness, than they lost by the Fall, whether they be *Jews* or *Gentiles*, while Nature he assumed, that he might be a Head of Recovery to them, and who are, absolutely speaking, *a great Multitude, which no Man can number, of all Nations, and Kindreds, and People, and Tongues.* (Rev. vii. 9)

16 *And not as it was by one that sinned, so is the Gift: for the Judgment was by one to Condemnation; but the free Gift is of many Offences unto Justification.*

16. And, as to the *Extent of the Effects* of these two Heads, though not with respect to the Number of Persons that come under them, yet with respect to *efficacious Influence*, there is this further happy Difference, which redounds to the Honour of the second Head, that the free Gift of God's Grace, through Jesus Christ, is not barely a Remedy answerable to the Mischief of the first *Adam's* Sin; No, it is much more than this: For the Guilt and judicial Sentence, that passed upon all Mankind, to their Condemnation †, was on Account of one

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* *The Grace of God* signifies his free Favour; and *the Gift by Grace*, the Benefit which is freely bestowed on many, as the Fruit of mere Favour. And it may be observed, that the Apostle uses the Term *many* in this Verse, and in ver. 19, and the Term *all Men* in ver. 18, promiscuously. Both these Terms are often used in Scripture with a greater, or more restrained Latitude, according to the Nature of the Subject and Argument: (See the Notes on *John* i. 7, 29; and 1 Cor. xv. 22.) so they can't be taken in the same Extent, when they are applied in these Verses to *the All*, and the *Many* of the first and second *Adam*. For who can pronounce it, as true in Fact, that *the free Gift* came upon every Individual of Mankind unto *Justification of Life*, as in ver. 18; or that they all, without Exception, whether Infidels, Atheists, and such as never heard of Christ, or the most notoriously impious, and finally impenitent Sinners, are, or shall be, made or constituted *righteous*, as in ver. 19.

† *Condemnation* (κατακριμα) is the same Word that is used for *Legal Condemnation to eternal Death*, Rom. viii. 1; which is the only Place besides, where it is found in all the New Testament. *Judgment* (κριμα) *the Judgment* properly signifies not an Act of mere Sovereignty, nor the eternal Conse-

quence

one Sin, which he committed, who, though a ſingle Perſon, repreſented all his Poſterity; but the free Gift of God's Grace, through the Obedience and Righteouſneſs of Chriſt, is effectual, not only for the Remiſſion of that one Sin, but alſo of innumerable other perſonal Tranſgreſſions, whereby fallen Men have ſtill more and more revolted from God, and highly offended him; it is effectual unto their complete Diſcharge from all their actual, as well as original Guilt, and unto their entire Freedom from all Condemnation, and full Acceptance with God, as righteous, through Faith in this great Head and Redeemer.

17 For if by one Man's Offence, Death reigned by one; much more they which receive Abundance of Grace, and of the Gift of Righteouſneſs, ſhall reign in Life by one, Jeſus Chriſt.

17. And this ſhews the *different Nature* of the Effects and Conſequences of the Acts of theſe two publick Heads, which gives us the moſt advantageous View of Chriſt, and of the Grace of God in him: For if by the provoking Fall (τῳ παραπτωματι) of one Man, the common Father and Head of the whole human Race, Death, with all it's terrible Attendants and Conſequences, in this legal Manner, invaded, ſubdued and exerciſed Dominion over them, by the malignant Influence, which is derived to them from that one Man, and from his firſt Sin; much more may we be ſatisfied, from God's rejoicing to exerciſe Loving-Kindneſs in the Earth, that all thoſe, who by Faith embrace, cloſe with, and are made Partakers of the rich Abundance of his Favour and Love through Jeſus Chriſt; and who, ſenſible of their own Unworthineſs, accept the free Gift of his perfect, everlaſting and infinitely meritorious Righteouſneſs, unto Juſtification of Life, (*ver.* 18. See the Note on *Chap.* i. 17.) together with all the overflowing and ſuperabundant Bleſſings that are purchaſed by it; much more, I ſay, may we be aſſured, that all theſe ſhall have a ſacred Freedom from the Guilt and Tyranny of Sin, and a noble Dominion over it, in a ſpiritual Life of Grace here; and ſhall triumph over

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quence of Sin, but a legal Sentence on it's Account; this ſuppoſes a Law-Charge of Guilt, and ſuch a Concern in the Sin, as makes it, in a moral Senſe, ſome Way ours; otherwiſe I can't ſee how the penal Sentence could be judicially and righteouſly pronounced and executed, in any Part of it, upon all *Adam*'s Seed; and therefore I have taken into the Conſtruction the Idea of Guilt, as well as of a Law-Sentence: And as Judgment *by one* (ἐξ ἑνος) here, and (διὰ τῦ ἑνος) in the next Verſe, may ſignify *by one Sin*, as well as *by one Man*, I have included both theſe Senſes; eſpecially ſince one Sin of *Adam* is all along ſpoken of in the ſingular Number, as the original Cauſe of all the Miſeries, that came upon his Poſterity; And the plain Reaſon of this is, becauſe the Covenant being broken by his firſt Sin, he thereupon ceaſed to be a publick Head; and ſo his *after* Sins were not imputed to his Off ſpring, any more than the Sins of their immediate Parents. Though ſome are apt to think too lightly, and even make *a Jeſt* of this Sin of *Adam*, and to cavil at the judicial Entail of Death and Condemnation upon his Poſterity *only for his eating an Apple*, as they affect ludicrouſly to expreſs it: Yet it was really a high *Aggravation*, inſtead of an Alleviation of his Guilt, that for ſo *ſmall* a Thing as eating an Apple, which he had no Occaſion for, and might eaſily have abſtained from, he would abuſe the noble Liberty, and moral, as well as natural Powers, God had given him; would be diſſatisfied with his preſent holy and happy State; would give Credit to the Devil rather than to God, and ſo aſpire after an Independency on him; would voluntarily rebel againſt, and ungratefully fly in the Face of the Sovereignty and Authority, Wiſdom and Goodneſs of his Maker, who he clearly knew had himſelf immediately and expreſsly forbid his eating of this Fruit, and of this only, under the ſevereſt Penalties, as the eaſieſt Teſt of his Obedience that can be imagined. But it would carry me beyond the Nature of my preſent Work to go into a particular Detail of the great Heinouſneſs, and numerous Aggravations of this complicated Sin; for which, See Sermon x. on *Faith and Practice*, as *Remarkable*.

Death and all it's Terrors, together with every other Enemy, in our everlasting Life of Bleſſedneſs and Glory hereafter; and this they ſhall do by one, who alone is the ſecond Covenant-Head, even Jeſus Chriſt, the Saviour of loſt Sinners.

18 *Therefore as by the Offence of one, Judgment came upon all Men to Condemnation: even ſo by the Righteouſneſs of one, the free Gift came upon all Men unto Juſtification of Life.*

18. Therefore *, to return to what has been already ſuggeſted about the Entrance of Sin into the World, (*ver.* 12.) and *Adam*'s being the Figure of him that was to come, (*ver.* 14.) As by the Fall (δι' ενος παραπτωματος) of one Man, *Adam*, whereby the great and holy God was highly offended, Sin broke in upon the whole human Race, to bring them under a Sentence of Law-Condemnation †, which expoſed them to all the Miſeries included in the Term, *Death*, and made them *Children of Wrath by Nature*, one as well as another, (*Eph.* ii. 3.) in as much as *in* Adam *all died:* (1 *Cor.* xv. 22.) Even ſo, juſt in the ſame Manner of Conveyance from a publick Head, By the infinitely perfect and worthy Obedience and Sufferings of One, namely Jeſus Chriſt, which together make up the complete Righteouſneſs, that is demanded by the broken Law, in order to the Juſtification of a Sinner, the free Gift of God's Grace, in making over this Righteouſneſs, with all the Bleſſings procured by it, effectually extends to all Chriſt's ſpiritual Seed, in and through him, (See the Note on *ver.* 15.) even to all Men of what Nation ſoever, that by Faith *receive the abundant Grace, and the Gift of Righteouſneſs* before-mentioned, (*ver.* 17.) unto their intire Diſcharge from Guilt and Condemnation, and their full Acceptance with God to eternal Life: And ſo both theſe Diſpenſations ſtand on a legal Foot, which places the Acts, as well as Sufferings, of Repreſentatives to thoſe, that were one in Law with them.

19 *For as by one*

19. For ‖ as, on one Hand, by the Imputation of one Man's

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* The Apoſtle having ſaid, *ver.* 12, by Way of Inference from his foregoing Diſcourſe, *Wherefore as by one Man Sin entered into the World, and Death by Sin; and ſo Death paſſed upon all Men, for that all have ſinned*; and having in the five following Verſes proved this Point, and repreſented *Adam* as a Type of Chriſt in his publick Capacity, and ſhewn how far the Benefit of the *ſecond* Covenant-Head exceeds, or ſtretches beyond, the ſad Effects of the *firſt*; He, in this Verſe, reſumes the firſt Branch of the Compariſon, which was there laid down; and adds the other Branch of it, to ſhew the Similitude there is between theſe two Heads, with Reſpect to the Manner of conveying their different Effects; and ſo goes on to complete the Argument, which he had left imperfect before. See the third Note on *ver* 12.

† The Words, *Judgment came*, are not in the Original, as the *Engliſh* Reader may ſee by their being put in different Characters. And conſidering that the Apoſtle here reſumes the Argument, begun at *ver.* 12, it ſeems to me, that what is lacking in this Part of the Sentence, might be more juſtly and properly filled up, by ſupplying from that Verſe, *Sin entered*, (αμαρτια εισηλθεν) than by taking the Supplement, *Judgment came*, from *ver.* 16; For the 16th Verſe ſtands in the Parentheſis, which lies between the Parts of the main Argument, and only *Judgment*, (κριμα) and not *Judgment came*, is to be found even there. But *the free Gift*, in the latter Part of this 18th Verſe, may more naturally be ſupplied from *ver.* 16; becauſe what the Apoſtle had there been ſaying, about the *Benefit* brought in by Chriſt, gave a fit Occaſion for his returning to this ſecond Member of the Compariſon between the two publick Heads.

‖ The Apoſtle's introducing this Verſe with the cauſal Particle *for*, ſhews that he is here proving what he had ſaid in the foregoing Verſe; which he doth by ſetting before us the legal Ground of that Condemnation, which is the Effect of the firſt *Adam*'s Sin, and of that Juſtification, which is the Effect of the Righteouſneſs of Chriſt; that this lies in the Imputation of one's Sin, and of the other's Righteouſneſs, to all that are included in each of thoſe Covenant-Heads or Repreſentatives reſpectively. But to

Man's Disobedience many were made Sinners: so by the Obedience of one shall many be made righteous.

Man's Act of aggravated Disobedience to God's Command, in eating the forbidden Fruit, vast Multitudes, even all his natural Descendents, were subjected to a Law-Charge of Guilt, and so (αμαρτωλοι κατεσταθησαν) were judicially constituted Sinners, and condemned as such, and thereby brought under the Punishment of a depraved Nature, destitute of Righteousness, and prone to all Sin; they being involved with their Covenant-Head and Representative in his Crime †: So, on the contrary, by the Imputation of the perfect and glorious active ‖, as well as passive Obedience, of one eminent single Person, to God and his Law, namely of Christ alone, shall great Multitudes, even all his spiritual Seed, be judicially constituted righteous, (δικαιοι κατασταθησονται) and be justified as such, through Faith in him; (*Chap.* iii. 22.) and shall be brought under a holy Influence to sanctify their Nature, in Virtue of his Righteousness imputed to them; they being comprehended in this second Covenant-Head, who went through this Obedience unto Death, as their Representative, in their Room and Stead.

20 *Moreover, the Law entred, that the Offence might abound: But where Sin abounded, Grace did much more abound:*

20. And (δε) in Process of Time, long after the Entrance of Sin and Death, (*ver.* 12.) the *Mosaick* Law, including it's moral Parts, was introduced by special Revelation among the *Israelites*; not that they might be justified by it, but that, by it's discovering how far they fell short of it's holy Requirements, and how their native Corruption was rather irritated, than suppressed, by the strict Holiness of it's Precepts, and

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make the Expressions in both these Verses of one and the same Signification, as they do, who by *made Sinners*, here, understand subjected to Death by the Sentence of God, and by *Judgment to Condemnation*, ver. 16, understand the Sentence of Condemnation, is to expose the Apostle's Reasoning to the utmost Contempt; as if he would prove *idem per idem*, the same Thing by itself, or by only repeating the very same Idea in other Words.

† *Made Sinners*, and *made Righteous*, most immediately relate to the *Condemnation* and *Justification* spoken of, *ver* 16, 18; and more remotely to *Depravity* and *Holiness*, as the Effects and Consequences of the Sin and Righteousness, that are imputed for Condemnation and Justification; one of which *reigned unto Death*; and through the other of which Grace *reigns unto eternal Life*, as is observed in the winding up of the whole Argument, *ver.* 21. But in whatever Sense we understand our being *made Sinners*, and *made Righteous*, the Apostle here speaks of it as brought to pass, not by any personal Acts of our own, but by the *Disobedience* of *Adam*, and the *Obedience* of Christ. This is too plain to be denied; and therefore some, to serve an Hypothesis, would have it, that *made Sinners* signifies only *made mortal*, or *subjected to Death*, by the Sentence of God: But though the Word *Sinners* (αμαρτωλοι) occurs near Fifty Times in the New Testament, I can't find that it is ever once used in this Sense; and the Apostle, at the Head of his Argument in this *Chapter*, ver. 12. evidently distinguishes Sin from Death, *By one Man Sin entered into the World, and Death by Sin*, &c. Sin is the *Cause*, and Death the *Effect*; and therefore *Sinners* and *mortal* can't mean one and the same Thing, especially in a Discourse, where *Sin* and *Death* had been so accurately distinguished at the very Beginning of it. See the second Note on *ver.* 12. And how absurd is it to suppose, with a late Author, that impenitent Sinners of Mankind shall be *judicially constituted Righteous*, barely *by being raised to Life again?* since their Resurrection will be *to Damnation, Shame and everlasting Contempt*, in Opposition to a Resurrection *to everlasting Life*. Dan. xii. 2. and *John* v. 29.

‖ As the Apostle undoubtedly meant that by *Adam*'s *Act* of Disobedience, in eating the forbidden Fruit, many *were made Sinners*: So the Beauty of the Antithesis would, in great Measure, be lost, if we were not to suppose that he included the *active*, as well as passive Obedience of Christ, both of which were indeed one intire Course of Obedience unto Death, (*Phil.* ii. 8.) as that, by which many *shall be made Righteous*. And it is observable, that being made or constituted *Sinners*, is spoken of as what all Mankind already *were*, by the Disobedience of *Adam*: But being made or constituted *Righteous*, by the Obedience of Christ, is spoken of as a future Benefit, which *shall* take Place upon all those, that through Faith come under him, as their Head of Influence, as well as of Representation.

the Severity of it's Curſe, they might ſee that the Fall (το παράπτωμα) of their firſt Father and Covenant-Head had, by it's malignant Effects, made the Power of Sin to abound in them *; and might be the more deeply impreſſed with a Senſe of the Heinouſneſs and Provocation of that firſt Sin, and of all their own perſonal Tranſgreſſions, which, in Conſequence of it, and under it's Influence, they had wilfully and injuriouſly committed, and by which they had practically approved of, and conſented to, *Adam*'s Act of Diſobedience. But ſo ſurprizing and endearing are the glorious Riches of divine Grace, which takes it's Motives and Arguments from it's ſelf, and proceeds directly contrary to the ill Deſerts of the Creature, that among thoſe, in whom Sin, with all it's Aggravations, had thus prevailed, and to whom, in every View, it had thus appeared to be abominable, and head-ſtrong, and deſerving of Condemnation and Death, the free, matchleſs and ſovereign Love and Favour of God took an Advantage, in the moſt illuſtrious, extenſive and ſuper-abounding Manner, to exert and diſplay itſelf in pardoning, not only that firſt Sin, but all their multiplied actual Tranſgreſſions, (*ver.* 16) and in advancing them to higher Happineſs, than they loſt by the Fall.

21 *That as Sin hath reigned unto Death, even ſo might Grace reign through Righteouſneſs unto eternal Life, by Jeſus Chriſt our Lord.*

21. And God, in his infinite Wiſdom, has taken this Method to ſet off the Riches and the Freeneſs of his ſelf-moving Goodneſs and Mercy, (ινα) to the End that, as Sin †, through the Offence of the firſt Covenant-Head, (*ver.* 17) had in a tyrannical Manner uſurped the Throne, exerciſed it's cruel Dominion, and gathered Strength, ſtill more and more, till it had quite maſtered the whole World, and bore down all before it, unto the rendering of *Jews*, as well as *Gentiles*, dead in Sin, and obnoxious, not only to temporal, but eternal Death, in Oppoſition to eternal Life; (See the Note on *ver.* 12.) and unto it's triumphing in their Deſtruction, and in Death, (εν τω θανατω) as in it's proper Territories: Even ſo, on the contrary, the Riches of God's free Grace might ſet up it's Throne on the Ruins of Sin, and might triumph, like a glorious and ſuperior Sovereign, in ſwaying it's powerful, mild and holy Scepter, in pardoning and ſubduing all Iniquity, and in ſpreading abroad the Bleſſings of Salvation, through the perfect and infinitely excellent Righteouſneſs, even the O-

* God's Deſign in giving the Law was, not to promote the Increaſe of Sin, or to encourage the Sinner's committing it; but to demonſtrate the horrible Evil of Sin in a clear and ſtriking Light; and to lay the Conſcience under an affecting Conviction of it, and *that*, in Subſervience to his further Deſign of diſplaying, recommending, and ſetting off his Grace in Chriſt, with the greater Advantage, that the Sinner might ſee his abſolute Need of it, and might be brought the more gladly and heartily to embrace it, and rejoice in it. What the Apoſtle ſays, *Chap.* vii 7—10. caſts a good Light upon this Paſſage.

† Here *Sin* and *Grace* are, by a noble vigorous *Proſopopeia*, ſaid to *reign*, as if they were *Perſons*, that exerciſed ſovereign Dominion; as *Death* alſo was repreſented, *ver.* 14, 17; and as *Sin* and *Righteouſneſs* are, under the like Figure, in the following Chapter, from the 12th to the 20th Verſe. And *Grace* reigning *through Righteouſneſs*, muſt relate to the Righteouſneſs of Chriſt, and not to any Righteouſneſs of our own: Otherwiſe there would be no Room for the Objection that follows, *Chap.* vi. 1. *Shall we continue in Sin, that Grace may abound?*

bedience

bedience and Sufferings, of another Covenant Head, (*ver.* 18, 19.) unto a Recovery to a ſpiritual Life of Communion with God, and Devotedneſs to him here, and unto a Reſurrection to, and an Inheritance of everlaſting Life, in a complete Enjoyment of him hereafter, by the ſpecial and effectual Mediation of Jeſus, the new Covenant-Head and Surety, in whom all of us that believe, whether *Jews* or *Gentiles*, have a peculiar Intereſt, as our Lord and King, who will ſave us.

RECOLLECTIONS.

What a happy State is the Believer brought into by the Goſpel! He is juſtified through Faith in the Blood of Chriſt, and ſhall be ſaved from Wrath through him, by whom he has received the Atonement: He has Peace and Reconciliation with God, and free Acceſs into a State of Grace, in which he ſtands with humble Boldneſs and everlaſting Continuance; and may glory even in Tribulations, as they work Patience, Experience, and a ſolid well grounded Hope, which ſhall never make him aſhamed, becauſe a Senſe of divine Love is ſhed abroad in his Heart, by the Holy Spirit, which is given to him: And he may now joy in God, as his own God, through our Lord Jeſus Chriſt, and rejoice in an aſſured Hope of his Glory; ſince being already reconciled to God, and juſtified by the Blood of a crucified Chriſt, he ſhall moſt certainly be ſaved from the Wrath to come through him. O how endearing, matchleſs and undeſerved is the Love of God! Though ſcarce a Man can be found, that would lay down his Life for the moſt excellent and generous Friend; yet ſo amazing is the Love of God, that he ſent his own Son, who freely came, in due Seaſon, to undergo the worſt of Deaths for Sinners, and to purchaſe all theſe beſt of Bleſſings for them, even while they were conſidered as Impotent, Enemies, and Ungodly. Alas! How were all Mankind plunged into Sin, Condemnation and Death, by the Apoſtacy of their firſt Covenant-Head, which involved Infants in Guilt and Ruin, who ſuffer and die, as well as all the reſt of his natural Off-ſpring! But, bleſſed be God for the Remedy provided in the *ſecond Adam*, of which the *firſt* was a Type or Figure, with regard to the publick Capacity, in which they both, by Covenant-Conſtitution, repreſent all their reſpective Seeds: By this recovering Head, imputed Righteouſneſs is brought in, to take off imputed Sin: Through him there is Salvation for dying Infants, on the Foot of a new Covenant, and for all adult Perſons that believe in him; all his ſpiritual Seed, of what Age or Nation ſoever, ſhall be diſcharged from original Guilt and Condemnation, and ſhall be made righteous and juſtified unto eternal Life. And, O how much greater, and more effectual, are the Bleſſings brought in by Jeſus Chriſt, the ſecond Covenant-Head, to all that hold under him, than the Loſs and Ruin, that are entailed, by the firſt Covenant-Head, on all that ſtand under him! Theſe may, and ſhall be retrieved, with reſpect to Multitudes of the fallen Race, and *that* with a rich Over-plus, and without a Revocation: Their innumerable perſonal Tranſgreſſions, as well as original Sin, are forgiven; and they are intitled to an everlaſting and heavenly Life, through the mediatorial Righteouſneſs of Chriſt, as the Gift of God's free and overflowing Grace, and ſhall reign in Life by Jeſus Chriſt for ever. And what an endearing Enhancement of this free Favour is it, that where Sin has abounded, as it eventually hath, and appears to have done, by Means of God's righteous and holy Law; Grace much more abounds by the Goſpel! And that as Sin has reigned unto Death, in all it's Terrors, relating to this World and the next; ſo Grace reigns, with uncontroulable Sovereignty and Power, and with the brighteſt Glory, to eternal Life, by Jeſus Chriſt our Lord! May we be humbled under a Senſe of our Guilt and Ruin by *Adam*'s Fall; and be thankful for the Door of Hope, which is opened in Chriſt and his Righteouſneſs, for the worſt of Sinners, by the ſuper-abounding Grace of God! And may we take Heed of denying *imputed Sin*, as ever we would not exclude ourſelves from the Benefit of *imputed Righteouſneſs*!

CHAP.

CHAP. VI.

The Apoſtle, having eſtabliſhed the Doctrine of Juſtification by the free Grace of God, through the Righteouſneſs of Chriſt, guards againſt a licentious Abuſe of it, by ſhewing the Neceſſity of Believers dying to Sin, and living to God; becauſe they are dead to the Law, 1, 2. *Becauſe they are obliged to all Holineſs by their Chriſtian-Baptiſm, and Union with Chriſt,* 3—10. *Becauſe they are made alive to God, and are freed from the Dominion of Sin,* 11—20. *And becauſe of the contrary Fruits and Iſſues of Sin and Holineſs, one of which is Death, and the other everlaſting Life,* 21—23.

TEXT.

1 *WHAT ſhall we ſay then? Shall we continue in Sin, that Grace may abound?*

2 *God forbid: How ſhall we that are dead to Sin, live any longer therein?*

PARAPHRASE.

1. IF Juſtification depends intirely on the free Grace of God, through the Imputation of Chriſt's Righteouſneſs; and if where Sin has abounded, Grace much more abounds, as has been argued, (*Chap.* v. 17—21.) * ſome may object, and ſay, What is the Conſequence of this Doctrine? Doth it not lead to all Licentiouſneſs? May we not take Occaſion from hence to go on in a Courſe of Sin, and think ourſelves at Liberty to live, and even abound, in the Commiſſion of it, that the Riches of free Grace may be the more glorioufly exalted, and illuſtrated, in abundantly pardoning it?

2. I roundly anſwer, with juſt Abhorrence, (μη γενοιτο) No, by no Means †: This would be the vileſt Abuſe of the moſt endearing and comfortable Truth, directly contrary to it's holy Nature and Deſign. For, though we can't be juſtified by any of our own Works; yet how can we, who profeſs and are obliged to die unto Sin, and who are really mortified in our Affections to it, as to the worſt of Evils, in Caſe we be ſincere Believers; How, I ſay, in any Conſiſtence with our State and Character, and with a Senſe of Duty and Gratitude; or with what Conſcience, Hope, or Peace, can

* This Verſe is evidently brought in as an Objection to what the Apoſtle had delivered about the Juſtification of believing *Jews*, as well as *Gentiles*, merely by the rich Aboundings of free and undeſerved Grace, through the Righteouſneſs of Chriſt, in the foregoing Diſcourſe, and particularly at the Cloſe of the laſt Chapter, which undoubtedly refers to one, as well as the other. And therefore the Deſign of this Chapter, which contains a large Anſwer to that Objection, is not to be confined to *Gentile*-Chriſtians, eſpecially ſince the Anſwer is equally applicable to the State of *all* Believers, and the Apoſtle all along includes himſelf; and ſince the Objection was more likely to be made by the *Jew*, than the *Gentile*.

† The Objection, that carnal Minds are naturally apt to make againſt Juſtification by God's Grace, through the Righteouſneſs of Chriſt, is not to be anſwered by allowing that our own Righteouſneſs is to be joined in Part with his to juſtify us; for, on that Suppoſition, there would be no Room for the Objection: But it is to be anſwered by ſhewing, as the Apoſtle doth, the indiſpenſible Neceſſity of perſonal Holineſs, on other Accounts, in them that are juſtified, and the inſeparable Connection that is found, by the Ordination of God in the Goſpel, between theſe Things, without blending them together, or confounding one with the other. While therefore we, after the Apoſtle's Example, adhere ſtrictly to the Doctrines of Grace, and guard in this Manner againſt the Abuſe of them, we may be ſatisfied that our Doctrine is the ſame, and fully anſwers the ſame Objections, with his: And while we keep both theſe Points in View, in our Dealings with God, and walking in Newneſs of Life before him, we need not fear Miſcarriage in our Way to Heaven.

ſuch

such, as we are, go on any longer in a Course of Sin, or allow ourselves in the Practice of any known Iniquity? It is monstrously absurd to suppose such a Thing.

3 *Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his Death?*

3. For the *Mortification*, together with the Remission of Sins, was signified and sealed in our Christian-Baptism: Do ye not understand the Meaning and Obligation of this solemn Ordinance? Is it not, that as many of us, as have been baptized with Water into the Faith, Profession and Obedience of Christ, by his Authority, and according to his Institution; and as many of us as, correspondent thereunto, have been effectually planted into Christ, (*ver.* 5.) or united with him, as Members of his mystical Body, were baptized into a Conformity to his Death, and into Communion with him in the Benefits purchased by it, unto the crucifying of Sin? And were we not thereby brought under foederal Obligations to fall in with his great Design in dying, which was to redeem us from all Iniquity? (*Tit.* ii. 14.)

4 *Therefore we are buried with him by Baptism into Death: that like as Christ was raised up from the Dead by the Glory of the Father, even so we also should walk in Newness of Life.*

4. Therefore, to lead you still further into this Argument, we are not only obliged by our Baptism to be conformable to Christ's Death in the Crucifixion of Sin; but likewise to his Burial *, in giving plain Proofs, with Continuance, that we are really dead to it, in order to our having Communion with him also in his Life; that as Christ's human Body was quickned and raised again from the Dead, by the glorious Operation of God the Father, as well as by his own Power; and for demonstrating that he had glorified his Father upon Earth, by his Obedience unto Death, and was going to be glorified with, and by him, and to live to his Glory in Heaven †:

* As the Ordinance of Baptism seems plainly to be sometimes represented, by *sprinkling* or *pouring* Water; as particularly when God is said to *save us by the washing of Regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour*: (*Tit.* iii. 5, 6. and see the Note on *Matth* iii 6.) So some have thought that it is here mentioned with an Allusion to the laying of a Body under Water, and yet, that even this more naturally alludes to the throwing of Earth upon the dead Corps, in which the Body is intirely passive, and not at all active in going down into the Grave, than to plunging it into the Earth. However, were we to admit that the Apostle, in this Place, alludes to dipping; the most, I think, we can gather from the whole is, that Baptism was sometimes administered in one of these Ways, and sometimes in the other; and that it can't be said of either of these particular Modes, that it is essential to this Ordinance; and therefore it is Pity, that there should be such warm Contentions, as have troubled the Church of Christ, about so little, and so disputable a Thing, as the external Mode of it's Administration. But, after all, I am very much of Opinion with Mr *Henry*, or his Continuator, Dr *Evans*, who, in the Exposition of this Passage, says, "Why this burying in Baptism should so much as allude to any Custom of dipping under Water in Baptism, any more than our baptismal Crucifixion and Death should have any such Reference, I confess I cannot see. It is plain that it is not the Sign, but the Thing signified in Baptism, that the Apostle here calls being buried with Christ; and the Expression of burying alludes to Christ's Burial: As Christ was buried, that he might rise to a new and more heavenly Life: So we are in Baptism buried, *i. e.* cut off from the Life of Sin, that we may rise again to a new Life in Faith and Love" And others have thought, that the Reference is only to the Benefits of spiritual Baptism, and that nothing can be concluded about the external Mode of Baptism from this Verse, more than from the next, which speaks of our being therein symbolically *planted together in the Likeness of Christ's Death*; or than from *the Figure of Baptism saving us*, as represented by the floating of *Noah*'s Ark, when the Few that were in it *were saved by Water*. 1 Pet. iii. 20, 21. But no Mode of Baptism can be signified by either of these.

† For *by the Glory* (Διὰ τῆς δόξης) some would read *to the Glory*, as the Phrase (Εἰς δόξαν) is rendered in 2 *Pet.* i. 3. And this Sense seems most agreeable to the following Context, and to the last Clause of the Verse before us; though it must be owned that the Preposition (Διὰ) with a *Genitive* Case most commonly signifies *by*.

Even

Even ſo, in Reſemblance of Chriſt and by Virtue derived from him, as our living Head, we alſo, being quickned to a ſpiritual and heavenly Life, ſhould walk in the whole Tenor of our Converſation, with Freedom, Conſtancy and Progreſſiveneſs, in all holy Obedience, with new Principles, Motives and Ends, and by a new Rule, to the Praiſe and Glory of God, as thoſe that, by his almighty Power and Grace, are made alive to him.

5 For if we have been planted together in the Likeneſs of his Death: we ſhall be alſo in the Likeneſs *of* his *Reſurrection:*

5. For if, as is ſignified by Baptiſm, we have been indeed in like Manner incorporated with Chriſt, as Members of the ſame Body with their Head ‖; or have been jointly ſet into him, like Branches into the Vine, or a Cion into the Stock, by vital Union with him, for a Participation of ſuch Virtue from him, as makes us conformable to his Death, in a Separation between our Souls and Sin, as there was between his Soul and Body: We ſhall alſo, by being thus grafted into him, be formed into the Similitude of his riſen State; and ſo ſhall not only have Fellowſhip with him in his Sufferings and Death, but likewiſe in the quickning Power of his Reſurrection, (*Phil.* iii. 10) to enable us to live continually, after his Likeneſs, in all Holineſs to God here, till we come to live, Soul and Body, with the riſen Saviour, in all his Glory for ever hereafter.

6 Knowing this, that our old Man is crucified with him, *that the Body of Sin might be deſtroyed, that henceforth we ſhould not ſerve Sin.*

6. This we, who are true Believers, may be well aſſured of, to our Comfort and Hope; becauſe we know, and believe, (*ver.* 8.) upon the Principles of the Goſpel-Revelation, that the Corruption of Nature, which works with Subtilty, and ſpreads through all the Members of our Bodies, and Faculties of our Souls, and is as antient as our Beings, yea, as the Fall of *Adam*, from whom it is derived; but which is already broken in it's Strength, and daily declining in the Believer's Soul, and ſtands oppoſed to that new Nature, which we are made Partakers of by regenerating Grace: We know, I ſay, that what on theſe Accounts may be called *our Old Man*, as it dwells in us, is mortally wounded, in order to it's gradually languiſhing, till it ſhall utterly expire, in Conformity to Chriſt's Body having been crucified unto Death; and by the Merit and Efficacy of his Crucifixion, as our Head and Redeemer: He having died for this very End and Purpoſe, that the whole Frame of indwelling Sin, together with all it's Strength and Activity in all it's Parts and Members, may be gradually, and yet violently mortified and ſubdued, till it be utterly deſtroyed; that we from this Time forward may never willingly yield ourſelves up to it's Inclinations and Influence, and ſerve it's Intereſts and Deſigns, as if it were ſtill to have the Rule and Dominion over us; but may die unto Sin, and live unto Righteouſneſs. (1 *Pet.* ii. 24.)

7 For he that is dead, is freed from Sin.

7. For he that is thus dead to the Love and Reign of Sin, and in Conformity to his crucified Head and Saviour, and

‖ *Planted together* (συμφυτοι) may relate either to all Believers being *alike* ingrafted into Chriſt; or to their being jointly united *together* with him, as their Head, or Stock, or Root of Supply.

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to the Design and Obligation of his Death, and by Virtue derived from it, (δικαιωθεὶς) is legally acquitted from any further Claim, that this Tyrant might pretend to have to his Obedience; yea, he is actually set at Liberty from it's domineering Power and Command over him, and is delivered from all allowed Inclinations and Desires to serve it; as is the Case of those, that have died out of the Service of their former Lords and Masters, or have been willingly transmitted from theirs, to the Service of another and better Lord.

8 *Now if we be dead with Christ, we believe that we shall also live with him:*

8. Now, to argue a little upon this Point, If we are so far Partakers of Virtue from Christ, by our Union to him, as to have Communion with him, and resemble him, in his Death, by our being effectually dead to Sin; we are fully perswaded, upon the most rational and divinely assured Grounds, (*ver.* 22. and *Chap.* viii. 13. and 2 *Tim.* ii. 11.) that we shall partake of like Influence from him, to engage and enable us to live a spiritual, holy and heavenly Life here, after his Example, and as those that are quickned together with him, (*Eph.* ii. 5) till we shall be raised to an immortal Life of Blessedness and Glory, to dwell with our living Head in a future State of all Perfection and Delights for ever.

9 *Knowing that Christ being raised from the Dead, dieth no more; Death hath no more Dominion over him.*

9. This we are fully satisfied in, upon the Foot of Conformity to him, as knowing that the Resurrection of Christ, our publick Head of Righteousness and Influence, is for Eternity; so that he will never die again, or return to a mortal Life, like that which he had before upon Earth, as others have done, that were raised to a temporal Life, by *Elijah* and *Elisha*, and by himself and his Apostles. No, Death and Mortality neither have, nor ever shall have, the least Power over him again, any more than if he had never lived a frail Life in this World at all, and had never died out of it; but he, who *was dead, is now alive; and, behold, he lives for evermore.* (Rev. i. 18.)

10 *For in that he died, he died unto Sin once: but in that he liveth, he liveth unto God.*

10. For, as to his Death on the Cross, to take away the Power, as well as the Guilt and Punishment of Sin, by the Sacrifice of himself *; this was so effectual to answer it's End, that he has no Need of dying, nor will die again for that Purpose. (*Heb.* ix. 26, 28.) But, as to his Life, which he is risen to, it is all heavenly, immortal and divine, above the Reach of Sin and Death; and is all to the Glory of God, which is illustriously displayed in his Resurrection, and is more and more advanced by all that he doth, as our risen and exalted Head and Saviour, in Heaven.

11 *Likewise reckon ye also yourselves to be*

11. Even so, to apply this to your own particular Case †, Do ye also, who believe, judge and account yourselves, as ye

* To say, with some, that Christ's *dying to Sin* signifies his dying, that there might be no Sin in him, is to suppose that he had Sin in him before, or at least was liable to it, which can scarce be excused from Blasphemy.

† Here the Apostle alters the Form of Address. He all along, in the foregoing Verses, had been laying down *Principles*, in a categorical, or affirmative Stile, that carry Obligations to Holiness, and qualify for

dead indeed unto Sin; but alive unto God through Jeſus Chriſt our Lord.

ye ought, upon mature Conſideration, to be in like Manner, intirely, utterly and everlaſtingly dead to Sin once for all, by Virtue of your Union and Communion with your once crucified Redeemer, and in Conformity to him, who demands it, and has purchaſed and gives Grace for it; ſo as never to ſerve Sin more, nor ever to have any Fellowſhip with the unfruitful Works of Darkneſs: But, on the contrary, Look upon yourſelves to be ſpiritually alive, in your Hearts and Affections, towards every Thing that is holy and heavenly, in Reſemblance of your riſen and exalted Head; that ye may love, ſerve and glorify God, in Thought, Word and Deed, as being quickned with a new Principle of ſupernatural Life, which is communicated from Jeſus Chriſt, your Lord and mine, who lives, as well as died for us.

12 *Let not Sin therefore reign in your mortal Body, that ye ſhould obey it in the Luſts thereof.*

12. As ever therefore ye would act up to the Privilege, Dignity and Duty of your Chriſtian-State and Character, and would prove yourſelves to be what ye make a Profeſſion of, Take heed that Sin never enthrone itſelf in your corruptible Bodies, which, with all their Pleaſures and Enjoyments, will ſoon die; and that ye never employ them in it's Service for executing it's vile Deſigns: Though they be liable to Death by Reaſon of Sin *, as Chriſt's Body once was, that he might make Atonement for it; and though they be not yet delivered from the Power of Death, as his riſen and glorified Body now is; yet, as they are freed from the Dominion of Sin, (*ver.* 7.) don't ſubject yourſelves again to it's hateful Tyranny, ſo as to yield a voluntary Obedience to the corrupt Deſires and Sollicitations of the Fleſh, which ſtill remain in you †.

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for it: And thoſe Expoſitors exceedingly ſtrain the Rules of Grammar, torture his Expreſſions, and weaken the Force of his Argument, who would turn his *Aſſertions* in *ver.* 5, 8. which are equivalent to *Promiſes* of what true Believers *ſhall be*, into *Declarations* of what they *ought to be*, with reſpect to their *Likeneſs to Chriſt in his Reſurrection*, and to their *living with him*. But, in this and the three following Verſes, he plainly goes into the *exhortative* Form, upon the Principles before laid down, to ſhew what good Improvement they ought to make of theſe rich Advantages for *dying to Sin, and living to God*; and then, in *ver.* 14, he enforces theſe Exhortations, by aſſuring them that, according to the well ordered Proviſions of the Covenant of Grace, they ſhould have ſuch Aids and Aſſiſtances to invigorate their Endeavours, as ſhould ſecure the Event; ſo that *Sin ſhould not have Dominion over them:* And, upon this Bottom, he proceeds to further Reaſonings and Exhortations to take off the Force of the Objection, as if they might give Way to Sin, *becauſe they were not under the Law, but under Grace*, ver. 15, &c. Now all this will appear to be a very conſiſtent and nervous Thread of Reaſoning, if we conſider theſe Promiſes and Exhortations, as directed to the Body of credibly profeſſing Believers, whom the Apoſtle looked upon, in the Judgment of Charity, to be really what they profeſſed to be; though ſome of them might be only in Name and Appearance, what others of them were in Truth: For the *Exhortations* were given as proper Means of ſtirring up their diligent Attention, and conſcientious Regard to the mentioned Duties, that they might come into God's Way of performing his Promiſes, and might evidence themſelves to be indeed intereſted in them; and the *Promiſes* were given to encourage their utmoſt Attempts, in Dependence on divine Grace, for complying with the Exhortations; ſince the Promiſes were to be fulfilled only, in a Method worthy of God, to them that ſhould prove to be true Believers.

* The *Body* ſeems here to be ſtiled *mortal*, in Correſpondence to what had been ſaid in the preceding Verſes about Chriſt's having *died*.

† The Exhortation, *not to obey Sin in the Luſts thereof*, ſtrongly intimates, that there were ſtill ſome Workings of it in Believers themſelves, and would be ſo, as long as they ſhould continue to be mortal; and *in the Luſts thereof* (εν ταις επιθυμιαις αυτου) refers, by the Gender in the *Greek*, to *your mortal Body* (του θνητου υμων σωματος) and not to *Sin*, (η αμαρτια) or to *it* (αυτη).

13. Nor

13 *Neither yield ye your Members as Instruments of Unrighteousness unto Sin: but yield yourselves unto God, as those that are alive from the Dead; and your Members as Instruments of Righteousness unto God.*

13. Nor do ye, at any Time, voluntarily give up the Members of your Bodies, such as your Hands or Feet, your Eyes, Tongues or Ears ‖; nor the Affections of your Souls, such as your Love and Hatred, Hope and Fear, to be unjustly employed, as (ὁπλα) military Weapons for serving the Cause of Sin, and gratifying it's perverse Inclinations, as if *that* were the Lord, which ought to reign over you: But, on the contrary, present your whole Selves, Soul and Body, (*Chap.* xii. 1.) and all that ye are, and have, with full Consent, and without Reserve, to God, through Jesus Christ, as your rightful and only Sovereign, to whom all Obedience is due; that ye may therein act like those, who are indeed quickned from the Death of Sin to the Life of Righteousness, by the regenerating Spirit; and so may cheerfully yield up all the Members of your Bodies, and Affections of your Souls, which are his, (1 *Cor.* vi. 20.) as Weapons to be used in a just and righteous Manner for God, and devoted to his Service, according to his Commandments, and his Right, in your War against Sin.

14 *For Sin shall not have Dominion over you: for ye are not under the Law, but under Grace.*

14. For, if ye really are what ye profess to be, it is certain, that though, while ye continue in this imperfect mortal State, the Corruption of Nature will work and strive for the Mastery in you; and may trouble and perplex you, and sometimes surprize and wound you, and bring you into an unwilling Captivity; (*Chap.* vii. 23.) yet it shall never gain your Approbation and full Consent, nor recover an allowed and uncontrolled Power, or lord it over you: For your Standing is removed from under the *first* to the *second* Covenant-Head, which have been spoken of at large; (*Chap.* v. 14—21.) and so ye are not under the Law, as a Covenant of Works, (See the Note on *Chap.* vii. 4.) to be dealt with according to it's Tenor; nor under it's Terrors, and Bondage-Frame of Spirit, in obeying it, which severely forbids, and condemns for every Sin, and yet affords no effectual *Assistance* against it, any more than a *Pardon* of it: But ye are under the Covenant of Grace, which contains unchangeable Promises, and never failing Springs of Strength, Assistance and Preservation from utter Apostacy, and generous filial Motives to all Obedience, as well as free Forgiveness of all your disallowed Sins, through the Blood of Christ; and ye are under the Dominion of the gratuitous Favour and Love of God, which *reigns through Righteousness unto eternal Life*; (*Chap.* v. 21.) and are under the Government of that Principle of Grace, whereby he has put his new Covenant-Fear into your Hearts

‖ The Affections are to the Soul, what Legs and Arms are to the Body, for Motion and Action, and so may, in a metaphorical Sense, be called it's *Members* here, and in *ver.* 19; as also in *Chap.* vii. 5, 23. And as these active Powers of the Soul are to be employed against Sin, and for God, I think they may be included in the Apostle's Meaning. See the Note on *Chap.* vii. 5.

to keep down the Dominion of Sin, and to prevent your totally and finally departing from him. (*Jer.* xxxii. 40.)

15 *What then? shall we sin, because we are not under the Law, but under Grace? God forbid.*

15. What! Shall any of us then still have recourse to, and hang upon the Objection, which the Enemies of the Grace of God make, and which has been already put, and answered? (*ver.* 1. &c.) Or shall we take Occasion, from this encouraging and important Doctrine, to allow ourselves in any Sin, or go on in the Practice of it; because we are no longer under the Law, as a Covenant of Works, but are under the sure and well ordered Covenant of Grace, which puts us under the Dominion of God's free Favour *, that we may live under the Power of that gracious Principle, which he, according to his Promise, infuses into us? Far be it from us (μη γενοιτο) to entertain such an abominable Thought, so directly contrary to the Perfections of God, and the whole Design of his Gospel, and so inconsistent with our own being under Grace. (See the Note on *ver.* 2.)

16 *Know ye not, that to whom ye yield yourselves Servants to obey, his Servants ye are to whom ye obey; whether of Sin unto Death, or of Obedience unto Righteousness.*

16. Surely, ye cannot be ignorant that, in the very Nature of Things, whatever Lord or Master ye willingly, deliberately, and with prevailing Bent of Heart, surrender, or give up yourselves unto, as Servants to do his Will and obey his Commands, his proper Servants ye in Fact are, to whom ye so voluntarily let out, or sell yourselves and yield Obedience †: And this is applicable in the present Case, whether your Obedience be to Sin, that cruel Tyrant, whose Service deserves, tends to, and issues in Death and Ruin here, and for ever; or whether it be to Holiness, by the *Obedience of Faith*, for bringing forth Fruits of Righteousness to God, to promote his Interest and Glory, and agreeable to his Nature and Will, which lead the Way to eternal Life. (*ver.* 21—23.) Ye cannot divide your chosen Services between two such opposite Masters, as our Lord himself has told us. (*Matth.* vi. 24.)

17 *But God be thanked, that ye were the Servants of Sin; but ye have obeyed from the Heart that Form of Doctrine which was delivered you.*

17. But blessed be God that, as your holy Profession declares, and it is meet for me to think of you all, it can only be said, with respect to the *Time past*, that ye willingly imbarked in the Service of Sin, to have your *Conversation in the Lusts of the Flesh, and fulfil the Desires of the Flesh, and of the Mind:* (*Eph.* ii. 3.) But by the efficacious Power of his Grace, which has made a thorow Change upon your whole Souls, ye, who formerly were the voluntary Servants of Sin, have *now*, not feignedly, in Pretence

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* As *Grace* may signify, either the *Covenant of Grace*, or God's *free Favour* to us, or the *Principle of Grace*, which is wrought in us, I have taken all these Senses into the Interpretation of this and the preceding Verse; though I apprehend that the *first* of them is principally intended, *viz.* Our being under the *Covenant of Grace*, which includes, or necessarily infers all the rest.

† In this and the following Verses, the Apostle alludes to a common and well known Custom in those Days, with regard to Slaves or Servants, that were the Property of their Masters, who, at their Pleasure, either kept them for Life, or turned them over to another Master, or made them free.

and

and Profeſſion only, nor merely in external Behaviour and Appearance; but ſincerely, deliberately, freely and reſolvedly, as from your very Hearts *, yielded cheerful Obedience to the Authority of God, in the evangelical Doctrines and Commands, which have been communicated to you by Chriſt and us, his Apoſtles, and have been impreſſed upon you by the attending Operations of his Spirit; yea, into the very Form and Image of which, ye have been caſt, by a divine Energy, as into a Mould, which has left the Print of it's amiable Lineaments upon you, that ye might be exactly conformable to it, as Wax is to the Seal, or as Coin is to the Die, Line anſwering to Line (εις ον παρεδοθητε τυπον διδαχης)

18 *Being then made free from Sin, ye became the Servants of Righteouſneſs.*

18. And (δε) being, in this happy and effectual Manner, ſet at Liberty from the Dominion and Lordſhip of Sin, whoſe odious Form is hereby obliterated, whoſe Rule and Tyranny are hereby defeated, and whoſe Power and Intereſt, in the Will, Affections and Converſation, are hereby deſtroyed; ye became the devoted and willing Servants of true Holineſs, in Conformity to the righteous Will and Law of God, which henceforward has the Rule and Command over you, as a governing Principle within you; and has enthroned itſelf, like an acknowledged and rightful Sovereign, in your Hearts.

19 *I ſpeak after the Manner of Men, becauſe of the Infirmity of your Fleſh: For as ye have yielded your Members Servants to Uncleanneſs, and to Iniquity, unto Iniquity; even ſo now yield your Members Servants to Righteouſneſs, unto Holineſs.*

19. I repreſent theſe Things in ſuch comparative Forms of Speech, as are familiarly known and plainly underſtood among Men, in the Caſe of Maſters and Servants, it being a common Practice, eſpecially among you, *Romans*, for Servants to change Maſters, and to pay as cheerful Service to the laſt, as to the firſt: And I chooſe to make Uſe of theſe ſtrong and lively Figures, that I may the better. Accommodate myſelf to your Capacities; becauſe of your imperfect Ways of conceiving ſpiritual Things, by Reaſon of the enfeebling Remainder of Corruption in you †, and of your receiving Ideas more eaſily by ſenſible Obſervation and Experience, than by any other Means, while ye are in the Body: For, if ye reflect on the Force and Tendency of the Similitude I have been uſing, ye may eaſily obſerve, that as formerly,

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* The Apoſtle's ſaying, *ye have obeyed from the Heart*, in Oppoſition to what they had formerly done, when they were *the Servants of Sin*, gives us a Key to his whole Diſcourſe about *the Service of Sin*, and the *Service of Righteouſneſs*; and ſhews that we are to underſtand him, as ſpeaking all along in this Chapter of a *voluntary* Obedience, in Oppoſition to that *forced and unwilling* Captivity to the Law of Sin in his Members, which he ſpeaks of *Chap.* vii. 14—23. (See the Note there on *ver.* 14.) Accordingly he, in this Chapter, expreſſes their Obedience to Sin, by *yielding themſelves, and their Members, as Inſtruments of Unrighteouſneſs unto Sin*, and *yielding themſelves as Servants to obey it*, as well as their afterwards doing the like, with regard to God and Holineſs: and calls the Service of Sin, *obeying it in* the Luſts of their mortal Body. *ver.* 12, 13, 16, 17, 19.

† *Fleſh*, in this Paſſage may relate, either to the remaining *Corruption of human Nature*, which is often called *Fleſh*, and has enfeebled the Powers of the Mind; or it may be taken for the *Maſs of Fleſh*, which chiefly compoſes the human Body, and is the Means of Senſation, and the Means, which we are ſo much uſed to, that we find a Difficulty in forming Conceptions, that have no Affinity with it, or Aſſiſtance from it.

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in the Days of your Unregeneracy, ye resigned and employed the various Members of your Bodies, and Affections of your Souls, (See the Note on *ver.* 13.) in voluntarily serving the most tyrannical and enslaving Lords, such as the Principles and Habits of Uncleanness *, Unrighteousness and Ungodliness, which have ruled and reigned over you by your own Consent; and as ye have gone on in all Manner of Abominations to the increasing of Iniquity, and making yourselves more and more guilty, vile and miserable, by adding Sin to Sin: Even so, being now brought into a State of Grace, and having changed Masters, think how fit, how worthy, just and reasonable it is, that ye should act up to the Dignity, Obligation and Sanctity of your new Character and Relation, by yielding up all the Members of your Bodies, and all your Powers and Faculties, without Reserve, as Servants to an opposite and most excellent Master, even to Righteousness; unto the bringing forth of the genuine Fruits of Holiness, which are by Jesus Christ to the Praise and Glory of God, that ye may be more and more holy and fruitful in every good Word and Work, by henceforth doing more for God, than ye have ever heretofore done in the Service of Sin.

20 *For when ye were the Servants of Sin, ye were free from Righteousness.*

20. For while ye were the willing Servants of Sin, devoted to it's Interests, and intirely under it's Power and Dominion, by a chosen Subjection to it, ye were not under the Rule and Government of Principles of Righteousness; but were wholly Strangers, and disaffected to it, and did not maintain a Sense of your Obligations to regard it, but rather neglected and opposed it, and pleased yourselves with the Thoughts of having cast off the holy Restraints, which it would have laid upon you †: But how much soever ye might imagine yourselves to be *free* in that Condition, ye were in Reality the most miserable and abject Slaves, as a little serious Reflection may satisfy you.

21 *What Fruit had ye then in those Things whereof ye are now ashamed? For the*

21. Let me then ask you, What real Profit, Honour, or Pleasure did ye find, or could ye expect, in your former sinful Courses, even while ye were pursuing them, and indulging yourselves in them? Were they not attended with

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* *Uncleanness* and *Iniquity*, in the former Part of this Sentence, may be considered, as the Lords and Masters, to which they had yielded themselves, answerable to the Turn and Drift of all the foregoing Discourse; and their *yielding themselves* hereunto, in the latter Part of the Sentence, is said to be *unto Iniquity*, as Works of Iniquity are the Services, which they had performed to those Masters: And in the same Manner we may understand their being afterwards *Servants to Righteousness, unto Holiness.*

† *Free from Righteousness* is not mentioned as a Privilege, but as the Misery of their natural State; for that Sort of Liberty was really the worst of Slavery, though they might not think it so, while they chose to be under it: Nor doth it signify that they were discharged from Obligations to Righteousness; for these are immutable and eternal: But it intimates that, while they were the Servants of Sin, they in the practical Sense of their own Minds, were at loose Covenants, with respect to God and Holiness; and did not regard the Bonds, which lay upon them to be holy.

Remorse,

End of those Things is Death.

Remorse, Defilement and Reproach, Trouble and Disappointment, Loss and Mischief to yourselves? And did they not leave a Sting behind them? Could ye ever reflect, with any Satisfaction, or Peace, upon those abominable Crimes, for which ye are now justly filled with holy Confusion, Self-Abasement and Shame, in every Review of them, as Things, that were foolish, and unworthy in themselves, and highly ungrateful, offensive and dishonourable to God? Were they not all unfruitful Works of Darkness? (*Eph.* v. 11.) They certainly were: For the direct Tendency, and due Desert of those evil Practices, as ye now well know, and cannot but own, were nothing less than Destruction and Death, temporal and eternal; and they would certainly have issued in the worst of all Miseries, that are a Deprivation of, and stand in Opposition to everlasting Life, (*ver.* 22.) had not God, in the Greatness of his Compassion, prevented it, by turning you from all your Iniquities to himself, through a Redeemer.

22 *But now being made free from Sin, and become Servants to God, ye have your Fruit unto Holiness; and the End everlasting Life.*

22. But now the Case is happily altered with you, who, by the mighty Power, and abounding Grace of God, are brought under another Head and Covenant, and under the Dominion of other Principles: Being now set at Liberty from the Love and Liking, Reign and Tyranny, as well as from the Guilt of Sin, and thereby restored to the truest and noblest Freedom; and being made the willing and obedient Servants of the great and blessed God, which is your highest Honour and Advantage; ye bring forth, and reap a better, a more excellent and delightful Sort of Fruit, the very best that can be, in the renewed Course of your Lives, which tends unto, and produces evangelical Holiness, with growing Increases of it, in this World; and the final Issue and Perfection of which is no less, than eternal Glory and Blessedness, free from all Remainder of Sin, Shame or Sorrow, in the World to come.

23 *For the Wages of Sin* is *Death: But the Gift of God* is *eternal Life, through Jesus Christ our Lord.*

23. For all the Wages which Sin pays, as the natural, just and proper Recompence, that is due for the Drudgery sustained in doing it's Work, and is allotted to it's Servants by the holy Law of God, is the worst imaginable; even that dreadful and miserable Death, which is not only a Separation of Soul and Body, but an utter Exclusion from, and stands directly opposed unto, all the Blessedness of eternal Life: This is the Punishment which all and every Sin deserves; and this, like the Hire of Soldiers, (ὀψώνια) which is paid in Victuals for the Toils, Hardships and Dangers of War, that they undergo in the Service of their Lords, is all the Food, and all the Reward, that the Sinner shall ever have from that cruel Tyrant. But, on the contrary, the free Gift *, which proceeds merely from the Grace of God, without

* The natural *Antithesis* to *the Wages of Sin*, would have been, *the Wages of Righteousness*, or Holiness, had it been consistent with Truth: But instead of that, *Wages* and *Gift* are here opposed.

without the leaſt Regard, yea, in Oppoſition, to any Merit or Deſert in us, is infinitely advantageous: 'Tis no leſs than an everlaſting Life of the higheſt Honour and Felicity, in the immediate Preſence, and complete Enjoyment of, and Conformity to the ever glorious God, through the Righteouſneſs and Mediation of Jeſus Chriſt, in whom we, that believe, have a ſure Intereſt; whom we own, honour, love and ſerve; and whom we humbly claim and depend upon, as our Lord and Saviour.

RECOLLECTIONS.

How groundleſs and injurious are all Charges of Licentiouſneſs on the Doctrine of Juſtification alone by the free Grace of God, through the Righteouſneſs of Chriſt! Though no good Works, of our own, bear any Part in our Juſtification before God; yet they ſtand in a cloſe and neceſſary Connection with it; and nothing can be more deteſtable, than to continue in Sin, that Grace may the more abound in pardoning it. For how ſhall we, that are by Profeſſion and Obligation, and, if true Believers, are in Fact dead to Sin, live any longer therein? This would be a flat Contradiction to our baptiſmal Engagement, and to all that was ſignified by it, and is anſwerable to it; would be abſolutely inconſiſtent with our Character, Privilege and Duty, as Members of Chriſt, that have Communion with him in his Death and Reſurrection, and with all realizing Views by Faith of Deliverance from Sin and Wrath, and of an Advancement to eternal Glory, through him.—How excellent is the Effect of regenerating Grace! It includes both a Mortification of Sin, that the old Man may be deſtroyed, and ſpiritual Quicknings to a holy and heavenly Life, that we may walk before God with new Principles and Ends, and according to a new Rule, in Imitation of Chriſt, and by Virtue derived from his Death and Reſurrection, to the Glory of God. How certainly may we judge, whether Sin or Holineſs has the Aſcendency in our Hearts and Lives! Which ever of theſe we willingly yield ourſelves up unto, *that* is the Lord that rules over us. We all once were the Servants of Iniquity, as appeared by our chooſing it's Works, obeying it's Dictates, and taking Pleaſure in violating every Bond to Holineſs: But, bleſſed be God, true Believers are moulded into the Spirit of the Goſpel, which, under divine Influence, has a transforming Efficacy upon them; they are ſet at Liberty from the commanding Power of Sin; they hate and abhor it, and by no Means approve of it, in any Inſtance whatſoever; and they are become, in their very Hearts, Servants to God and Righteouſneſs. How concerned then ſhould they be, to live under a conſtant Senſe of what belongs to their State, as Chriſtians! They ſhould reckon themſelves to be intirely dead to ſin, as thoſe that have nothing more to do with it; but alive to God through Jeſus Chriſt our Lord: Though Sin ſtill remains, and is ſtriving for the Maſtery in them, they ſhould never give Way to it's Efforts; but yield up their whole ſelves, Body and Soul, to the Lord. And how great are their Inducements and Aſſiſtances, to quit the Service of Sin for the Service of God! Though they are ſtill under the Law, as a Rule of Life, they are not under it, as a ſevere and impracticable Covenant, nor under it's Curſe; but are taken under the Covenant of Grace, which contains the ſtrongeſt Securities againſt Sin's recovering it's Dominion over them; and they are freed from the dreadful Lordſhip of Sin. What Fruit has any one ever found, worth having, in it's Ways and Works, even while he was employed in them? They are Matter of the greateſt Shame, and their juſt Wages are all Miſeries unto eternal Death. But there is a

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oppoſed, one to the other; becauſe, though Death is *the juſt Reward* of the Service done for Sin; yet eternal Life is merely the *unmerited Gift* of Grace, without any Worthineſs in us to intitle us to it; and the Oppoſition, that, in this and the preceding Verſes, is made between *Death*, and *eternal Life*, ſhews that the Death, which is the Fruit of Sin, takes in that, which is *eternal*, as well as that, which is temporal.

preſent

[illegible] is everlasting Life, not indeed as the Wages of Righteousness, but as the mere Gift of God's free Grace, through Jesus Christ our Lord.

CHAP. VII.

The Apostle shews that Believers are not under the Law, as a Covenant; but are married to Christ, that they may bring forth Fruit unto God, as a further Argument against Sin, and for Holiness, 1—6. Sets forth the Use and Excellence of the Law in other Views of it, though it be not sufficient to remove the Guilt, or master the Power of Sin, 7—13. And describes the spiritual Conflicts between Corruption and Grace in a Believer's Heart, 14—25.

TEXT.

1 *KNOW ye not, Brethren, (for I speak to them that know the Law) how that the Law hath Dominion over a Man as long as he liveth.*

2 *For the Woman which hath an Husband, is bound by the Law to her Husband so long as he liveth; but if the Husband be dead, she is loosed from the Law of her Husband.*

3 *So then if while her Husband liveth, she be married to another Man, she shall be called an Adulteress:*

PARAPHRASE.

1. LET me now a little further argue the Point particularly with those of you, my dear Brethren in Christ, that have been converted from among the *Jews* *, relating to your Deliverance from the Law-Covenant, (*Chap.* vi. 14, &c.) in such a Manner, as frees you from the Dominion of Sin, that ye may live unto God; (for I would now address myself in a special Manner to those, that are acquainted with the Law given by *Moses*, and so may the more readily apprehend what I am going to say) Are ye not well satisfied, that the Authority of the Law continues, and is binding to a Man, as long as, and no longer than, he lives under it, and so stands related to it? Ye surely cannot be ignorant of so plain a Truth as this.

2. For, to illustrate the Matter by a known and familiar Instance, it is undeniably plain, that a married Woman is tied, and continues under Obligation to her Husband, by the Law of Wedlock, which establishes the Relation between them, all the Days of his Life, or till Death shall part them: But if her Husband dies, the Relation ceases between them, and she is discharged from the Law, which, in the Nature of a Covenant, bound her to her Husband; so that he has no longer any Right to her, nor is she under any further Obligation to him.

3. From hence it plainly follows, that if she were to be married to any other Man, during her lawful Husband's Life, she would be justly deemed an Adulteress, as having broke the Covenant-Contract, that was between them, and bound her to him, and him only: But if her Husband

* The Apostle here directs his Discourse more immediately to the believing Jews, that belonged to the Church at Rome, as appears by his appealing to them, as Persons that knew the Law. And as their Prejudices were for strong for this Law, and against Salvation by mere Grace through Jesus Christ, it was proper to deal particularly with them upon these Points.

But if her Huſband be dead, ſhe is free from that Law; ſo that ſhe is no Adultereſs, though ſhe be married to another Man.

were dead, there would be an End of the Relation, and conſequently of the Marriage-Bond, which tied her to him; ſo that ſhe would not be guilty of Adultery, nor ought ſhe to be charged with it, in caſe of her being then married to another Man, any more than if ſhe had never been eſpouſed to a former Huſband.

4 Wherefore, my Brethren, ye alſo are become dead to the Law by the Body of Chriſt; that ye ſhould be married to another, even to him who is raiſed from the Dead, that we ſhould bring forth Fruit unto God.

4. Therefore, my beloved Brethren, to apply what I have now been ſaying to the State, that ye are in toward God, As the Law has a Right of Dominion over a Man, only ſo long as he lives under it, and this has been illuſtrated by the Covenant-Obligation of a Wife to her Huſband, which is diſſolved by Death: So ye, through Faith, are become dead to the Law, as a Covenant, which requires perfect Obedience, as the Condition of Life, and pronounces a Curſe for every Failure; it in this reſpect is vacated, or diſannulled, as to you, and has loſt it's Power over you *; inſomuch

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* As *the Law* had been illuſtrated (*ver.* 2, 3.) by the Law of *a Huſband*, which is, properly ſpeaking, a *Covenant* between him and his Wife; We, in Correſpondence thereunto, are naturally led to conſider the Law, under the Notion of a *Covenant*, when the Apoſtle ſpeaks of Believers, as *dead to it*, and *ver.* 6. as *delivered from it*: And conſidering it in this View, their Deliverance is not only from the ceremonial, but likewiſe from the *moral* Law. Accordingly he often ſpeaks of the Law, in his Argument about *Juſtification*, in ſuch Terms as can agree to none but the *moral* Law: For this is the Law, the Things of which the *Gentiles do by Nature*, and *the Work of which is written in their Hearts*, and the *Jew*, being inſtructed out of which, *approved the Things that are more excellent*; and this is the Law that ſays, a Man *ſhall not ſteal*, and *ſhall not commit Adultery*; and it is diſtinguiſhed from, and preferred to the ritual Ordinance of Circumciſion, which was ſo far from profiting the Breakers of this Law, that the *Gentiles*, by *fulfilling it's Righteouſneſs*, would have the Advantage of the tranſgreſſing *Jew*. (*Chap.* ii. 12—27.) This likewiſe is the Law, which *ſpeaks to them that are under it, that every Mouth may be ſtopped, and all the World may become guilty before God*; *by which is the Knowledge of Sin*; and which *is not made void, but is eſtabliſhed, through Faith*. (*Chap.* iii. 19, 20, 31.) And this is the Law, which *works Wrath* to the Tranſgreſſor of it, (*Chap.* iv. 15.) and *entered that the Offence might abound*. (*Chap.* v. 20.) 'Tis alſo the moral Law, of which the Apoſtle ſays, in this ſeventh Chapter, (*ver* 5—16) *The Motions of Sins, which were by the Law, did Work in our Members to bring forth Fruit unto Death. I was alive without the Law once; but when the Commandment came, Sin revived and I died, and the Commandment, which was ordained to Life, I found to be unto Death: Wherefore the Law is holy, and the Commandment holy and juſt and good.—I had not known Luſt, except the Law had ſaid, thou ſhalt not covet.—Sin by the Commandment became exceeding ſinful.—We know that the Law is ſpiritual—I conſent to the Law that it is good, &c.* And, in the eighth Chapter, (*ver.* 4, 7.) This is the Law, *the Righteouſneſs of which is fulfilled in us; and to which the carnal Mind is not ſubject, neither indeed can be.*

'Tis, I think, unqueſtionable, that in moſt, if not in all theſe, and ſeveral other Paſſages of the Apoſtle's Diſcourſe, ſuch Things are ſpoken of, as are peculiar to the *moral* Law; and therefore he evidently keeps this in View, at leaſt together with the ceremonial Law, and ſo took in the whole of the religious Law of the *Jews*, as well as the Law of Nature, when he ſpoke of our *not being juſtified by the Works of the Law*, and of our being *dead to it, and delivered from it*. But then this Deliverance from the *moral* Law is to be conſidered only with reference to it, as a Covenant of Works, and to the Curſe, which it pronounces upon every Tranſgreſſor; and not with reſpect to it, as the Law of Creation, and the Rule of Life: For in this View of it, 'tis ſtill to be accounted holy, juſt and good, (*ver.* 12.) and is of eternal and unchangeable Obligation, reſulting from the Creatures Relation to God, and one another; and in this Senſe, Believers are ſtill, as much as ever bound by it. The Goſpel has not in this reſpect let aſide the moral Law, or ſubſtituted a Requirement of only ſincere imperfect Obedience, inſtead of the perfect Law of God, as a Rule of Life: For as it would not become the Holineſs of God to give us an imperfect Rule of Behaviour; ſo the ſincere Believer might, in that Caſe, be ſtill to fulfil the utmoſt of his Demands by an imperfect Obedience; and would neither have any Sin, nor need any Pardon. But the

inſomuch that ye are freed from it's Terms for Juſtification, or Condemnation, by the Crucifixion of Chriſt, *who his ownſelf bare your Sins in his own Body on the Tree*, (1 *Pet.* ii. 24.) and *redeemed you from the Curſe of the Law, being made a Curſe for you*; (*Gal.* iii. 13.) that being thus diſcharged from Covenant-Obligations to the Law, as your former Huſband, ye might be honourably eſpouſed to another, of a more excellent Nature, even to Chriſt, and might come into a New-Covenant-Relation to God, through Faith in him; who, as *he was delivered* up to Death *for your Offences, was raiſed again for your Juſtification.* (*Chap.* iv. 25.) But take heed of thinking, that this Deliverance from your former Huſband, and Eſpouſal to Chriſt is, that ye may be at Liberty to live as ye liſt, *without Law to God*; (1 *Cor.* ix. 21.) as tho' it's moral Precepts did not ſtill bind you to Obedience: For the very End and Deſign of this happy Alteration in our Covenant-State *, who were under the Law, is, that *being dead to Sin we might live unto Righteouſneſs*; (1 *Pet.* ii. 24.) and that by a Principle of ſpiritual Life, derived from our riſen Huſband and Saviour, we might bring forth Fruits of Holineſs, acceptable in the Sight of God, and to his Praiſe and Glory, through Jeſus Chriſt.

5 *For when we were in the Fleſh, the Motions of Sins which were by the Law, did work in our Members to bring forth Fruit unto Death.*

5. For while we *Jews*, (I put myſelf in, it having been my own Caſe in common with yours) while we were in our carnal unconverted State, under the Power of corrupt Nature, which, for it's Vileneſs, and Activity in and by the Body, may well be termed *Fleſh*; (*Chap.* viii. 8.) and while we were ſo immerſed in it, as to be *in the Fleſh*, as a Man, who is overcome with ſtrong Liquor, is ſaid to be *in Drink*; then the violent Paſſions (παθηματα) of indwelling Corruption, which were irritated by the Oppoſition, that the Purity of the Precepts, and the Severity of the Curſe of the Law, made againſt them, powerfully worked (ενηργειτο) and exerted themſelves in the whole Man, unto the imploying and commanding of all the Members of our Bodies, and all the

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the Truth is, that the Grace of the Goſpel pardons their Sins, on Chriſt's Account, while, through the remaining Depravity of Nature, they can't, as they fain would, come up to the perfect Demands of the Law. Though it is true that they are delivered from all Manner of Obligation, under the Goſpel-State, to obſerve any Rites of the ceremonial Law; yet, in the Nature of the Apoſtle's Argument, he conſiders their Deliverance from the whole of the *moſaick* Law, incluſive both of it's ceremonial and moral Parts, only as it contained Terms of Life in a Covenant-Way. To all this we may add, that when he particularly meant the *ceremonial*, in Diſtinction from the *moral* Law, he frequently ſpoke of it in diminutive Terms; ſometimes calling it *the Law of a carnal Commandment, and carnal Ordinances*; (*Heb.* vii. 16. and ix. 10.) at others, *The Law of Commandments, contained in Ordinances*; (*Eph.* ii. 15.) at others, *Ordinances, and the Rudiments of this World*; (*Col.* ii. 20.) and at others, *The Cuſtoms of the Fathers*; (*Acts* xxviii. 17.) and the like: But more of theſe leſſening and diſtinctive Characters of the Law are found in this Epiſtle to the *Romans*, to reſtrain it to the ceremonial Law, in what is ſaid about Juſtification by it's Works. (See alſo the Note on *Chap.* iii. 19.)

* The Apoſtle, with admirable Addreſs, varies the *Perſon*, and puts *we* for *ye*, that he might ſoften what he was going to ſay in the next Verſe, about their former vile and guilty Circumſtances; and might take off the Odium of it, by including himſelf; and, at the ſame Time, might the more plainly ſhew that he is here ſpeaking particularly of the *Jews*.

Faculties of our Souls * as Instruments of Unrighteousness unto Sin; (*Chap.* vi. 13.) and all the Fruit, we thereby brought forth, was so far from being to God and his Glory, or to our own Good, that it deserved and tended to, and (had not Grace prevented) would certainly have issued in our eternal Ruin and Misery; which, in Opposition to an everlasting Life of Happiness, is justly called *Death*. (*Chap.* vi. 21, 22.)

6 But now we are delivered from the Law, that being dead wherein we were held; that we should serve in Newness of Spirit, and not in the Oldness of the Letter.

6. But now the Law, as a Covenant of Works, being like the former Husband of a Wife, (*ver.* 2, 3.) dead to us, who heretofore were held in Subjection to it, and were under Obligations to be dealt with, for Life or Death, according to it; we, through Faith in the Lord Jesus Christ †, are delivered from it's Covenant-Demands and rigorous Curse, that we might obey and serve God, under a new and better Covenant, in our Espousals to another Husband, even Christ, from new Principles and Motives, and to new Ends, with all Freedom and Delight in our own Souls, as those that are renewed in the Spirit of our Minds; and in a new Life and Conversation, all spiritual, holy and heavenly, by the Assistance of the Spirit of God; and not in the old carnal Way of regarding only the Letter of the Law, by a bare external Compliance with some, and that principally of it's *ritual* Precepts, to the Neglect of those, which are of a moral Nature, and which, in the bare Letter of it, through our own Perverseness, rather provoked, than restrained the Corruptions of our Hearts.

7 What shall we say then? Is the Law Sin? God forbid. Nay, I had not known Sin, but by the Law: For I had not known Lust, except the Law had said, Thou shalt not covet.

7. What shall we think then of this Account of our former State, as we stood in Relation to the Law? Some may say, Doth it not reflect the highest Dishonour upon the righteous Law of God itself; as if even it's moral Precepts were the Cause of Sin, instead of a Check to it? I answer, No, by no Means, (μη γενοιτο) This would be as vile and injurious a Thought, and as much to be abhorred, as any of the others, that have been already confuted. (*Chap.* vi. 1, &c. and *ver.* 15. &c.) Nay, so contrary is this to the excellent Nature and proper Design of the Law,

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* The *Members*, in which Sin works, seem not to be understood *exclusively* of the Members of the *Body*; for several *Works of the Flesh*, are immediately seated in the *Soul*, and in it's evil Affections; such as *Idolatry, Hatred, Wrath, Envyings*, and the like, *Gal.* v. 20, 21. And yet, perhaps, (See the Note on *Chap.* vii. 6.) they are called *Flesh* and *Members*, because they are excited and influenced by Flesh and Blood, and the Members of the Body are the Instruments by which they work.

† *An being dead to the Law*, *ver.* 4. seems most directly to answer to what the Apostle had been said, *ver.* 1. about *the Law's having Dominion over a Man, as long as he lives*: So *being delivered from the Law*, in this Verse, most directly answers to what had been observed, *ver.* 2, 3. about *the Wife's being freed from the Law of her Husband, when he is dead.* (See the Note on *ver.* 4.)

"If this might be explained by a Similitude, (says an ingenious and pious Writer) I think 'tis much in the same Manner, as the *penal Laws against the Protestant Dissenters* in *England* are not abolished, but stand in Force still; yet have no Power to hurt any Person, who accepts of the Indulgence Toleration, and qualifies himself accordingly: Though there is indeed this Difference, that it can never be said, that those Penal Laws are now, or ever were, either *Holy, Just* or *Good*, as the Law of God is" *Orthodoxy and Charity united.* p. 165.

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that I myself (to tell you my own former Experience) should not have understood some Things to be really sinful and condemnable, nor been suitably humbled for them, and brought to see my Need of Christ, to save me from them, had it not been for the Light and Authority of God's holy Law, which discovered and forbade them: For, to instance only in one Particular, I should never have apprehended, and been convinced in my own Conscience, that the secret Workings of irregular Desires, and the very first Motions of inordinate Affections, were Sins, unless the Law had pronounced them to be so, in the Tenth Commandment, saying, *Thou shalt not covet*, (*Exod.* xx. 17.) which includes a Prohibition of all Impatience and Discontent in our own Minds at any Disposals of Providence concerning us; all grudging and envying at the Prosperity of others; and all Inclinations to what God has forbid, and uneasy Cravings of any worldly Enjoyments, which others are possessed of, and he sees fit to deny us: That therefore which thus discovers and forbids all Sin, in it's first and most secret Workings, can never be a Friend to it.

8 *But Sin taking Occasion by the Commandment, wrought in me all Manner of Concupiscence. For without the Law Sin* was *dead.*

8. But the Truth of the Case is, that, so far as the Law ever proved an Occasion of Sin to me, the Fault lay, not at all in the Law itself, but intirely in my own wicked Heart: It did not so properly *give* the Occasion, as the Corruption of my Nature, the Sin that reigned in me, unworthily *took* the Occasion for it, from the just Strictness and Severity of the Law, and from my own natural Enmity to it; and so worked in me all Manner of evil Inclinations, and Desires after that, which was forbidden by it. For as long as I continued without a true Sense of the Spirituality and Holiness, Strictness and Extensiveness of the Demands of the Law * (which I was afterwards led into by the Spirit of God, when he came to open mine Eyes) Sin, and especially Heart-Sin, though it actually worked with great Power in me, was a

* 'Tis surprizing to me, that the learned Mr *Locke*, and some others after him, should make the Sense of this Passage to be, *without the Law* (meaning the Law given by *Moses*) *Sin is dead*, not able to hurt me; or *without the Law* of *Moses*, which annexes Death to Transgression, *Sin is as good as dead*, is not able to have it's Will of me, and bring Death upon me: For this is directly contrary to the Apostle's peremptory Assertions, (*Chap* v 12, 13, 14) that *by one Man, Sin entered into the World, and Death by Sin*; that *Sin was in the World until*, or all along before the *Law*; and *that Death reigned from Adam to Moses*. How then could it be said, that Sin was not able to hurt the Apostle, or to bring Death upon him, or upon any other *Jew*, without *the Law* of *Moses*? since it had reigned unto Death so many Hundreds of Years, before their Law was given, and we are told (*Rom.* i 32) that the very Heathens, who had only the Law of Nature, knew the Judgment of God, that the Transgressors of that Law, were worthy of Death. Therefore take the Sense of this Expression, as given in the Paraphrase, to be equally proper in the Construction of the Phrase, and much better agreeing with, and countenanced by, all the preceding and following Context: And how applicable soever this, and the former Part of the next Verse, may be to any other Jews, I apprehend that they are to be considered, not merely as personating the carnal Jews in general, but as descriptive of the Apostle's own Experience; and that all, which follows to the End of the Chapter, is peculiarly so, to exemplify the Difference between the Law and the Gospel, and their different Effects upon those that are under them respectively.

trivial

to a vital Harmless Thing in my Account: It did not terrify my Conscience; but seemed, like a dead Man, to have no Strength in me, and to carry no Danger in it.

9 For I was alive without the Law once: But when the Commandment came, Sin revived, and I died.

9. For, in those Days of my Unregeneracy, I had high swelling Thoughts of myself, vainly imagining, that I was in a safe State, and in good Terms with God, upon the Foot of mine own Righteousness; as being then an utter Stranger to the true Knowledge and Discerning of the pure and spiritual Meaning, and high Requirements of the Law, how much soever I was acquainted with the Letter of it. But when the divine Precept, in all it's Spirituality and Extent, as reaching to the Thoughts, Principles, Views and Desires of the Heart, as well as to the Words and Acts of the Life; when it thus came, in the Light and Energy of the Holy Spirit, to my Mind and Conscience, in his convincing me of Sin; then I saw many Things to be Sin, which I never thought to be so before; I found it had more Power in me, than I formerly was aware; I was then fully convinced that, in the righteous Judgment of God, the worst of Punishment was due to me, for my multiplied Transgressions in Heart and Life, beyond all that I had ever apprehended before; and so Sin revived in my Conscience, in all it's hideous Forms, and with terrible Accusations of Guilt and Obnoxiousness to divine Wrath; and thereupon all my former vain Confidence, and high Conceit of myself, died within me; I could no longer support them, nor think myself righteous, but fell under a Sentence of Death and Condemnation in the Sense of my own Soul, as a Man dead in Law, and deserving to die eternally.

10 And the Commandment which was ordained to Life, I found to be unto Death.

10. And the righteous Law of God, which was a System of holy Commandments, given with a Promise of Life to such as should perfectly obey it, and was originally designed to be a Covenant of Life, upon Performance of it's Terms and Conditions, to them that were under it, saying, *The Man which doth those Things shall live by them*; (*Chap.* x. 5.) This very Law, being now a broken Covenant, and so become *weak through the Flesh*, (*Chap.* viii. 3.) I found was so far from being capable of justifying, and giving me a Title to Life and Happiness, that, on the contrary, it condemned and bound me over to Death and Misery of every Kind, both temporal and eternal; and afforded me no Remedy.

11 For Sin taking Occasion by the Commandment, deceived me, and by it slew me.

11. For my original Depravity, being impatient of Restraint by the Law, took a perverse Occasion, from the Strictness of the Commandments contained in it, to rise up in Rebellion against it, as if it were too unreasonable and severe an Imposition, to be laid upon human Nature; and so beguiling me, as the Serpent did *Eve*, (*Gen.* iii. 13.) it ensnared, and insensibly drew me into the Commission of many Evils, which God had forbid, and by this Means brought me, still more and

and done, under the heaviest Sentence of Condemnation and Death: And, when afterwards it came home, in it's Spirituality and Power, to my Conscience, it slew the high towering Thoughts and Confidences, which I before had entertained about my own Sufficiency to keep it, and my own Righteousness to recommend me to God.

12 *Wherefore the Law is holy; and the Commandment holy, and just, and good.*

12. Since therefore the moral Law thus discovers, forbids and condemns every Sin; and since all it's *unhappy* Consequences and Influence, like those of the Sun's shining on a Dunghil, are only owing to the froward Abuse, that is made of it by the Corruptions of Mankind, it must be acquitted of all Blame; and we must own, that the Law itself is faultless, as it is the eternal and unchangeable Rule and Standard of all Holiness; and that it's direct and natural Intent is to encourage and promote it, and can't but do so, in them, that make a right Use of it: And it is all of a Piece, like the God, whose Law it is *; every particular Commandment of it is intrinsically pure and holy, just, right and true, good and excellent, every Way becoming the holy, righteous and good God to enjoin, and intelligent Creatures to obey, for his Glory, and their own Advantage.

13 *Was then that which is good, made Death unto me? God forbid. But Sin that it might appear Sin, working Death in me by that which is good; that Sin by the Commandment might become exceeding sinful.*

13. Having thus fully answered the Objection against *the Law's being Sin*, (*ver.* 7—12.) perhaps some of you, making a Handle of what has been said, (*ver.* 10.) about *my finding the Commandment to be unto Death*, may suppose, that I nevertheless make it to be the Cause of all the *Mischiefs*, that are come upon Mankind, even to eternal Death. Was then, do ye think, that which is altogether good in itself, and in it's own Tendency and Design, the real, direct and proper Cause of my being made liable to all Misery and Ruin? No, (μη γενοιτο) this reproachful Reflection upon it is as much to be detested, as any of the former: But, as ye may see by what has been already offered, it is all owing to Sin, which, that it might be discovered to be a most malignant and destructive Evil, produced such wicked Works in me, by it's Abuse of the good Law of God, as are the only criminal Cause of Destruction; and so it apparently brought me under a righteous and aggravated Sentence of Condemnation, as it's natural and due Desert; that Sin, being thus prohibited by, and yet rising up in desperate Opposition to, the holy Commandment, might be shewn to be so extremely odious, unreasonable and injurious, above all Things else; so directly contrary to God, and his Law; and so pernicious to myself, that it wants a Word strong enough to express it's Malignity, and can't be so justly and fully represented, as by an Epithet taken from itself, and so pronouncing it to be above all Measure sinful. (Καθ' υπερβολην αμαρτωλος.)

* It is with inimitable Judgment and Dexterity, that in all this Discourse the Apostle soothes, and ingratiates himself with the *Jews*, by displaying the Honour of the Law in the Equity and Excellence of it's Demands and Designs; even while his chief View is to shew, that it is incapable of relieving and saving a Transgressor.

14 For,

For we know that the Law is spiritual; but I am carnal, sold under Sin.

For, whatever unenlightened Minds may think of it, those of us, who have been led into a deep Conviction of the Evil of Sin, in it's Contrariety to the moral Law, are very sure, that this is not, like the ceremonial Law, a *carnal Commandment*, (*Heb.* vii. 16.) pertaining only to the Body; nor like human Laws, which can take no Cognizance of Crimes, farther than they appear by Overt-Acts. No, We are throughly satisfied, that this excellent Law is of a spiritual Nature, every Way worthy it's Author, who *is a Spirit*, and *the God of the Spirits of all Flesh*; (*John* iv. 24. and *Numb.* xvi. 22.) and that therefore it extends it's Requirements to the *Soul*, in all it's Powers and Faculties, Thoughts and Dispositions, Principles, Motives and Ends; demands internal and spiritual, as well as external and bodily Service; and forbids Heart-Sins, as well as every Irregularity in the Life and Conversation. But, alas! to tell you now my *present*, as (*ver.* 7—13.) I did my former, Experience; After all the Renovation in the Spirit of my Mind, there are still such Remainders of indwelling Corruption in me, and so many Comings short of the Spirituality and wide Extent of this Law, that when I view my self in it's pure and holy Light, and compare my own Heart and Ways with the Perfection it requires *, I find myself to be,

* That the Apostle here, and in the following Verses to the End of the Chapter, speaks of himself, with relation to what he found, *after* he had been renewed and called by Grace, appears from his changing *the Tense*, when he enters upon this Branch of his Discourse. Whereas he spoke, in the former Part of the Chapter, of what he was before Conversion; he now all along speaks of himself in the *present Tense*, with regard to what he experienced, after he was converted, in the Struggles that passed in his own Soul, between the Remainders of indwelling Corruption, and the Principle of Grace, which was wrought in him. Accordingly, in relating this Conflict, from the Beginning to the End, he speaks of two contrary Principles, in such a Manner, as to distinguish his renewed Self from Sin, that dwelt in him, and personalizes *Sin* and *Grace*, under the Character of two *I's*, as tho' they were two different *Persons* in him. (*ver.* 15—19.) One of these he calls, *the Law of Sin in his Members, the Flesh*, and *the Sin that dwelt in him*; and the other, *his Mind, the Law of his Mind*, and *the inner Man*. (*ver.* 20, 22, 23, 25.) And the strongest Expressions he uses, to set forth the Power of the sinful Principle, such as his *being sold under Sin, brought into Captivity to the Law of his Members*, and *serving the Law of Sin with the Flesh*, (*ver.* 14, 23, 25.) are by no Means inconsistent with a regenerate State, if we consider them (which the Turn of his Expressions intimates we should) as relating, not to the general Course of his Life, but only to some particular Acts, and to a Sort of *involuntary* Subjection, on some Occasions, and at some certain Seasons, through the lusting or willing of the Flesh against the Spirit, which he elsewhere represents to be the Case in true Believers themselves (*Gal.* v. 17.) But the *high Things* he mentions of his habitually *disallowing* and *hating the Evil, which he did*, in so much that it was not so properly *he himself that did it, but Sin that dwelt in him*; and of *his consenting to the Law that it is good, delighting in it after the inner Man*, and *serving it with the Mind*; so that *he himself served it*, his Understanding, Will and Affections, every Faculty of his Soul, were set with a holy Bias towards it. (*ver.* 15, 16, 17, 22, 25.) All this is much more than can be justly said of any unregenerate Man whatsoever, whose Judgment and Conscience draw one Way, while his Will and Affections draw another, in his Conflicts with Sin; but the Approbation of his Mind, the Consent of his Will, and the Delight of his Affections are never *habitually* and *suitedly* set for that which is good: Nor do the Apostle's Groanings under the Body of Sin, and for Deliverance from it, together with his thankful Confidence of *Deliverance through Jesus Christ*, (*ver.* 24, 25.) agree to any, but those that have the Grace of God in Truth. We may add to all this, what to me, though not observed, as far as I find, by any Expositor, is a decisive Evidence, that in these Verses the Apostle speaks of himself as *regenerate*, viz. that the *Sin* he here utters is intirely *different* from that, in which he speaks of unregenerate Men, in the foregoing and following Context. There he represents them, as *obeying Sin in the Lusts thereof*, as *yielding themselves Servants to obey it, and their Members as Servants to Uncleanness and to Iniquity*; (Chap. vi. 12, 13, 16, 19.) as being *in the Flesh*, when *the Motions of Sins, which were by the Law, wrought in their Members to bring forth Fruit unto Death*; (Chap. vii. 5.) as being *after the Flesh*, and *carnally minded*; and as *minding the Things of the Flesh*, and *walking after the Flesh*, and having such *Enmity against God*, that they neither were, nor could

but, in too great Measure, carnal still, or, comparatively speaking, but imperfectly renewed; and though I am no longer like that wicked *Ahab*, and those idolatrous *Israelites*, who voluntarily *sold themselves to do Evil*; (1 *Kings* xxi. 20. and 2 *Kings* xvii. 17.) yet, against my own Will, I am sometimes carried into Captivity to Sin unawares, (*ver.* 23.) by it's secret and treacherous Workings, under the Power of Temptation; and instead of being a free Servant of Sin, I at such Seasons am rather like a Slave, who has been sold into the Hands of that detestible Tyrant, by the Fall of my first Father and Covenant-Head, and by my own former Consent; the Effects of which I still feel, at Times, with sad Regret.

15 *For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I.*

15. For I am now far from allowing myself in any of the Violations of God's Law, which, through Infirmity, Temptation and Surprize, I sometimes may be guilty of in Thought, Word or Deed; my settled Judgment and Purpose, and all the Displicency of my Soul are against them; and I never go into them with deliberate Choice: For the Duties, that I propose to myself, in the governing Views of Life, and fain would be found in the constant Practice of, I too often, through Inadvertence, Sloth and Indolence, am prone to neglect, and do not perform, in so spiritual and perfect a Manner, as I sincerely desire to do; but, on the other Hand, the Sins, that I habitually and determinately have the utmost Abhorrence of, and, at Times, my warmest Indignation is raised against, I, at other Times, to my great Grief, and Humbling before God, am insensibly drawn into.

16 *If then I do that which I would not, I consent unto the Law, that* it is *good.*

16. If then whatsoever I do, that is contrary to the holy Law of God, is what I have a supreme and settled Aversion to, and my Mind and Will are habitually turned against; this evidently shews me to be so far renewed, as that I, in my very Heart, am at full Agreement with the Law, and, like *David*, (*Psal.* cxix. 128.) *esteem all it's Precepts*, in whatever it commands, or forbids, *concerning all Things to be right*; and that (συμφημι) I give my Vote for it, and thorowly approve of it, as a most excellent Rule of Righteousness, which requires nothing, but what is altogether worthy of God to enjoin, and fit and good for me to observe, in every Instance whatsoever.

17 *Now then it is no more I that do it,*

17. Now the plain and natural Inference from this is, that, through the Change, which divine Grace has made in me,

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could be subject to his Law, or *please him.* (Chap. viii. 5—8.) But nothing of this Kind occurs in the Account he here gives of himself. Let therefore any one attentively and impartially read and compare the several Parts of these Chapters; and then judge, whether there be not many of the Terms, under which the Apostle speaks of himself in this Chapter, from the 14th Verse to the End, that can never be reconciled to his own Description of an unregenerate Man, in those other Passages; and whether they may not be all fairly reconciled to the opposite Descriptions, which he there intermingles of Believers, as *yielding themselves to God, and obeying from the Heart that Form of Doctrine, which was delivered to them*, as being *spiritually minded, and minding the Things of the Spirit, and walking after the Spirit*, and the like, in the most prevailing Bent of their Hearts, and general Course of their Lives.

but Sin that dwelleth in me.

it is no longer my whole Self; much leſs is it my renewed Judgment, Will and Affections, which are now moſt properly my Self; nor is it ſtill I, (ἐγὼ μὲν ἐγὼ) as a willing and approving Agent, that at any Time tranſgreſs the Law, either by Sins of Omiſſion, or of Commiſſion; but every Thing of this Kind is the Fruit of the Corruption of Nature, which I diſavow; and which, like the *Canaanites* in the Land of *Iſrael*, (*Numb.* xxxiii. 55) ſtill dwells in me, contrary to my own Will, and is, at Times, exceeding troubleſome, and too hard for me.

18 *For I know that in me (that is, in my Fleſh) dwelleth no good Thing: for to will is preſent with me, but how to perform that which is good, I find not.*

18. For I know, by ſad Experience, that in me (my Meaning is, that in my corrupt Nature, as conſidered in itſelf, or ſo far forth, as it ſtill remains not fully ſubdued) no ſpiritually good Thing has any Place or Reſidence; all that I have of this Sort proceeds from that better Principle, which I received by renewing Grace: For, under the Influence of this Grace, my Will is ſo intirely ſet towards all Goodneſs and Holineſs, that it's main Biaſs ſtands ready for it, and makes it the Matter of it's fixed Purpoſe and Choice: But, alas! there are Times and Seaſons, when, through the Power of remaining Corruption, and concurring Temptations, and for Want of a due Preſence of Mind, and lively Exerciſe of Faith, I don't find a vigorous Activity in my Soul, to execute my beſt Reſolutions for performing holy Duties, and doing Good, at leaſt not in that ſpiritual Manner, and to that Degree of Eminence, as I ſincerely deſire to do.

19 *For the Good that I would, I do not: but the Evil which I would not, that I do.*

19. For though I am, through Mercy, kept from groſs Sins, and am helped, in the general Courſe of my Conduct, to have an unfeigned Reſpect to all God's Commands; yet, as I ſaid before, (*ver.* 15, 16.) I do not, in Fact, perform all the Good, by an univerſal Conformity and Obedience to the Law, which I aim at, labour after, and ſhould be glad continually to abound in: But *in many Things I ſtill offend*, (*Jam.* iii. 2.) and too frequently fall into ſuch Sins of Infirmity, in unguarded Moments, as I am really averſe to, and would by no Means indulge.

20 *Now if I do that I would not, it is no more I that do it, but Sin that dwelleth in me.*

20. Now if, as is the Truth of my Caſe, I ſometimes, in Fact, do ſuch evil Things, as the full Bent and Inclination of my Will is, upon Judgment and Deliberation, habitually ſet againſt, I muſt inſiſt upon it, to the Glory of God's Grace in me; to the Reputation of his Law, as holy, juſt and good; and to the Reproach of Sin, as it is an unreaſonable Violation of that faultleſs and excellent Rule of Righteouſneſs, that it is not ſtill, as it formerly was, I myſelf, that knowingly and willingly do the abominable Things which God hates; but it is owing to the unnatural Force, I am ſometimes under from the Workings of that Principle of Sin, which I muſt own, to the humbling of my Soul before God, ſtill remains in me, and is not oppoſed, watched, prayed and laboured againſt, ſo much as it ought to be by me; ſo that were I to ſay, that

Thus

I have no Sin, I should deceive myself, and the Truth would not be in me. (1 John i. 8.)

21 *I find then a Law, that when I would do Good, Evil is present with me.*

21. I therefore (εὑρισκω) find, by woful Experience *, an evil Principle ſtill working in me, which, though it be in a crucified State, that it may be deſtroyed; (Chap. vi. 6.) yet it ſometimes ſo far revives, and exerts itſelf, like a Law, by ſuggeſting ſinful Things, and propoſing ſuch Allurements of ſenſitive Eaſe, Pleaſure and worldly Advantages, to draw me into it's vile Deſign; and by ſtarting ſuch Diſcouragements, from Perſecution, Reproaches, and unbelieving Jealouſies about the Excellence and Reality of ſpiritual and inviſible Things, to deter me from forſaking and quitting it's evil Ways, and from reſolutely purſuing religious Sentiments and Practices; that when I fain would be doing that, which is pleaſing in the Sight of God, and conformable to his holy Law, indwelling Sin is ſo near me, (ἐμοι παρακειται) that ſome bad Motion too often preſents itſelf immediately, to oppoſe and hinder my acting up to, and accompliſhing the unfeigned and earneſt Deſire of my Heart; and leads me into one or another Tranſgreſſion unawares.

22 *For I delight in the Law of God, after the inward Man.*

22. For I can truly ſay, that I have the greateſt Complacency, and the nobleſt Satisfaction, in all the pure and ſpiritual Precepts of God's Law, as right and good, and as what I take the higheſt Pleaſure in obeying, according to the prevailing Senſe of all the Powers of my Soul †, and ſo far as they are renewed.

23. But

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* By this *Law* the Apoſtle ſeems to mean the corrupt Principle, which inclines to all Evil, in Oppoſition to the Law of God, and to a Principle of Grace in the Heart; and which may be called *a Law*, becauſe it preſcribes contrary Rules of Conduct, and enforces them by powerful Motives, ſuch as the ſenſitive Rewards or Puniſhments of complying, or not complying with it; and ſo operates, after the Manner of a Law, in it's Influence to the doing of Evil.

† This Phraſe, *the inner Man*, I think is found in none of the ſacred Writings, but in thoſe of our Apoſtle; and is uſed but twice more in all the New Teſtament. Once in 2 *Cor.* iv. 16. where he ſpeaks of *the inward Man's being renewed Day by Day*; and again, in *Eph.* iii. 16, where he prays that the *Epheſians* might be *ſtrengthned with Might by the Spirit in the inner Man*. And in both theſe Places it has a manifeſt Reference to *Believers*; and ſeems to point us, not only to the Renewings and Strengthnings of their Minds, and all the inmoſt Powers of their Souls, but likewiſe to the further Advancement of that good Work, which was already begun in them, as they were before ſuppoſed to be regenerated by the Holy Spirit; and ſo, though the *inner Man* primarily ſignifies the *Soul*, it, in the Apoſtle's Uſe of it, takes in alſo the Idea of a *renewed* Soul, and anſwers to what he, at other Times, calls the *New Man*. (*Eph.* iv. 24. and *Col.* iii. 10.) And what is this? but the Effect of God's gracious Covenant-Promiſe to his People, that he would *put his Law in their inward Parts, and write it in their Hearts*. (Jer. xxxi. 33.) When therefore the Apoſtle ſpeaks of his *delighting in the Law of God after the inner Man*, it intimates, that the inmoſt Bent and Biaſs of his Heart was ſet towards it, which is the Character of *true Believers*, who are abundantly deſcribed in the *Pſalms*, as thoſe that *love the Law of God*, and *delight in his Commandments*: Whereas *the inward Parts* of unregenerate Sinners are repreſented to be *full of Wickedneſs*, Pſal. v. 9. and *Luke* xi. 39; and, in our Apoſtle's Deſcription, he tells us, *The carnal Mind is Enmity againſt God; for it is not ſubject to the Law of God, neither indeed can be*. (Rom. viii. 7. See the Note on *ver.* 14. of this Chapter.) But how is it poſſible that this ſhould conſiſt with *delighting in the Law of God, after the inner Man?* It is indeed ſaid of *Herod*, that *he heard* John the Baptiſt *gladly*; (*Mark* vi. 20.) and of the *Jews*, that *they rejoiced for a Seaſon in his Light*, and *heard* Chriſt *gladly*. (*John* v. 35. and *Mark* xii. 37.) And it is ſaid of ſome temporary Believers, that *they heard the Word, and anon with Joy received it*. (*Matth.* xiii. 20.) But all this is to be underſtood of a Delight in ſome *good News*, or *pleaſing Tidings*, which they apprehended were brought to them; but not

23 But I see another Law in my Members, warring against the Law of my Mind, and bringeth me into Captivity to the Law of Sin, which is in my Members.

23. But, alas! as I am still in an imperfect State, after all my Attainments in Christianity, I find, by lamentable Experience *, a remaining Principle of Corruption, which has a powerful Influence, like *a Law* in my sensitive Passions and Appetites, and which like *a Body*, consisting of many Parts, exerts itself chiefly in, and by the Members of the natural Body; and wages War against the holy and approved Light and Propensions of my Judgment and Will, which, like a superior Law written in my Heart, has the more stated Predominancy in me; and yet sometimes, when I am left to myself, and am under the Power of Temptation, that sinful Principle prevails so far, as to draw me aside, and make me an unwilling Captive, at such Seasons †, to that Law of Sin, which, as I said but now, chiefly operates in, and by the Members of my Body.

24 O wretched Man that I am, who shall deliver me from the Body of this Death!

24. This is a deplorable Consideration; it is my heaviest Burden, and costs me many a Groan, in my serious Reflections upon it. O vile and miserable Man that I am, as in myself considered, on this Account! Who shall set me free from this Body of Sin ‖, which I still carry about with me, and from it's dreadful Consequences, which deserves and tends to Death and Ruin, and will continue to work in me, as long as I dwell in mortal Flesh, and which, unless I were some Way delivered from it, would certainly issue in my everlasting Destruction? While I look into myself, and into the holy Law of God; and observe how contrary the Workings of Corruption in me are to it's strict Requirements, I am under the greatest Discouragement, and have indeed the highest Reason to despair of Salvation by any Works of my own.

25 I thank God, through Jesus Christ

25. But, blessed be God, I am already delivered by his free Favour **, and the Operation of his Grace in me, from

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not of a Delight in the *moral* Law, as *holy, just and good:* And even this Delight was only from some present superficial Stirrings in their Affections, which were struck with Pleasure, at the hearing of what they took to be agreeable to their Interests, of one Kind or other, while the governing Temper of their Hearts lay against all, that is truly holy, and spiritually good; and so it could not be called, with any Propriety, their *delighting in the Law of God after the inner Man,* or in their very Heart and Soul.

* The Apostle having, in this and the preceding Chapter, represented the Corruption of Nature under the Figure of *the Old Man, the Body of Sin,* and *the Flesh,* here speaks of it's Efforts in various Forms by Means of the Body, and sensitive Affections, and of Temptations arising from thence, as *the Law of his Members,* in Opposition to the *New Man,* or that spiritual Principle of Grace and Holiness, which subsisted, and ruled with still Consent, in his Soul; and is here called *the Law of his Mind.*

† Though this great Apostle was eminent in Grace and Holiness, and was, doubtless, continually improving in them; yet, several Years after this, he freely owned, (*Phil.* iii. 12.) that *he had not already attained, nor was already perfect;* which intimates, that his Victories over Sin, and his Advancements in Faith, Love and Obedience, were imperfect, or not, even then, so complete as he wished for, and aimed at.

‖ By the *Body of this Death,* or *this Body of Death,* the Apostle might mean, either *the Body of Sin,* which tended to Death; or his *feeble Body,* which became mortal by reason of Sin; (*Chap.* viii. 10.) and in which original Corruption was so interwoven, that, like the fretting Leprosy under the Law, (*Levit.* xiv. 44, 45.) it could never be perfectly purged out, till the earthly House of this Tabernacle itself should be pulled down.

** Several *Greek* Copies, and several Versions of good Credit read, *the Grace of God,* (χαρις του Θεου) instead of *I thank God.* (ευχαριστω τω Θεω.) Vid. *Mill. in loc.* And as the Apostle undoubtedly had his Eye upon *Grace,* as the Spring of his Relief and Hope, in Opposition to what might be expected from the Law; and these Words are a direct Answer to the foregoing Question; the *Grace* or *Favour* of God in Christ, at least, included in his Doxology, when he says, *I thank God, through Jesus Christ our Lord.*

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our Lord. So then with the Mind I my self serve the Law of God; but with the Flesh the Law of Sin.

the Guilt and Dominion of Sin; and have well grounded Hopes of complete Deliverance, in Consequence thereof, at the Dissolution of this mortal Frame, from all it's Workings and Remainders in me, through the Obedience, Sufferings and Advocacy of Jesus Christ, my Lord and your's, who believe in him. So then, to sum up all in a few Words, In my settled Judgment and Choice, as I am renewed by Grace, I myself (αυτος εγω) with full Approbation, Resolution and Consent, devote the whole Man to God, and yield an unfeigned and unreserved Obedience to his Law, as his willing Servant, without objecting against any Part of it: But so far, and so far only, as there are still disallowed Workings of Corruption in me, I sometimes am thereby brought under the Power of Propensions to Sin, and into an unwilling Servitude to it's abominable Interests and Demands.

RECOLLECTIONS.

How excellent is the moral Law, as the Rule of our Obedience! In this View of it, it is unchangeable and everlastingly binding, and is fit and worthy to be so: For it is all holy, just and good, and reaches to the Thoughts of the Heart, as well as to the Actions of the Life: It discovers and strictly forbids every Sin, and stands clear of all Charges of Defect, or of being the Cause of Sin, or Death; though the Corruption of human Nature takes Occasion, from it's Purity and Strictness, to rise up with the greater Rebellion against it. But how monstrously iniquitous is this; and how impetuous are the Workings of Sin, in those that are Strangers to renewing Grace! It is utterly impatient of Restraint; but brings the Transgressor under a righteous Sentence of Condemnation and Death; and is so abominably Evil, that no Words can so well paint out it's proper Deformity, as to call it *exceeding sinful*. How different are the Sinners Thoughts of his own State God-ward before, and after he beholds himself in the Glass of the Law! He is alive in his own Conceit without the Law; over-looks his own Defects and Provocations, especially Heart-Sins; and is full of himself, and fearless of the Wrath of God: But when the Commandment comes to his Conscience, in the Light and Power of the Spirit, all his vain Confidences die within him: He then sees himself to be guilty and Law-condemned, and to be liable to, and deserving of, eternal Death, and utterly incapable of being justified by any Righteousness of his own. And, O how happy is it not to be under the Law, as a Covenant of Works! It was indeed ordained for Life, in Case of perfect Obedience to it; but it is impossible for us, in our fallen State, to perform the Righteousness it requires, as the Condition of Life; and yet it is exceeding strict and unyielding in it's Demands, and terribly rigorous in it's Curse for every Disobedience. But they, that believe in Jesus, are as dead to this Covenant, as if they had never been under it; and are as much delivered from it, as a Wife is from the Law of her dead Husband. And as a Woman may marry another Man, without incurring the Guilt of Adultery, after, though not before, her first Husband is dead: So God, by the Constitution of the New Covenant, has espoused Believers to Christ, not to acquit them of their natural Obligations to the Law of their Creation, but to free them from it's Curse for their Transgressions of it; and to engage and enable them, by Virtue derived from their second living Husband, to bring forth Fruits of Holiness to the Praise and Glory of God, that they may serve him in Newness of the Spirit, and not in the Way of merely external Performances. But, alas! How great is the Remainder of Corruption in God's own People! They are still in some Degree carnal; and are too often, though not with their full Consent and Approbation, carried into Bondage and Captivity to Sin; and, so far as they are unrenewed, no good Thing dwells in them: For when they are left to themselves, and are under the Power of Temptation, they don't find such a Readiness to perform good Duties, as they ought, and would; but are, at Times, betrayed into the Commission of Sins, which they hate and disallow of; and into the Omission of Duties, which they would fain be constantly practising: And even when good Desires and Purposes are in their Minds, they are sometimes troubled with the Counter-Actings of

of evil Thoughts, entails them their ready and deserved Punishment, and Executions of their noblest Designs for God and Religion. O how directly contrary is all this to the settled Principles and Dispositions of their holy Souls! Their inmost, habitual and most governing Sense and Inclinations are, intirely on the Side of God's holy Law, which they heartily consent to, approve of, and delight in, as every Way right and fit; so that they can truly say, It is not they themselves, as Christians and renewed, but the Remainder of indwelling Sin, that is the Spring of it; that they themselves with their whole Souls sincerely serve the Law of God, and would gladly do it in every Instance whatsoever; and that 'tis only so far forth as they are unrenewed, that they at any Time act a contrary Part, under a Sort of Force, in serving the Law of Sin. But how distressing are these Workings of Sin in them! They are the greatest Burden of their Lives, and cost them many a Sigh and Groan; and make them earnestly long and pray for Deliverance. And how reviving are the Hopes of Relief in Christ against this worst of Evils, and this greatest Sorrow of their Hearts! Were it not for this, they would think themselves wretched to an Over-whelming. But O how supporting and comforting is the Thought of that Freedom, which they already have from the Guilt and Reign of Sin, through Faith in the Lord Jesus Christ; and of that intire and everlasting Deliverance, which they shall consequently have from all Remainders of it hereafter! Blessed be God for Jesus Christ, and for this Hope of a perfect and sinless State through him.

CHAP. VIII.

The Apostle sets forth the Freedom of Believers from Condemnation, and their real Character, by which they may be distinguished from all others, 1—8. *Their Privileges in having the Spirit of Christ, as their Principle of Life, their Guide and Witnesser, and in being the Children of God and Heirs of Glory,* 9—17. *The Comfort of their hopeful Prospects under all present Tribulations,* 18—25. *Their Assistance from the Spirit in Prayer,* 26, 27. *Their Interest in the Love of God, as the original Spring of all their Blessings,* 28—30, *And their Triumph, through Christ, over all the Enemies of their Salvation,* 31—39.

TEXT.

THERE is *therefore now no Condemnation to them which are in Christ Jesus, who walk not after the Flesh, but after the Spirit.*

PARAPHRASE.

1. SINCE therefore *, as I have shewn at large, (*Chap.* iii. 21. &c. and *Chap.* iv. v. vi.) and but now expressed my Joy in it, (*Chap.* vii. 24.) the Grace of God, thro' Jesus Christ, delivers all true Believers from the Guilt and Dominion of Sin; in order to his freeing them, in due Time, from all Remainders of it; We may hence assuredly conclude, that there is now at present, even in this imperfect

* The Particle, (αρα) *therefore*, plainly shews, that this is an Inference from something, that had been said before; and it seems to be most immediately from the last Verse of the seventh Chapter, where the Apostle *thanks God for Deliverance, through Jesus Christ*, from the Guilt, and reigning Power of Sin. But, as that Thought was founded upon his main Argument, which he had pursued in the foregoing Chapters, about the Believer's being justified freely by God's Grace, through Faith in the Righteousness of Christ, and being enabled on that Principle to live to God, We may carry our View back, not only to the immediately preceding Verse, but likewise to his whole Discourse on those Heads, as the Premises, from which he drew this Conclusion.

World

Would, no Mistake of Life-Condemnation standing out against them, that are vitally united to Christ, and become Members of his mystical Body, through Faith in him: They may have Confidence in this, that being one in Christ, as their Head and Husband, the Curse of the Law is actually removed, on his Account, as to them, who, though attended with many bewailed and condemnable Infirmities, are distinguished from meer Professors, by their acting, in the general and governing Course of their Lives and Conversation, not according to the Dictates and Inclinations of corrupt Nature, for gratifying the Flesh; but according to the written Word, which was indited by the Spirit; as also according to the spiritual Principle, which was wrought in them by regenerating Grace; and according to the Suggestions, Guidance and Assistances of the Spirit himself, and agreeable to his holy Nature and Will.

2 *For the Law of* 2. For † as the moral Law was in Christ, the anointed Sa-

† As the Apostle in this Verse, and this only from the Beginning to the End of the Chapter, alters his Stile, and speaks again in the *first Person singular*, as he had all along in the latter Part of the preceeding Chapter; he seems here to refer back to the Thanks he had offered to God, through Jesus Christ, for *his Deliverance from the Body of Death*, in the Close of that Discourse. (*ver.* 24.) But among the various Interpretations, I have met with, of this Phrase, *The Law of the Spirit of Life in Christ Jesus*, it is difficult fully to adjust any of them to the direct Scope of the Apostle's Argument in this, and the two following Verses, which evidently is, to support his Assertion, (*ver.* 1) *that there is now no Condemnation to them who are in Christ Jesus*. It may possibly give some Light to the Passage before us, if we consider, that by *the Law*, in the Apostle's Stile, is often meant *the Works*, and *the Righteousness of the Law* performed in Obedience to it. Thus *the Law*, and *the Righteousness of the Law*, are with him Terms of much the same Import, in the two next Verses; (*ver.* 3, 4.) and so are *keeping the Law*, and *keeping the Righteousness of the Law*, (Chap ii. 25, 26) *following after the Law of Righteousness*, and seeking Righteousness by *the Works of the Law*, (*Chap.* ix. 31, 32.) and being *justified by the Law*, and *justified by the Deeds*, or *by the Works of the Law*. (Chap. iii. 20. and Gal. ii. 16. compared with Gal. iii. 11. and v. 4.) According to this Sense of the Word, *the Law of the Spirit of Life in Christ Jesus*, signifies his Obedience to *the Law*, *which was in his Heart*, (*Psal* xl. 8) which Obedience he, as Man, was fitted for, assisted in, and carried through, by the holy Spirit, by whose immediate Operation his human Nature was *that holy Thing*, *which was born of the Virgin*; (Luke i. 35) and by whose anointing above Measure, our Lord *went about doing good*, (Acts x. 38.) and *offered himself without spot to God*: (Heb. ix. 14.) And he may be called *the Spirit of Life in Christ Jesus*, because, by his joint Agency with the Father and Son, the Body of Christ was raised from the Dead to immortal Life; and because he is a quickning Spirit to all that are in Christ, and will raise their mortal Bodies to eternal Life, as it follows in our Context, *ver.* 10, 11. Now tho' *the Law* here spoken of may, perhaps, have some Reference to the eternal Covenant between the Father and Son, which was as a Law to Christ, in his mediatorial Capacity; Yet as it may not be very easy to conceive, how this should be called *the Spirit of Life in Christ Jesus*; and as the Engagement, which Christ came under by the Law of Mediation, was to fulfil the *moral* Law, in the Room and Stead of his People; I would rather understand it of the *moral* Law, as fulfilled by him; and this makes the Sense of the Term *Law* most uniform in the whole Argument here, and in the two following Verses; and gives an harmonious View of it, in all it's Parts, with full Strength and Force. But if *by the Law of the Spirit of Life in Christ Jesus* should be meant, as some have thought, the Dispensation, or Doctrine of Grace, as exhibited in the Gospel; or if, as others apprehend, *the Spirit of Life*, signifies Life itself, according to the Use of this Phrase in *Rev.* xi. 11; and so *the Law of the Spirit of Life in Christ* denotes the powerful Operation of this Life, which is spoken of as a Law in him, in Opposition to the Workings of *the Law of Sin and Death* in us; both these Senses, as well as that which refers to the Law of Mediation, may be understood in a Manner very consistent with what, if I mistake not, is principally intended; and therefore, though I prefer this, as making the Argument most of a Piece, I have not wholly excluded those.

viour's

the Spirit of Life, in Christ Jesus, hath made me free from the Law of Sin and Death. v.

viour's Heart; and he, according to Covenant-Engagements with the Father, on Behalf of his People, completely satisfied it; by his Obedience and Sufferings, in their Room and Stead, under the Conduct and Assistance of that divine Spirit, who is Life itself, and is an animating Principle where ever he dwells, and worked powerfully in the human Nature of Christ, to invigorate him in the whole of his mediatorial Performances on Earth, and then raised him from the Dead; The Righteousness of the Law, which Christ thus fulfilled, being made over through Faith, by the gracious Constitution of the Gospel, which is established in him, and becomes effectual, through the quickning Influences of his Spirit, has discharged me from the condemning Power of Sin, which rendered me obnoxious to eternal Death; and, in Consequence thereof, it has delivered me from the Dominion of every Iniquity; and, at the Dissolution of this mortal Frame, will intirely rid me of all the Workings and Indwellings of Corruption, which I groan under, while I am here in the Body. And this happy Privilege is not peculiar to me, as an Apostle; but equally belongs to all of us that believe.

3 For what the Law could not do, in that it was weak through the Flesh, God sending his own Son in the Likeness of sinful Flesh, and for Sin condemned Sin in the Flesh.

3. For as the Law, under the Form of a Covenant of Works, made perfect Obedience the Condition of Life, and pronounced a Curse for every Sin; it was impossible that any Transgressor should ever be justified, or acquitted from Condemnation, by it's Tenor, or by his own fulfilling the Righteousness it required: But that which was impossible for the Law to do, (το αδυνατον του νομου) not from any Defect in itself, *which is holy, just and good*, and still the same, as when it was first *ordained to Life*, (Chap. vii. 10, 12.) and is as able to justify a sinless Man as ever; but which it could not do, through the Impediment, that arises from the Corruption of Nature, at this has brought us under Guilt, and rendered us utterly insufficient to answer it's just Demands; and so has made us incapable Subjects of it's absolving and justifying Sentence, by Virtue of any Thing found in us: This impossible Thing to the Law, God, in his infinite Wisdom and Grace, has done in another Way, by sending into our World his own dear and essential Son, (τον εαυτου υιον) who assumed human Nature into personal Union with himself; so that he was *God manifested in the Flesh*; (1 Tim. iii. 16.) and was truly *made of a Woman, and made under the Law*, (Gal. iv. 4) and *that* in such a low Condition *, as carried a Resemblance of the sinful State, into which we were fallen, though he really had

* Christ appeared *in the Likeness of sinful Flesh*, as he was attended with all the natural human Infirmities of Infancy and Weakness, Pain and Poverty, Hunger and Thirst, Mortality and Death, which are the Fruits of Sin; and with external *Appearances* of Depravity in his Circumcision, legal Purification, (See the Note on *Luke* ii. 22.) Baptism, and reproachful Sufferings under the Curse of the Law.

no Sin of his own: And being thus sent to do Honour in our Nature to the Law, and answer the great Designs of Divine Love to us, God, by the atoning Sacrifice which he offered *, shewed his just and unyeilding Abhorrence of Sin, and both passed and executed a judicial Sentence against it, in the penal Sufferings, that Christ, as our Substitute, endured in his crucified Flesh, when *he his ownself bore our Sins in his own Body on the Tree*; (1 *Pet.* ii. 24.) and so God condemned Sin in him, by inflicting the Punishment due to it upon him;

4. *That the Righteousness of the Law might be fulfilled in us, who walk not after the Flesh, but after the Spirit.*

4. To the End that (ἵνα) the whole Righteousness † demanded by the holy and broken Law, in suffering it's Curse, as well as in obeying it's Precepts, might be filled up by our publick Head and Representative, in our Nature, and in our Room and Stead; and so might be deemed, in *legal* Estimation, to be fulfilled for, and by those of us, who are Believers, not in Name and Notion only, but in Sincerity and Truth; or who, as I said before, (*ver.* 1.) and now repeat it, because of it's vast Importance to prevent Self-deceivings, have our stated and habitual Conversation in

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* For *Sin* (περὶ ἁμαρτίας) is the very Phrase in the Septuagint, by which the *Sin-Offerings*, that were typical of the Sacrifice of Christ, were usually expressed. See a great many Instances of this in Dr. *Whitby*, on the Place.

† *The Righteousness of the Law* evidently Means the Righteousness required by the *moral* Law; as it unquestionably does, when the Apostle speaks of the *Gentiles keeping the Righteousness of the Law*, (Chap. ii. 26.) which is the only Place besides, where this Phrase (τὸ δικαίωμα τοῦ νόμου) is used. The moral Law must likewise needs be included at least, when in a kindred Phrase he says, (*Chap.* x. 5.) *Moses describes the Righteousness which is of the Law*, (τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου) *that the Man, which doth those Things, shall live by them.* Accordingly it is here spoken of, as that Righteousness of the Law, which is necessary to free us from Condemnation; and the Sins against which were condemned in the Flesh of Christ: And this Righteousness's being *fulfilled in us*, or *by*, or *for us*, (as the Preposition (ἐν) sometimes signifies, and is rendered, *by* and *for*, *Matth.* v. 34. and vi. 7. and *Heb.* i. 1.) seems by the Turn of the Expression, and the Nature of the Argument in hand, to refer to the Righteousness, which was wrought out by Christ, as our Head and Surety, for us, and is imputed for Justification to us, through Faith in him, as if it had been wrought out by ourselves, rather than to a Righteousness, that is personally fulfilled, or *filled up* by us, as this Word (πληρωθῇ) signifies; and it is the same Word that is used concerning Christ's *fulfilling the Law*: (*Matth.* v. 17.) For as the Law is said to be *weak through the Flesh*, (ver. 3.) so we cannot be properly said to *fulfil the Righteousness of the Law* by our own imperfect, tho' sincere Obedience to it's Precepts; much less to give Satisfaction to it's Threatnings, both of which go into the Righteousness, that a *broken* Law demands: But Christ did the first of these for Believers, by his Obedience, and the last, by his Death, when *Sin was condemned in his Flesh*. And if we here take the Preposition (ἐν) to signify *instead of*, as our *Grammarians* and *Lexicographers* tell us it is sometimes used, the Sense will be, *that the Righteousness of the Law might be fulfilled* by Christ *instead* of us. However, it would be directly contrary to the whole Design of the Apostle's Argument, to suppose that either Obedience were to be performed, or Satisfaction to be made to the Law, by Believers themselves for their Justification, or to free them from Condemnation: And yet he, at the same Time, maintains the Necessity of personal Obedience to the *moral* Law, by his adding at the Close of this Verse, and insisting upon it in several following Verses, that this Privilege belongs only to them, *who walk not after the Flesh, but after the Spirit*; which secures that Point as much, as if he had intended to say, that the End of what Christ did was, that they might in their own Persons fulfil the Righteousness of the Law, as far as they might be capable of it in this Life; for *that* is, in Effect, the same Thing with *walking not after the Flesh, but after the Spirit*, which the Apostle here makes to be the distinguishing Character of them, *in whom the Righteousness of the Law is fulfilled*, just as he had before of them, *to whom there is now no Condemnation*, on Account of their *being in Christ*. (ver. 1.)

the World toward God and Man, not according to the Principles of corrupt Nature, which, to our Grief, ſtill remain in us; but according to thoſe higher and nobler Principles, that are implanted in our Hearts, and are continually maintained and aſſiſted, by the Spirit of God; and that are agreeable to his Mind and Will, and to the Rule which he has given us in his inſpired Word, as alſo to the ſettled Inclination and Temper of our renewed Souls: Theſe, and none but theſe are vitally in Chriſt; and ſo freed from Condemnation through him.

5 For they that are after the Fleſh, do mind the Things of the Fleſh: But they that are after the Spirit, the Things of the Spirit.

5. For, whatever our Profeſſion be, as to thoſe that are ſtill under the Direction, Power and Dominion of corrupt Principles; they (φρονουσι) habitually conſult and reliſh, purſue and take Pleaſure in ſuch worldly, ſenſual and ſinful Things, as are agreeable to their carnal, unrenewed Appetities, and may be ſtiled *the Works of the Fleſh:* (*Gal.* v. 19.) But, on the contrary, as to thoſe that are under the Guidance, Influence and Dominion of the Holy Spirit, and of the gracious Principles which he infuſed into them in their Regenaration; they (φρονουσι) think of, and are addicted to, contrive and reliſh, follow after, and delight in thoſe Things, that are of a ſpiritual and heavenly Nature, agreeable to their renewed Inclinations, and according to the Dictates of the divine Spirit. And it is plain that not the firſt, but only the laſt of theſe Sorts of Perſons are united to Chriſt, as true Believers, and are the happy Subjects of Freedom from Condemnation by him:

6 For to be carnally minded, is Death; but to be ſpiritually minded, is Life and Peace:

6. For to have the prevailing Bent, Biaſs and Delight of the Mind and Heart turned to ſenſual, worldly and ſinful Objects *, and to live and act accordingly, is, in it's own Nature, a ſpiritual Death in Treſpaſſes and Sins, which deſerves, tends to, and perſiſted in, will certainly iſſue in eternal Death: But to have our Minds frequently, complacentially, intently and transformingly employed about ſpiritual Things, under the Dominion of the Holy Ghoſt, and of ſpiritual Principles, is itſelf a ſpiritual Life, which fills the Soul with the ſweeteſt Serenity and Peace; and in the Nature of Things, and by the gracious Conſtitution of the Goſpel, it tends to, and is the Beginning and Earneſt of, everlaſting Life and Peace in the Enjoyment of the bleſſed God, and will certainly iſſue in it. This can never be ſaid of any one, that is in a carnal unregenerate State:

7 Becauſe the carnal Mind is Enmity againſt God: For it is

7. Becauſe the whole Bent and Diſpoſition of the carnal Heart, which is ſet upon earthly Things, as it's chief and choſen Good, ſtands in direct Oppoſition to the bleſſed and holy God;

* *To be carnally minded* (το φρονημα της σαρκος) is the ſame Expreſſion in the *Greek*, that is rendered in the next Verſe *the carnal Mind*, and ſignifies the Counſel, Wiſdom, Affection and Deſire of the Fleſh, and the like: And ſo *to be ſpiritually minded* (το φρονημα του πνευματος) bears a Senſe oppoſite to the other; and both theſe Expreſſions correſpond to what was called, *minding or ſavouring the Things of the Fleſh, and the Things of the Spirit*, ver. 5.

not subject to the Law of God, neither indeed can be.

to his Perfections, Authority and Government; to the Revelation he has made of his Mind and Will; and to a Conformity to him, and a spiritual Enjoyment of him: It is not only disinclined and averse to him, but is downright Enmity itself against him, under every Consideration of him, that don't comport with, but would lay a Restraint upon it's Pride and Passions, or it's depraved Temper and Interests, Pleasures and Designs, in any Instance whatsoever: For such is it's desperate Malignity, and unyielding Contrariety to the good and holy Law of God, that it will by no Means be brought into a Subjection to his Authority therein, or into a Compliance with it's spiritual and righteous Demands; nor indeed has it any Principles or Dispositions of it's own, that can be turned that Way; the Heart itself must be changed, by renewing Grace, before it can be reconciled, or brought over to God.

8 *So then they that are in the Flesh, cannot please God.*

8. So then, it clearly follows from all this, that they who are in a State of Nature, under the Power and Dominion of carnal Principles, and corrupt Affections, are utterly unable of themselves, and while they continue in that State, to do any Thing that is spiritually good, and pleasing in the Sight of God: (See the Paraphrase on *Chap.* vii. 5.) And therefore they can't, in any Consistence with his holy Nature and Will, and with the Honour of his Law and Government, be so in Christ, as to be discharged from the condemning Sentence of the Law, and accepted of God to eternal Life.

9 *But ye are not in the Flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any Man have not the Spirit of Christ, he is none of his.*

9. But I am perſuaded better Things of you, Brethren, though I thus ſpeak: (*Heb.* vi. 9.) Ye are not under the Dominion of corrupt Nature, though there be lamented and oppoſed Remainders of it ſtill with you: But ye are under the prevalent Guidance and Government of the Holy Spirit, and of a ſpiritual and gracious Principle, which he has wrought in you; becauſe he has taken up an abiding Reſidence in you, as in his Temple, by Way of ſpecial Relation, and peculiar Manifeſtation and Influence *; and it is undoubtedly true, that ye are regenerated and ruled by this divine Spirit, in Caſe he thus really dwells in you, as I truſt he doth. But (δε) if, after all, there ſhould be any of you, that is not Partaker of the renewing and ſanctifying Operations of the Holy Ghoſt, who is as properly the Spirit of the Son †, as of the Father, I muſt be ſo faithful as to tell you plainly, that, be ſuch a Perſon's Pretences what they will, he is not united to Chriſt, as a Member of his myſtical Body, through Faith in him;

* The Particle (ειπερ) *if ſo be*, might have been juſtly rendered, *becauſe* the Spirit of God dwells in you; and ſo may be conſidered rather as a Note of *Confidence*, than of *Doubt*, concerning the Spirit of God's dwelling in them, whom the Apoſtle had ſpoke of, (*Chap.* i. 7, 8.) as Believers, that were *beloved of God*, and *called to be Saints*. See *Blackwall's Sacred Claſſicks*, Vol. ii. p. 203. However, I have taken in both Senſes.

† *The Spirit of God*, and *the Spirit of Chriſt*, are here uſed promiſcuouſly, as Terms of the ſame Import, to intimate that Chriſt, as well as the Father, is God; and that the Holy Spirit as eſſentially belongs to, and is as inſeparable from the Son, as from the Father himſelf; he being as much the Spirit of the one, as of the other of thoſe divine Perſons.

he is not a Child in his Family by Adoption and the New Birth; he is not a Subject of his Kingdom by the Conqueſts of his Grace; nor has he any Claim to his Care of him, as his Property and Charge for eternal Salvation; and, if he lives and dies in his preſent Condition, Chriſt will not own him for *his*, nor adjudge him to eternal Life, as ſuch, at the laſt Day.

10 *And if Chriſt be in you, the Body is dead becauſe of Sin; but the Spirit is Life, becauſe of Righteouſneſs.*

10. On the contrary, If Chriſt by his Spirit has taken up his Abode in you, as in thoſe that are united to him; your Bodies indeed are ſtill mortal, and will certainly die, as well as other Mens, by reaſon of the firſt Tranſgreſſion, which has ſubjected all Mankind to corporal Death, according to the Sentence which God pronounced upon them in *Adam*, their publick Head; (*Gen.* iii. 19.) and becauſe of the Remainder of Sin which ſtill abides in you, and prevents the Repeal of that Part of the Sentence, which relates merely to temporal Death, till, in a ſinleſs State, Mortality ſhall be ſwallowed up of Life: Nevertheleſs your Souls are already made ſpiritually alive, and ſhall live in Glory and Bleſſedneſs for ever, on Account of the Righteouſneſs of Chriſt; becauſe it is wrought out for you, and imputed to you, to deliver you from Condemnation, and from the ſecond Death; and by Means of that Principle of true Holineſs, which is implanted in you to enable you to live to God here, and to make you meet for the Inheritance of the Saints in Light hereafter.

11 *But if the Spirit of him that raiſed up Jeſus from the dead, dwell in you; he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal Bodies, by his Spirit that dwelleth in you.*

11. And (δὲ) as to your *Bodies* themſelves, they ſhall not always lie in the rotting Grave, as tho' Death were to have an everlaſting Dominion over them, and it were never to be turned into a Bleſſing to them, which are the Temples of the Holy Ghoſt, and in Union with Chriſt: No, If the eternal Spirit of God the Father, who by his almighty Agency, and in Concurrence with him, raiſed up the dead Body of Jeſus, the Saviour, from the Sepulchre *; if this divine Spirit dwells in you by peculiar Relation, and by quickning and ſanctifying Operation; he who raiſed up the anointed Head of the Church, as their Repreſentative, and as the *Firſt-Fruits of them that ſleep* in him, (1 *Cor.* xv. 20.) will as certainly, in Conformity to Chriſt's Reſurrection, and in Virtue thereof, raiſe your dead Bodies from the Grave, at the laſt Day, to a glorious and immortal Life, by the ſame omnipotent Energy of his Spirit, who has taken up a gracious and everlaſting Abode in you; and ſo the riſen Head and all his Members ſhall be completely glorified together in the heavenly World.

* The Father, Son and Spirit are here diſtinguiſhed from each other by *perſonal* Characters: And though Chriſt is ſpoken of, in his human Nature, as raiſed from the Dead; yet he, in his original Nature, and the Holy Spirit, as well as the Father, are *divine* Perſons, undivided in Eſſence and Operation, and exerting one and the ſame Power of the Godhead, with joint Concurrence, in raiſing the Dead; as may be fairly concluded, becauſe the Reſurrection of Chriſt and of Believers is ſometimes aſcribed to God the Father, 1 *Cor.* vi. 14; at others to Chriſt himſelf, *John* ii. 19, 21. and v. 28, 29. and vi. 40; and at others to the Holy Ghoſt, as here, and 1 *Pet.* iii. 18. And that *quickning our mortal Bodies* is meant of raiſing them to eternal Life, See Dr *Whitby* on the Place.

12. There-

12 *Therefore Brethren, we are Debters not to the Fleſh, to live after the Fleſh.*

12. Therefore, my dear Brethren in Chriſt, as all Miſchief and Ruin is owing to Sin, and all the Good we have, and hope for, is conveyed to us by the Holy Spirit; we certainly can be under no Obligation to the Law of Sin, which is in our Members, nor have any reaſonable Inducement to follow it's pernicious Motions, or yield Obedience to it's unrighteous Demands: *For what Fruit had ye in thoſe Things, whereof ye are now aſhamed? The End of thoſe Things,* as I have already obſerved, *is Death.* (*Chap.* vi. 21.) But we are under the higheſt Obligations to the good Spirit of God; and have the ſtrongeſt Motives to live anſwerable to his holy Dictates.

13 *For if ye live after the Fleſh, ye ſhall die: but if ye through the Spirit do mortify the Deeds of the Body, ye ſhall live.*

13. For if any of you, contrary to your Chriſtian-Character and Profeſſion, and to my Deſire and Hopes concerning you, ſhould yield yourſelves up to the Suggeſtions of corrupt Nature, for fulfilling the Luſts of the Fleſh; the ſure and ſad Effect will be, according to God's righteous Threatning in his Law, and your own juſt Demerit, that whatever be your Notions, Pretences and external Privileges, ye will be found to have no real Intereſt in Chriſt, and ſo will fall ſhort of eternal Life, and periſh in, and for your Iniquities, and *have your Part in the Lake that burns with Fire and Brimſtone, which is the ſecond Death.* (*Rev.* xxi. 8.) But if, on the contrary, as true Believers in Chriſt, that are vitally united to him, ye, by the gracious Aids and Aſſiſtances of his Spirit, reſiſt, ſubdue and crucify thoſe corrupt Affections, Principles and Practices, that make up the Body of Sin, and chiefly vent themſelves by, and conſiſt in Gratifications of the Fleſh; if, I ſay, ye maintain your holy Oppoſition to them, till at length they expire, in Conformity to your crucified Lord, and by Virtue derived from him, as he died for your Sins; ye, according to the gracious Settlement of the Goſpel, on his Account, ſhall live with him, Soul and Body, in Manſions of all Delight for ever.

14 *For as many as are led by the Spirit of God, they are the Sons of God.*

14. For whoever they be, that are conducted, aſſiſted and governed by the Light and Influence of the Spirit of God, in their Minds, Wills and Affections, Way and Walk; they, and they only, are the Sons of God by Adoption, which gives them their Title to everlaſting Life; and by a New Birth, in which they are made Partakers of an immortal and divine Nature, in Reſemblance of their heavenly Father, that they may live to him here, and with him hereafter. And as many of *you*, as are thus led by the Spirit, may be well aſſured of your Sonſhip:

15 *For ye have not received the Spirit of Bondage again to Fear; but ye have received*

15. For *, under the Goſpel-State, ye have not received the Holy Spirit, to ſubject your Souls again to ſuch Thraldom and ſervile Fear, as reſulted from, and was ſuited to, the Darkneſs and Terror of the legal Diſpenſation; (*Gal.* iv. 3,

* Theſe Words are brought in, not only as a *Proof* that they, *who are led by the Spirit of God, are the Sons of God*; but alſo as an *Evidence*, whereby they, that receive the Spirit of Adoption, may know themſelves to be ſo.

the Spirit of Adoption, whereby we cry, Abba, Father.

24, 25. and *Heb.* ii. 15.) and as filled the Minds of *Gentile*-Believers before they were converted; or as worked in your own Consciences, when he first convinced you of Sin, and awakned your Fears of the Wrath of God, as denounced in his Law, on it's Account: But, according to the Light, Liberty and Joy of the New Testament-Dispensation, ye have been made Partakers of the Spirit, in those sweet and emboldening Operations, which are peculiar to the Children of God, and produce filial Dispositions towards him; and by which we †, who are led into the full Liberty of the Gospel, whether we be *Jews* or *Gentiles*, put in our humble Claim of special Relation to God, and are enabled to address him in our Prayers with Affection, Fervor and Importunity, and with holy Reverence, Confidence and Freedom, as our Father, in like Manner as Christ himself did, when he said *Abba*, which signifies *Father*. (*Mark* xiv. 36.)

16 *The Spirit itself beareth Witness with our Spirit, that we are the Children of God.*

16. In thus pouring out our Souls to God, with an Assurance of Faith in him, through Jesus Christ, as our Father, the divine Spirit himself ‖, by working these gracious Dispositions in us, and by shining upon his own Work with clear and distinguishing Light, to shew us that he is indeed the Author of it, by Means of, and according to his Word, bears an evident Testimony, and gives our own Souls a satisfactory Assurance, and so concurs or joins with our own Spirits in witnessing, that we are really brought into a Covenant-Relation to God, as his Children, by adopting and regenerating Grace.

17 *And if Children, then Heirs; Heirs of God, and Joint-Heirs with Christ: if so be that we suffer with* him, *that we may be also glorified together.*

17. And as surely as we are, in such a peculiar Sense, the Children of our reconciled God and Father, we, by Right of Sonship, are entitled to a rich and glorious Inheritance, answerable to the high Dignity and Relation, to which he has advanced us: We then are Heirs of the great God himself, that all he is and has may be our Portion, to be employed for our Benefit, or enjoyed by us; and we are herein Co-heirs, not indeed in an Equality, but in our Order and Measure, as Inheritors by Grace, together with Christ himself, our elder Brother, and in his Right, who is by Nature the eternal Son of God, and so is the original Heir of all; and who condescended to be *made of a Woman, and made under the Law, to redeem them, which were under the Law, that we might receive the Adoption of Sons.* (*Gal.* iv. 4, 5.) He has

† *Abba* is a Word of that *Hebrew* Dialect, which was commonly used in the Apostle's Days, and signifies *Father*. Accordingly it was pronounced in that Language by our Lord in his Agony, *Mark* xiv. 36; and the Evangelist, writing in *Greek*, very properly gave the Interpretation of it. But as the Apostle had no such Occasion of using this Term in a different Language, his here mentioning it, and giving it's Signification in *Greek*, and at the same time changing the *Person* from *ye* to *we*, may possibly intimate, that believing *Jews* and *Gentiles* have a like Interest in, and pay a like Regard, in their fervent Addresses, to God, as their Father. Vid. *Witsii Oeconom. Fœd.* p. 434.

‖ *The Spirit* is here spoken of as a divine *Person*, who in a free, intelligent and authoritative Manner, *bears Witness with our Spirits*; and God is said to know *the Mind of the Spirit, who makes Intercession for the Saints.* (ver. 27.) And therefore this Passage might be better rendered, *The Spirit* HIMSELF *bears Witness*, &c.

brought

brought us into this near and happy Relation to his Father and our Father, (*John* xx. 17.) with whom he now lives in all his Glory; and has given us an Heirſhip with himſelf, that we might have a glorious Reſurrection to eternal Life by him, and together with him, who *is the Firſt-born from the Dead, that in all Things he might have the Preheminence.* (*Col.* i. 18.) And if, as is to be expected in this ſinful and uncertain World, we ſuffer and endure the greateſt Trials and Perſecutions, even to Death, for his Sake, and in Conformity to him, who calls us to them, and will ſtand by us in them, and carry us through them; it is all ordered, deſigned and over-ruled to this happy End, that we may be alſo conformable to him in his Joys and Triumphs, and may reign with him, (2 *Tim.* ii. 12.) in his immediate Preſence, and by Derivation from him, whoſe Glory, reflected upon us, will make us exceeding glorious; and who will then publickly own us for his Brethren, and give us a rich and everlaſting Amends for all our Sufferings with Faith and Patience, after his Example, and for his Sake.

18 *For I reckon, that the Sufferings of this preſent Time,* are *not worthy* to be compared *with the Glory which ſhall be revealed in us.*

18. For having carefully examined and ballanced Accounts, and *that* under divine and infallible Direction, I compute, (λογιζομαι) and am thorowly ſatisfied, that all the Afflictions of every Kind, that can poſſibly befal us in the Body, while we are paſſing through this preſent tranſitory Life, and are exerciſed with the ſoreſt Tribulations in theſe perilous Days of Perſecution and Reproach; all theſe, put together, are ſo ſhort, light and trivial, that they don't deſerve to be once mentioned, as a Counterpoiſe; or to be brought into the leaſt Compariſon, in an Eſtimate of Loſs and Gain, or of Merit and Reward, with *the exceeding and eternal Weight of Glory,* (2 *Cor.* iv. 17.) which ſhall be clearly manifeſted to us, and in us, before the whole World of Angels and Men, at the Revelation of Jeſus Chriſt, *when he who is our Life ſhall appear, and we ſhall appear with him in Glory*; and *when he ſhall come to be glorified in his Saints, and admired in all them that believe.* (*Col.* iii. 4. and 2 *Theſſ.* i. 10.)

19 *For the earneſt Expectation of the Creature waiteth for*

19. For ſo illuſtrious, important and delightful is the State of Things, which will then be introduced *, that the human Race in general, and the *Gentile*-World itſelf, are earneſtly

* The various Interpretations, that have been given of this and the three following extremely difficult Verſes, principally turn upon the different Senſes, in which the Words, *Creature* (κτισις) and *the whole Creation*, or *every Creature* (πασα η κτισις) may be taken; ſome underſtanding them of the whole viſible Creation of this lower World; and others only of *Mankind* in general, or of the *Gentile*-World in particular. In the firſt of theſe Views, the Apoſtle's Diſcourſe on this Head is as ſtrong and noble a *Proſopopeia*, as we any where meet with, either in Scripture, or in any other celebrated Writings whatſoever. In the ſecond, the Expreſſions are leſs figurative; and are to be underſtood, in ſuch a Senſe, as is ſome Way applicable to *intelligent* Creatures: (See *Blackwall*'s *Sacred Claſſics*, Vol. i. p. 360.) And yet it is no eaſy Matter to keep up ſuch an Application throughout, in full Conſiſtency with the State of Mankind in general, or of the *Gentile*-World in particular, as Dr *Hammond* and Dr *Whitby* put it. But, as it is not clear to me, in which of theſe Senſes the Term *Creature* is moſt directly intended in this Diſcourſe, I have attempted a Paraphraſe that may comport with them all.

wiſhing,

the Manifestation of the Sons of God.

wishing, longing and waiting for the final Happiness †, which they have only some confused Notions of; but which will certainly attend the last Days, when the exalted Dignity of the Sons of God shall be manifested in all it's Lustre, to make them appear like themselves; and when every one shall see them possessed of all the Grandeur and Delights, that belong to the Heirs of God, and Joint-Heirs with Christ: (*ver.* 17.) Yea, so exceeding desirable is this State, that, methinks, even the whole Creation, which lies under the Curse, and is so much disordered by Sin; and particularly the brutal Part of it, which suffers, and is so much oppressed, by the Cruelties of Men, lifts up it's Head, and stretches it forward, as looking, with eager Impatience, (αποκαραδοκια) for the relieving advantageous Alteration, which shall then be made upon it's whole Frame, suitable to the wonderful Scene of Liberty, Peace and Magnificence, that shall then be opened in Honour to the Children of God.

20 *For the Creature was made subject to Vanity, not willingly, but by reason of him who hath subjected* the same *in Hope:*

20. For how much soever Sin and Folly, Fickleness, Weakness, Misery and Death, which well deserve the Name of Vanity, have reigned over the whole human Race; (*Job* xi. 12. *Psal.* lxii. 9. and lxxviii. 33.) and how greatly soever the Heathen-World has fallen into vain Superstition and Idolatry; (*Rom.* i. 21—23.) and though both *Jews* and *Gentiles* are liable to Death, so that *every Man walks in a vain Show, and at his best Estate is altogether Vanity*; (*Psal.* xxxix. 5, 6.) Yet they were not originally reduced to this wretched Condition by their own Choice, or of their own Accord; but by the Fall of the first Man, *Adam*, their common Father, and Covenant-Head; and by the judicial Sentence of the great God, on Account of his Sin; (*Gen.* iii. 19.) as also by the Power, Subtilty and Malice of the Devil, at whose Instigation that Sin was committed, (*Gen.* iii. 4, &c.) and who thereupon became *the God of this World, who blinds the Minds of them which believe not*; and is *the Spirit that now works in the Children of Disobedience:* (2 *Cor.* iv. 4. and *Eph.* ii. 2.) And to the like Origin are owing all the hideous Disorders and Confusions, that have spread through the whole Frame of Nature, which are contrary to it's primitive Principles and Tendencies; but were brought upon it by the Sin of Man, and by the righteous Curse of God, a Specimen of which was given in *that*, which passed upon the Ground for his Sake; (*Gen.* iii. 17, 18.) and by Satan, *the Prince of the Power of the Air*, who has ever since helped it forward, by his malignant, though invisible Agency, as in the Destruction, which God suffered him to bring, by Storms, upon *Job*'s Children and Cattle. (*Job* i. 12—19.)

† This *Expectation* and *Waiting* may be ascribed, even to the *Gentiles*, that had no explicit Knowledge or Belief of what this glorious State would be, much in the same Manner, as Christ, before his Incarnation, was called *the Desire of all Nations*; and *the Isles* were said to *wait for his Law*: (*Hag.* ii. 7. and *Isa.* xlii. 4.) And it intimates, that the Felicity of this Time will be so great, as to be a proper Object of the utmost Desire of Mankind, who could not but eagerly wish for it, upon it's being revealed to them, with a Prospect of their sharing in it, as it now was to the *Gentile*-World.

21. But

21 *Because the Creature itself also shall be delivered from the Bondage of Corruption, into the glorious Liberty of the Children of God.*

21. But this sad State, in which Mankind and all Creatures of this lower World are involved, is not absolutely desperate: They, according to their respective Natures, are waiting like Persons in Hope *, that a Time of Deliverance will come to them. Thus the *Gentiles*, as well as Mankind in general, are not without some wishful Hope, that they shall one Day be set at Liberty from their Servitude to Sin and Satan, and *from the Power of Death, through Fear of which they have been all their Life-time subject to Bondage*; (*Heb.* ii. 15.) and that some Time or other they shall be brought into a happy Condition, which we, by the Gospel-Revelation, know to be the Inheritance that shall be enjoyed, in a glorious State of Liberty, by all the Children of God: And, while we observe the present unnatural Situation of the sensitive and inanimate Parts of the World, we seem to see them looking forward in Hope, that *they* also, at the Restitution of all Things, (*Acts* iii. 21.) shall be delivered from all the Oppression and Confusion, which, by the Sin of Man, they have been subjected to; and that they shall be restored to their primitive Liberty and Order, which, in a vastly more exalted Degree and Kind, God's own Children will be advanced unto, *in the new Heavens and new Earth, wherein dwells Righteousness.* (2 *Pet.* iii. 13.)

22 *For we know that the whole Creation groaneth and travaileth in Pain together until now:*

22. For we Christians very well know, by Observation, and by the Word of God, that (πασα η κτισις) all the human Race groan together, like over-loaded Men, under the Burden of Sin and Misery, and are distressed, like Women in Labour, (συστεναζει και συνωδινει) earnestly wishing and longing for Deliverance, as they have done from the Fall of Man to this very Day: Yea, many of the *Gentiles* are at present under the Pangs of the New Birth, and have been so, ever since the Gospel was first preached to them: And even the Animals themselves, like Creatures oppressed under the Burden of the Curse, which is laid upon them, are, as it were, still heaving and struggling after a happy Deliverance, not only from their Yoke of Servitude, but also from the Cruelties and Abuses, which they undergo to the Dishonour of God, their Creator, and for the Gratification of the more than brutish Lusts of those, that tyrannize over them, and riot upon them.

23 *And not only* they, *but ourselves also, which have the*

23. And there are not only among all Ranks of Creatures, according to their different Kinds, these strong Aspirations after a better State, to free them from the heavy Pressures,

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* *In Hope*, as some Expositors observe, should be rather made the Beginning of the 21st, than the Close of the 20th Verse. And I should choose to consider all that comes between the 19th Verse, and *in Hope*, as a Parenthesis, to shew how the Creature became subject to Vanity; and so the Connection stands thus. *The earnest Expectation of the Creature waits for the Manifestation of the Sons of God, in Hope* (ὁτι) *that the Creature itself shall also be delivered*, &c. This makes the Sense clear and easy: but it is all confused, and hardly explicable, on Supposition, that *in Hope* refers to him, *who has subjected* the Creature to it's present State of Vanity. He who has done this, some say is the *Devil*; others *Adam*, and others *God*. I take it to be most directly and immediately meant of *Adam*; and yet as God had a *righteous*, and the Devil a *wicked and tyrannical* Hand in it, I have included them all.

Even we ourselves groan within ourselves, waiting for the Adoption, to wit, the Redemption of our Body.

that lie upon them; but we ourselves likewise, who have already received the Earnests of the Spirit, in his sanctifying, sealing and comforting Operations †, which, like the First-Fruits of Harvest, though comparatively small, are of the same Kind with the whole, and are Pledges, Evidences and Securities of our hereafter enjoying the heavenly Inheritance: (*Eph.* i. 13, 14.) We Christians, I say, not being yet arrived to that high Pitch of Holiness and Happiness, which we are breathing after; even we ourselves, notwithstanding all our present Joy and Peace in believing, are exceedingly troubled, and secretly groan in our own Spirits, under an affecting and humbling Sense of the Body of Sin, which still remains with us, and of all the Afflictions and the corporal Death, which it subjects us to; (*Chap.* vii. 23, 24.) and we wait with longing Desire, and assured Hope, in and through our Lord Jesus Christ, for a complete Possession of all the exalted Privileges and Blessings, which are entailed upon, and are the Fruits of, our Adoption into the Family of God; and which shall be perfected in the Deliverance of our mortal Bodies from the Power of Death, and in their Resurrection to an immortal Life, *that they may be fashioned like unto Christ's glorious Body*, (*Phil.* iii. 21.) and that we, in our whole Persons, may be advanced to all the Dignity and Delights, which shall be revealed in us, as *Heirs of God, and Joint-Heirs with Christ*: (ver. 17, 18.)

24 For we are saved by Hope: But Hope that is seen, is not Hope: for what a Man seeth, why doth he yet hope for?

24. For, at present, we have not this complete Salvation in actual Possession, but only in Hope, and sure Reversion, as it is laid up, and secured in Christ for us: But Hope of Things, that are already enjoyed, is not, properly speaking, *Hope*, which is a comfortable Expectation of some *future* Benefit: For what any one has in Hand, and sees himself possessed of, How can it be said, with any Propriety, that he still only hopes for it? Or why should he talk of hoping for what he already has in Enjoyment?

25 But if we hope for that we see not, then do we with Patience wait for it.

25. But if we do indeed hope for Deliverance from all, that here defiles and distresses us, and for something still better, than we yet enjoy; we then, in Proportion to the Strength and Assurance of our Hope, patiently endure all present Trials and Afflictions, and *rejoice in Hope of the Glory of God*; (*Chap.* v. 2, *&c.*) waiting, in his Way, with calm and humble Resignation, for his Time of admitting us to it, and with firm Expectation, that it will intirely dismiss us from all the Evils we are here groaning under, and will crown us with everlasting Blessedness and Honour.

† "The *First-Fruits*, says the pious and ingenious Dr *Watts*, of any Field, or Plant, or Tree, are of "the same Kind with the full Product, or the Harvest: Therefore it is plain, that the First-Fruits of the "Spirit in this Place, cannot chiefly signify the *Gifts* of the Spirit, such as the Gifts of Healing, or of "Miracles, nor the Gifts of Prophecy, Preaching, or Praying, because these are not the Employments nor "the Enjoyments of Heaven. The *First-Fruits of the Spirit* must rather refer therefore to the Knowledge "and Holiness, the Graces and the Joys, which are more perfect and glorious in the heavenly State, "than they were ever designed to be here upon Earth." *The World to come*, Vol. ii. p. 116.

26. And

26 Likewiſe the Spirit alſo helpeth our Infirmities: for we know not what we ſhould pray for as we ought: but the Spirit itſelf maketh Interceſſion for us with Groanings which cannot be uttered.

26. And as this delightful Hope encourages and ſupports our patient waiting, under all our preſent Griefs and Burdens; ſo the Holy Spirit likewiſe aſſiſts and relieves us, (συναντιλαμβανεται) by his concurring Light and Energy, under all the Imperfections, Weakneſſes and Troubles of this mortal Life; which would otherwiſe carry us into unſeaſonable and impatient Deſires of Deliverance, before God's Time: For, by reaſon of remaining Darkneſs, Selfiſhneſs, Carnality and Perturbation of Spirit, we often misjudge of what may be moſt for God's Glory and our own Good; and ſo, as to the *Matter* of Prayer, we are, of ourſelves, at a Loſs, in many Circumſtances, to know what Petitions are beſt for us to offer; and as to the *Manner* of Prayer, we are as little capable of knowing how to order our Addreſſes to God, in ſo believing, ſpiritual and fervent, holy, humble and ſubmiſſive a Manner, and with ſuch Unitedneſs of Heart, free from Wanderings and Diſtractions, as in Duty becomes us, and as is neceſſary unto the Acceptableneſs of our humble Pleas with him. But that divine Perſon, whom our Bleſſed Lord promiſed to ſend as the Paraclete, or Comforter; (*John* xvi. 7.) and whom we have received, as *the Spirit of Adoption, whereby we cry, Abba, Father*; (*ver.* 15. of this Chapter) even the Holy Ghoſt himſelf, as *the Spirit of Grace and Supplication*, (*Zach.* xii. 10.) indites our Prayers for us, by his gracious Suggeſtions to us*; and excites and enables us to offer them up with ſuch vehement Pantings and Breathings of Soul, in an admirable Mixture of Faith and Patience, Importunity and Hope, for ſeaſonable Succour under, and Deliverance from, all our preſſing Weights and Troubles in this preſent mortal State, as exceed the Power of Language to expreſs, and as ſometimes melt and ſweetly over-whelm our Souls to ſuch a Degree, that we can't tell how to form them into ſuitable Words.

27 And he that ſearcheth the Hearts, knoweth what is the Mind of the Spirit, becauſe he maketh Interceſſion for the Saints, according to the Will of *God.*

27. But (δε) whether we can fully expreſs theſe inward ſtrong Workings of our Souls, in a juſt and proper Manner, or not; the omniſcient God, whoſe peculiar Prerogative it is to know, and ſearch the Hearts of the Children of Men, (1 *Kings* viii. 39. and 1 *Chron.* xxviii. 9.) is not only acquainted with, but obſerves, and approves of, what we aim at, and are earneſtly preſſing after, under the Influence, and according to the Deſign of the bleſſed Spirit's Dictates to us; becauſe all his Aſſiſtances of holy Souls, in their Deſires and Pleas, are perfectly agree-

* *The Spirit's making Interceſſion*, is not to be underſtood of his acting the Part of a Mediator between God and us, or with God for us, which is the peculiar Office of Chriſt, our great High-Prieſt and Advocate: *For there is one God, and one Mediator between God and Men, the Man Chriſt Jeſus.* (1 *Tim.* ii. 5.) But it is meant of his relieving our Infirmities, as our Counſellor and Aſſiſter, in our religious Addreſſes to God: For his interceeding is ſaid to be, not by his Agency with God, but *with us, to help our Infirmities*, and to excite and regulate *our Groanings*. And God is ſpoken of, as *the Searcher of our Hearts*, with reſpect to *his knowing the Mind of the Spirit*, or the Thoughts which he raiſes in our Minds; and ſo *the Spirit's making Interceſſion for us*, is his cauſing us to pray, in a right Manner for ourſelves, juſt as *his crying, Abba, Father*, (*Gal.* iv. 6.) is his enabling us ſo to cry. Accordingly our Apoſtle (*ver.* 15.) ſpeaks of him as *the Spirit of Adoption, whereby we cry, Abba, Father.*

able to the Mind and Will of God, and to the Declarations of his Word: We therefore may be confident that he hears, and in due Time will anſwer us, in *whatſoever we ask according to his Will.* (1 John v. 14.)

28 *And we know that all Things work together for good, to them that love God, to them who are the called according to* his *Purpoſe.*

28. And, for our further Comfort, under all our preſent Groanings, we, who believe, are fully ſatisfied, from God's peculiar Relation and Affection to his Children through Jeſus Chriſt, from the Tenor of his gracious Covenant, and from our own and other Chriſtians Experience, that every Occurrence of Providence, and even the worſt Circumſtances that can befal us, in this preſent frail and imperfect State, are wiſely and kindly ordered to our Advantage: Yea, tho' they be ever ſo dark, perplexing, and ſeemingly contrary to us, and though, viewing them apart, and by themſelves, we are apt to ſay, with good old *Jacob*, (Gen. xlii. 36.) *All theſe Things are againſt us*; yet it is an eſtabliſhed Maxim of Faith with us, that, by the over-ruling Wiſdom, Power and Grace of God, they not only hereafter ſhall, but even now at preſent do, cooperate, (συνεργει) in their Connections and Iſſues, one with another, together with his ſpecial Influence, and the ſerious Reflections of a ſanctified Mind, to promote the ſpiritual and eternal Welfare of them, that have a ſincere and predominant Affection to God, as their chief good, and higheſt End; even of them, who have not only heard the rich Overtures of the Goſpel, with the hearing of the Ear *; but are likewiſe brought, by the inward and effectual Workings of the Spirit with the Word, to hearken to it, and embrace it; and ſo are emphatically, and in a Way of Peculiarity, *the called of God*, (τοις κλητοις) *not* indeed *according to their Works*; *but according to his own Purpoſe and Grace, which was given them in Chriſt Jeſus, before the World began.* (2 Tim i. 9.)

29 *For whom he did foreknow, he alſo did Predeſtinate* to be *conformed to the Image of his Son, that he might be the Firſt-Born among many Brethren.*

29. And this eternal Purpoſe of God's unſearchable Wiſdom and Grace, is the original Spring of all the Good, we have in Hand, and in Hope: For thus ſtands the holy Connection of his ſovereign and merciful Decrees, and the Order of his executing them, by various Steps, in a Way becoming himſelf, till they be all fulfilled in our complete Salvation; Thoſe among the ſinful and miſerable Race of Mankind, who, in common with the reſt of the World,

* As our Lord tells us, that *many are called, but few are choſen*, Matth. xx. 16. (See the Note there) So this *calling of God, according to his Purpoſe*, cannot relate to them, that are only externally called by the Goſpel, according to the eternal Deſign of God, that it ſhould be preached to them; becauſe *all Things* cannot be ſaid to *work together for Good to them*, that are only called in that Senſe, as appears from Multitudes, that are hardned in their Wickedneſs, and periſh under the Goſpel: And the calling, here ſpoken of, is only of ſuch as *love God*, and ſo are effectually wrought upon to yield Obedience to his Call, by Means of the Goſpel, according to his eternal Purpoſe, that they ſhould be ſo, through the attending Power of his Spirit: And it is ſuch a calling, as is connected with, and certainly iſſues in, the *Juſtification* and *Glorification* of all that are Partakers of it, as appears from *ver.* 30. See alſo the Note on *Chap.* ix. 6.

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are in themselves utterly unworthy of his Favour*, but whom, in his kind Thoughts from everlasting, *according to the good Pleasure of his Will*, (Eph. i. 5.) he set his free Love and Choice upon: These very Persons he also determined, before all Worlds, should be made conformable, in due Time to his own eternal Son, by their bearing his Likeness, as far as possible, in Holiness, and needful Sufferings here, and in all the Glory and Blessedness of the heavenly State hereafter; (*ver.* 17.) that he might have the Dignity of being the Prince, Ruler and Chief of a numerous Family, whom he *is not ashamed to call his Brethren*; (*Heb.* ii. 11.) and for whom he rose, as the First-Born from the Dead, (*Col.* i. 18.) that they might rise after him to Glory; and that *as they have bore the Image of the Earthy, they might also bear the Image of the Heavenly.* (1 Cor. xv. 49.)

30 *Moreover, whom he did predestinate, them he also called: And whom he called, them he also justified: And whom he justified, them he also glorified.*

30. Furthermore, Those, whom God in this Manner fore-ordained, from all Eternity, to Holiness and Sufferings, as proper Means, in this fallen World, of training them up, and fitting them for the heavenly Glory, which he appointed them unto, as the End; them he also, in Execution of his Decrees, effectually *called out of Darkness into his marvellous Light*: (1 Pet. ii. 9.) And whom he thus called internally by his Grace, as well as externally by the Gospel, them he also acquitted from Guilt and Law-Condemnation, and accepted as righteous, through the Righteousness of his Son: And whom he thus freely justified, them he also advanced to all the Honours and Enjoyments of

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* *God's foreknowing them* is not to be understood merely of his *Prescience*, as all Things lay eternally, in one comprehensive View, before his infinite Mind: For, in this Sense, *known unto God are all his Works from the Beginning of the World*; (Acts xv. 18.) and so he foreknew every Thing, relating to all others, as well as to the Persons here intended; whereas something distinguishing is apparently meant in his Fore-knowledge of these. Nor is it to be understood of his fore-approving them, on Account of his seeing before-hand, that they would be true Lovers of him, and be holy in Conformity to Christ: For he predestinated them, not as conformed, but *to be conformed to the Image of his Son*; and he *chose them in him, before the Foundation of the World*, not because he foresaw that they would be, but *that they might*, or *should be holy, and without Blame before him in Love.* (Eph. i. 4.) So that every Thing of this Kind is the *Consequence* and *Effect*, and not the *Cause* of the Fore-knowledge here spoken of. It is therefore, I humbly apprehend, to be taken for God's distinguishing and appropriating Regard to them, in a Way of Love, Kindness and Choice, by an Act of his Understanding, in Concurrence with his gracious Will: Hence it is called, *His good Pleasure, which he has purposed in himself*; and *the Counsel of his own Will*, (Eph. i. 9, 11.) to shew that it is an Act of *Sovereignty* in God, and yet is conducted with *unerring Judgment*, as well as peculiar Love, though the Reasons of it lie intirely within himself, beyond the Reach of our Account; and this is called his *own Purpose and Grace, which was given us in Christ Jesus, before the World began.* 2 *Tim.* i. 9. Accordingly *knowing* often signifies such a Knowledge, as is with *Love and Choice*, as in *Exod.* xxxiii. 17. *Amos* iii. 2. *John* x. 14, 15. and 2 *Tim.* ii. 19. Answerable hereunto, God's *Foreknowledge* is used in such a Sense relating to his Decrees, as includes his *Affection* and *good Will*, Chap. xi. 2. (See the Note there) where the Apostle says, *God hath not cast away his People, whom he foreknew*; and the Apostle *Peter* speaks of *the Elect, according to the Foreknowledge of God the Father, through Sanctification of the Spirit unto Obedience*, &c. (1 Pet. i. 2.) And the same Word, that, in the Place before us, is rendered *foreknew*, (προεγνω) is translated *fore-ordained* (προεγνωσμενου) 1 Pet. i. 20. And it seems to be of much the same Import with God's gracious *Purpose*, which is mentioned at the Close of the preceding Verse in this eighth Chapter to the *Romans*.

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the heavenly World, where they are freed from all their Tribulations, and are glorified together with, and in Conformity to their exalted Head and Redeemer †.

31 *What ſhall we then ſay to theſe Things? If God be for us, who can be againſt us?*

31. What ſhall we then think, or ſay, in Reflection upon theſe great and gracious Deſigns and Performances of God for us, who in ourſelves are ſo utterly unworthy of them, and are ſtill encompaſſed with ſo many Infirmities, Difficulties and Dangers? How can we ſufficiently admire, and rejoice in his Love? Or what can we wiſh for more, to encourage our Patience and Hope, and to ſupport, comfort and ſecure us under all our Troubles? If, as we have ſeen, the infinitely wiſe, unchangeable and almighty God be ſuch a ſure and faſt Friend to us, and his Perfections, Purpoſes, Promiſes and Operations be all on our Side, to ſecure our eternal Happineſs, What ſignify all the malicious, crafty and powerful Attempts of our moſt inveterate Enemies, be they ever ſo great or many, againſt us? What Hurt can the World, the Devil and all his Inſtruments do unto us? Or why ſhould we be diſmay'd at them?

32 *He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all Things?*

32. He who loved us at ſuch a ſurprizing Rate, that, rather than we ſhould periſh, he did not with-hold his own proper, and only begotten Son, (τε ιδιε υιου εκ εφεισατο) and did not favour or abate him, in any Thing, that ſtrict Law and Juſtice was due to us for our Iniquities, and was neceſſary to be ſuffered in order to our Redemption; but of his own Accord, unaſked by us, delivered him up to bear our Sins, and to die in our Room and Stead, as a Sacrifice of Atonement for every one of us *, whom he has choſen and called to Grace and Glory. How unreaſonable is it to ſuppoſe, that, with this grand capital Gift which was ſo dear to himſelf, and by which a Purchaſe was made of all other Bleſſings at the vaſt Expence of his own Son's precious Blood; how can it be thought that this God will not, in the Riches of his Love and Grace, freely give us, together with him, and for his Sake, every Thing elſe, that is needful for us, relating to Soul and Body, till all be completed in eternal Salvation? He, who has done the Greater for us, even when we were Enemies, will

† All this is ſpoken of as already done in the gracious Purpoſe of God, which has inſeparably connected theſe happy Effects together, to be accompliſhed in their proper Order; and becauſe, by Virtue of his eternal Decree, there is an infallible Certainty of theſe great Events, with reſpect to every appointed Heir of Salvation, they are mentioned as if they were already paſt: But it can no more be inferred from hence, that they were actually and perſonally *juſtified*, than that they were actually and perſonally *called* and *glorified*, from Eternity.

* The Senſe of *us all* is to be determined by the Subjects, that are ſpoken of all along in this Diſcourſe; and they are God's *Elect*, whom he *predeſtinated, called, juſtified and glorified*; whom *God is for*, in ſuch a Manner that none can prevail againſt them; and to whom he *freely gives all Things*, and *makes all Things work together for good*; and who *are more than Conquerors, thro' him that loved them*, and *never ſhall be ſeparated from the Love of God, which is in Chriſt Jeſus our Lord*, as they are deſcribed in the foregoing and following Context.

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undoubtedly do the Less, now he has made us Friends. Whether therefore we consider our Danger, on Account of our Sins, or Sufferings, neither of them shall be our Ruin.

33 *Who shall lay any Thing to the Charge of Gods elect?* It is *God that justifieth:*

33. As to our *Sins*, though alas! they have been many and great, and we have too much still to charge ourselves with, and to mourn over and be humbled for; and tho' Satan and the World, and our own Consciences may justly accuse us; yet who shall implead, (τις ἐγκαλέσει) or prosecute us at the Bar of God, and fix a Law-Charge of Guilt upon any of us, who are the Objects of his peculiar Choice, and whom, as has been said, (*ver.* 30.) he has called and justified? None can do this: For it is God himself, whose Judgment is according to Truth, that accounts and pronounces us absolved from Guilt, and Righteous to eternal Life: And as he, and he only, who is the Party offended by Sin, and is Judge of the Law, can justify; so he abides by his own Sentence, and will suffer none to reverse it*.

34 *Who is he that condemneth?* It is *Christ that died, yea rather that is risen again, who is even at the Right Hand of God, who also maketh Intercession for us.*

34. Though there are indeed many Things condemnable in us, and a malicious World is ready, on all Occasions, to aggravate our Faults, and pass the severest Censures upon us; and though we may be unjustly condemned at the Bar of Men: Yet who is he, that shall undertake to subject us to the Curse of the Law, and condemn us at the Bar of God, to our eternal Destruction? Men and Devils cannot, and we may be sure that our dear Redeemer will not: For it is he, who, in the Greatness of his Love, freely put himself into our Law-Place to redeem us from it's Curse; (*Gal.* iii. 13.) and *gave his Life a Ransom for us:* (Matth. xx. 28.) Yea, rather, to strengthen our humble Confidence in him, I add, that it is he, who was not only *delivered for our Offences*; *but rose again*, as a publick Head, *for our Justification*; (*Chap.* iv. 25.) and who, in further Token, that divine Justice is fully satisfied by his Death, is now exalted to the highest Authority and Glory, in God the Father's immediate Presence, which, to speak in figurative Terms that are expressive of the greatest Dignity and Honour, (See the Note on *Acts* vii. 55.) may be called his *sitting on the Right-Hand of the Throne of the Majesty in the Heavens*, (Heb. viii. 1.) to exercise an universal Rule and Dominion for our Advantage, and to pass a publick absolving Sentence upon us, as our Judge, at the last Day: And that we may intirely depend upon his Friendship, to se-

* Some are for reading the *last Clause* of this, and the *second* in the next Verse, with an Interrogation thus, *Shall God that justifies? Shall Christ that died?* And so the Apostle argues the Absurdity of supposing, that God should lay any Thing to the Charge of them, whom he justifies; or that Christ should condemn them, for whom he died. And if we have nothing of this Kind to fear from either of them; there can be no Danger of it from any one else whatsoever.

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sure our standing in the Favour of God, we are assured that he ever lives, as a righteous Advocate, to plead the Merit of his atoning Blood in his prevalent Intercession for us; in which he represents his Will and Claim, that we, on his Account, may be eternally saved.

35 Who shall separate us from the Love of Christ? Shall *Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword?*

35. And as to our *Sufferings*, What Enemy, or what Circumstances and Events shall ever be able to alienate Christ's Heart from us †, or ours from him; or exclude us from a Share in the saving Designs, Fruits and Manifations of his special Love, in the Freeness of which he has already done such wonderful Things for us? We may boldly challenge the very worst, that can assault, or befal us, and bid them all Defiance, in the holy Triumphs of our Faith *: Shall any Afflictions in the ordinary Course of Providence, such as Sickness, Pains and Poverty, Losses and Disappointments in Life, that are grievous and oppressive to the Body, part between Christ and us; so that he should not Love us, or we not love him? No. Or shall Distress of Soul under a humbling Sense of Guilt, the Temptations of Satan, the disallowed Workings of indwelling Corruption, and the Hidings of God's Face; or any Perplexity of Spirit, from which we know not how to extricate ourselves? Or shall any Persecutions for the Sake of Christ, that affect our Reputation, Liberty and Property? Or shall any Instances of Hardship, that reduce us to the utmost Straits, even to the Want of necessary Food to refresh and support us; or of proper Raiment to cover and defend us from the Severity of Seasons? Or shall any other Dangers, that threaten the Loss of our Lives themselves? Or shall a violent Death, by the Sword of the civil Magistrate, produce this dismal Effect? No, None of these Calamities (χωρισει) shall divide between us and this Love, though we have Reason to expect the greatest of them.

36 (As it is written, for thy Sake we are killed all the Day long; we are accounted as Sheep for the Slaughter.)

36. For what was said in former Ages, and *that* with a prophetick Spirit, relating to God's People in perilous Circumstances for their Fidelity to him, is equally applicable to us, as it is written, (*Psal.* xliv. 22.) *For thy sake we are kill'd all the Day long; we are counted as Sheep for the Slaughter*, that is, On Account of our Relation and Adherence to thee, and espousing thy Cause, and bearing thy Name,

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† *The Love of Christ* here, and *the Love of God in him*, ver. 39. may signify their Love to us, or our Love to them: But *separating us from their Love*, and the glorious Advantages, here spoken of, being ascribed *to him that has loved us*, ver. 37. lead us to understand it of *their Love to us*; and yet as our Love to God is mentioned, *ver.* 28. I would likewise include that. And as various *Things*, as well as some *Persons* are specified in the following Verses, that can't separate from this Love, the Question, *Who shall separate?* refers to both.

* Here the Apostle enumerates a abundance of Trials, which he expresses in different Words, to exaggerate them, and take in every Thing, of the afflictive Kind, that might be supposed to endanger a Miscarriage; and I have endeavoured to keep the Ideas as distinct as I can, in each of them.

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we are daily and hourly exposed to the Danger of Death; and many of us are frequently cut off by the Hands of violent Persecutors; we are marked out and devoted to Destruction, in like Manner as Sheep are to be butchered; though we, like them, be meek and inoffensive in our Temper; innocent and harmless, as to the Crimes that our Enemies impute to us; and are beneficial to Mankind while we live, and patient under our Sufferings when we come to die. But, be it that all these Calamities befal us, Shall they shut us out of Christ's Love? Or take off our Love to him?

37 *Nay in all these Things we are more then Conquerers, thro' him that loved us.*

37. No, so far from this, that in all, even the worst of these Events, we are not only carried with Safety and Success through them, and made superior to them, and finally victorious over them; but we even rejoice and triumph, and glory in them, (*Chap. v. 3.*) as they are overballanced by inward Supports and Consolations, (2 *Cor.* i. 5.) and are made to subserve the Exercise and Improvement of our Graces; and as they wean us from this World, and sweeten the Thoughts of Heaven to us, and make us the more desirous of it, and the fitter for it, and *work for us a far more exceeding and eternal Weight of Glory:* (2 Cor. iv. 17) And so we suffer no real Loss, but gain the greatest Advantage by them, even already here, and shall do so for ever; not indeed by any Worthiness, Strength, or Wisdom of our own; but through the meritorious Obedience and Sufferings of our Lord Jesus Christ; through his Victory over this World for us; and through his over-ruling Conduct and gracious Assistance, who has loved us to such a matchless Degree, as to lay down his own Life, that he might make us Conquerors and Triumphers over all, that would interpose between him and us.

38 *For I am perswaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come,*

38. For whatever Occurrences we meet with, whether of the adverse or prosperous Kind, in the Body *; I firmly believe, and am fully satisfied, upon the sure Principles of divine Revelation, relating to the Unchangeableness of God's Thoughts, Purposes and Covenant of Grace, and to the Merit of the dear Redeemer's Blood, and the Efficacy of his Intercession, that, on one hand, neither the Fears, Terrors and Agonies of Death, nor it's Stroke, whether it come to us in a natural or violent Course; nor, on the other, the Desire and Hope of Life, nor any entangling or ensnaring Circumstances in it, arising from it's Caresses or Pleasures; nor those most powerful of all Creatures, the Angels, whether they be good or bad; not the *good*, who are *sent forth to minister to them that shall be Heirs of Salvation*;

* Here the Apostle rises in his Argument, to shew that the Dangers, which might be supposed to spring from the Allurements, as well as Terrors of this World, cannot prevail to make a Separation between the Love of Christ, or of God in him, and those that are once interested in it.

(Heb. ii. 14.) nor the *bad*, who do indeed ſeek all Occaſions againſt us, but can't devour us; (1 *Pet.* i. 5 and v. 8.) nor † any Force, or Policy of even the *Superior*, or *moſt potent Orders* of the holy, or of the wicked angelick Spirits; nor any ſecular Princes and Magiſtrates upon Earth, how violently ſoever they may perſecute us for the Sake of Chriſt; nor any preſent Trials; nor future Dangers of any Kind;

39 Nor Height, nor Depth, nor any other Creature, ſhall be able to ſeparate us from the Love of God which is in Chriſt Jeſus our Lord.

39. Nor the enſnaring Height of all worldly Proſperity, were we to be advanced to it; nor the deepeſt Adverſity that we can be plunged into; To ſum up all in a Word, I am thoroughly perſwaded, that neither theſe, nor any other Perſon or Thing, in the whole Sphere of Nature, that can be imagined, ſhall at any Time be capable of cutting us off, or ſetting us at a Diſtance, from the infinite and unchangeable Love of God the Father, which is fixt upon us, and manifeſted to us, and performs all Things for us, in and through the great Mediator, who is our only Lord and Saviour, and who himſelf equally loves us; (*ver.* 35.) nor can any, or all of theſe remove from our Souls their ſincere Love to Chriſt, or to God, as manifeſting himſelf to us through him. (See the Note on *ver.* 35.)

RECOLLECTIONS.

What dreadful Work has Sin made in the World! It has turned the natural Bent and Biaſs of our Hearts towards earthly and ſenſual Things, and into Enmity to God and his Law; has brought them under ſpiritual Death and Condemnation, and moral Impotency to do what is pleaſing to him; yea, all Mankind in general, and even the ſenſitive and inanimate Parts of this lower World, groan under the diſmal Effects of the Fall, and ſeem to be in Pain, like a Woman in Travail, for Deliverance from the Bondage of Miſery and Diſorder, to which the Sin of Man has ſubjected them, and for that happy and orderly State, to which there is Hope of their being reſtored, when all Things ſhall be made new; and even Believers themſelves, during this mortal Life, are attended with many natural and ſinful Infirmities, Tribulations and Diſtreſſes, from which they cannot but earneſtly long to be delivered: And yet ſo great is their remaining Darkneſs and Corruption, that, in numberleſs Inſtances, they neither know of themſelves what is fitteſt for them to aſk of God, nor how to pray for it in ſuch a Manner, as is acceptable to him. Nevertheleſs, how great is the Safety, Honour and Happineſs of them, that are in Chriſt; that mind and ſavour, not the Things of the Fleſh, but of the Spirit; that are led by, walk and live after, the Spirit, to whom they are infinitely indebted, and not at all to the Fleſh; and that, through his Influence, mortify the Body of Sin! There is even now no Condemnation to them; but the perfect Righteouſneſs, demanded by the Law as the Condition of Life, is com-

† By *Principalities and Powers* ſome underſtand *ſuperior Ranks and Orders* of Angels, which, whether they be of the good or evil Sort, are deſcribed under theſe Terms, *Eph.* iii. 10. and vi. 12. But others take them to mean *earthly Potentates and Rulers*, who are called *Principalities and Powers*. Tit. iii. 1. And I am inclined to think that our Apoſtle moſt directly intended the *perſecuting Powers upon Earth*; becauſe this widens the Argument, and keeps it's ſeveral Parts moſt diſtinct: And yet as the Argument is ſtill further ſtrengthened by giving the greateſt Latitude to theſe Expreſſions, in an Enumeration of Particulars, which, whatever were the Apprehenſions of Believers themſelves, their Enemies might think likely to be unfriendly to them, and ſo to occaſion their Miſcarriage, I have included the principal Angels, both good and bad, according to the Senſe, that is given of the foregoing Paſſage, which doubtleſs relates to that upper Rank of Creatures.

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pleatly fulfilled for them by God's own divine Son, whom he sent, and who came in the Appearance of sinful Flesh, to take away their Sin by the Sacrifice of himself: They are the Children and Heirs of God, and joint-Heirs with Christ, and in his Right; the same Spirit dwells in them, which he himself, as their Head, was filled with above Measure: And though their Bodies are mortal, like other Men's, by Reason of Sin; yet their Souls are alive to God, and shall live for ever, by Means of the Righteousness of Christ imputed to them, and of a Work of Holiness wrought in them; and their Bodies themselves shall be raised to immortal Glory, in Resemblance of their risen Saviour, by Virtue of their Union with him, and by his Spirit which dwells in them. And what a Comfort is it to have this good Spirit, to witness with their Spirits, that they are the Children of God; to assist them, as to the Matter and Manner of Prayer; and to give them humble Boldness and holy Freedom in their Thoughts of God, and Addresses to him, as their heavenly Father! But O how much greater still is the Blessedness, that they shall be Partakers of hereafter! They shall be glorified together with Christ; and shall then be openly manifested, and treated, as the Children of the most High, in a State of intire Freedom from all Imperfections and Sorrows, and of the utmost Honour and Felicity, which shall abide for ever. What Matter of Triumph in Christ is all this, amidst the various Persecutions and Trials that here befal them! Though numerous Enemies set themselves against them, none can prevail to their Ruin; because God is for them, and has assured them of all Things working together for their Good; and he, who has given his own Son to suffer and die, with the utmost Extremity, for their Redemption, will not stick at giving them all Things with him, that he knows to be best for them. Though they are humbly sensible of many Sins, which might be charged upon them; yet who can fix a Law-Charge to their Condemnation at the Bar of *God*, since it is he, that justifies them, and Christ has died, and rose again, and ever lives to make Intercession for them? What an infallible Certainty, and beautiful Order is there in the Salvation of God's Elect! He fore-ordained them to be conformed to the holy and suffering Image of his Son, and calls and justifies them here, that they may be glorified with their Head and elder Brother hereafter. And O how affecting and engaging are the Thoughts of Christ's Love, and of the Love of God in him! So great, so free and unchangeable is this Love, that no Circumstances of Life, or Forms of Death; no Allurements of Prosperity, or Terrors of Adversity; no Fears or Dangers from any Quarter, can ever separate between the Love of God and the Lovers of him; or alienate Christ's Heart from them, or theirs from him. But they already are, and shall one Day appear to be, not only Conquerors, but Triumphers over, and even Gainers by all, that would come between God and them, through him who has loved them.

CHAP. IX.

The Apostle expresses the deep Concern of his Heart, that the Generality of his Country-Men were Strangers to the great Blessings of the Gospel, 1—5. *Shews that the Promises given to the Fathers are, nevertheless, made good to the spiritual Seed of* Abraham, *to the End that the Purpose of God might stand,* 6—13. *Answers Objections against God's sovereign Conduct, in exercising Mercy toward these, and Justice toward the carnal* Israelites, 14—23. *Shews that this Sovereignty runs through his Dealings both with* Jews *and* Gentiles, 24—29. *And that there is no Reason to complain of the* Gentiles *attaining Righteousness, for Justification through Faith, since the* Jews *falling short of it is owing to their not seeking it in that Way, but by the Works of the Law,* 30—33.

TEXT.

1 *I say the Truth in Christ, I lie not, my Conſcience alſo bearing me Witneſs in the Holy Ghoſt,*

PARAPHRASE.

1. IT would be the rejoicing of my Soul, if what has been ſaid of the glorious Bleſſings, that belong to the peculiar Objects of God's Love, might be affirmed of the whole Body of the *Jewiſh* Nation *; and while I ſee, by ſad Effects, that it is quite otherwiſe, I, as a Chriſtian, who dare not lie, declare with all the Solemnity of a religious Oath, in the Name of the Lord Jeſus Chriſt, as in his Sight and Preſence, who *ſearches the Reins and Hearts, and will give to every one according to their Works*, (Rev. ii. 23.) that what I am going to ſay, is ſtrictly and unfeignedly true, without the leaſt Hypocriſy or Deceit, Ill-Will or Prejudice againſt mine own Country-Men, but in all Tenderneſs to them, and Faithfulneſs to my apoſtolick Office: My own Conſcience likewiſe, as enlightned, directed and ſanctified by the Holy Ghoſt, is to me inſtead of a Thouſand Witneſſes of my Sincerity therein; and I appeal, for the Truth of this, to that divine Spirit, *who ſearches all Things, yea, the deep Things of God.* (1 Cor. ii. 10)

2 *That I have great heavineſs and continual Sorrow in my Heart.*

2. I in this ſolemn Manner profeſs, that I am extreamly diſtreſſed, and always feel the bittereſt Agonies in my Soul, which are as ſharp, as the Pangs of a Woman in Travail, (ὠδὶν) whenever I think or ſpeak of the awful and deplorable Condition of the Generality of the *Jews*, on Account of their Unbelief.

3 *For I could wiſh that myſelf were accurſed from Chriſt for my Brethren, my Kinſmen according to the Fleſh:*

3. For as *Moſes*, in the Greatneſs of his Concern and Affection for the *Iſraelites*, and of his Zeal for the Glory of God, prayed (*Exod.* xxxii. 32.) that he might *be blotted out of the Book of the Living*, and out of *the Regiſter of the Houſe of* Iſrael, (*Ezek.* xiii. 9.) rather than their Sin ſhould not be forgiven: So I, with the like Temper of Spirit, could freely ſubmit to the greateſt Self-Denials and Sufferings, that can be endured without Sin, for their Salvation. If, through their unreaſonable Prejudices againſt me, my Reputation in the Church of Chriſt, is the Occaſion of their being offended at me, to their own Perdition; I could be willing, for their Recovery, to be deemed and treated as an excommunicated Perſon, (ἀνάθεμα εἶναι) to the Loſs of all the external Privileges of the Covenant, and of Communion with the Saints on Earth, and of Life itſelf; and to be accounted, according to their Defamations of me, as the *Filth of the World, and Off-ſcouring of all Things*, and as *a Fellow not fit to live:* (1 Cor. iv. 13. and Acts xxii. 22.) Yea, were it lawful, and could it avail to

* 'Tis with an admirable Spirit and Addreſs, that the Apoſtle here vents the Grief of his own Heart, to ſoften the Prejudices of his Country-Men againſt him, in this melting and pathetick Introduction to the awful and extraordinary Things, that he was going to ſay concerning them, and that could not but be very diſtaſteful to them, who knew not how to bear the Thought of any diſtinguiſhing Favours being ſhewn to the *Gentiles*, eſpecially to the Excluſion of any, much more of the Generality, of their own Nation; but fondly imagined, that all the Bleſſings of the Meſſiah's Kingdom were to be intirely confined to themſelves.

the Salvation of ſuch vaſt Multitudes, whom I have a natural Affection for; methinks, I could even be contented to be cut off from the Delights of preſent Communion with Chriſt *, for the Sake of my Brethren of the *Jewiſh* Nation and Religion, and mine own Country-Men, to whom I am ſo nearly related, as a native *Jew*, in natural, civil and religious Bonds; and whom God himſelf has ſo highly dignified, and diſtinguiſhed with eminent Tokens of his Favour, for many Ages paſt; as for Inſtance,

4 *Who are Iſraelites; to whom* pertaineth *the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the Service* of God, *and the Promiſes.*

4. They are the Deſcendents of the renowned *Jacob*; whom God himſelf ſurnamed *Iſrael*, to keep up an honourable Memorial of the Power of his Faith in Prayer, by which he, *as a Prince, prevailed with God* for a Bleſſing. (*Gen.* xxxii. 28.) And, anſwerable to the Eminence of their Parentage, they have been diſtinguiſhed with exceeding great and valuable Privileges, as the only viſible Church, and Favourites of Heaven; inſomuch that they have been nationally taken into God's Family, who publickly owned, and dealt with them, in his external Diſpenſations, as *his Sons, and his Firſt-born,* (Exod. iv. 22, 23. and Jer. xxxi. 9, 20.) and ſome of whom he made his Children by a ſpiritual Adoption, and by internal efficacious Grace: And they accordingly had the Temple, the Ark, and the Mercy-Seat, the *Shechina*, and other viſible Tokens and Emblems of his peculiar and gracious Preſence among them, which was their Glory: (1 *Sam.* iv. 21, 22. and *Pſal.* lxxx. 1.) God alſo entered into a Covenant with them, for temporal and ſpiritual Bleſſings, in various Repetitions and Adminiſtrations of it †, which he firſt made with *Abraham*, (Gen. xii. 2, 3, and xvii. 7. &c.) and afterwards repeated to *Iſaac*, and to *Jacob*; (Chap. xxvi. 3, 4. and xxviii. 13, 14.) and, laſt of all, to the whole Church of *Iſrael*: (Exod. xxxiii. 1. Deut. xviii. 15. and xxx. 5, 6.) And he committed to them his holy Oracles, (*Rom.* iii. 2) when at Mount *Sinai* he delivered to them the *moral* Law, which is of eternal Obligation, which he wrote, by a ſupernatural Operation, on two Tables of Stone, (*Deut.* ix. 10. and x. 1—5)

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* 'Tis poſſible that the Apoſtle's Love and Zeal might riſe to ſo high a Strain, as is expreſſed in the Paraphraſe: But I can ſcarce think that he either lawfully might, or could go ſo far, as to wiſh himſelf eternally ſeparated from Chriſt, for the Sake of any Advantage to the *Jews*.

† I take *the Covenants*, here mentioned, to relate moſt immediately to the Covenant made with *Abraham*, which, on Account of it's various Articles and Promulgations, is ſtiled, in the plural Number, the *Covenants*, but which are indeed only ſo many Explications and Enlargements of that original Covenant, which God made with him, when he firſt called him, and ſaid, (Gen xii. 2, 3.) *I will make of thee a great Nation, and I will bleſs thee, — and thou ſhalt be a Bleſſing; — and in thee, ſhall all the Families of the Earth be bleſſed.* And I chooſe to confine my Thoughts to *Abraham*'s Covenant, that we may the better diſtinguiſh it from *the Law*; though that was delivered in the Form of a Covenant at Mount *Sinai*, but could not diſannul the Covenant made with *Abraham*; (*Gal.* iii. 17.) and to diſtinguiſh it from *the Promiſes*, both of which are mentioned in the Cloſe of this Verſe: I have accordingly given ſuch a Senſe of *the Law*, and *the Promiſes*, as may not interfere with the Things contained in *the Covenant*, which, by all the Expoſitors I have ſeen, are too much confounded.

and

and which contained a clear and comprehenſive Summary of the Law of Nature, after it had been greatly obliterated in the Heart of Man by the Fall; and to this he added, by ſpecial Commandment to *Moſes*, the *judicial* Law, relating to their Civil Affairs, as a *Nation* under his own immediate Government: He alſo gave them the *Ceremonial* Law, relating to their religious Concerns, and containing typical Ordinances of divine Worſhip, (η λατρεια) to be obſerved by them, as a *Church*: (*Exod. Chap.* xxiv, *&c.*) And to this *Sinai*-Diſpenſation ‖ he annexed many Promiſes of his being with them, and owning them for his People, while they ſhould continue to walk in his Statutes, and keep his Judgments; and Promiſes of his never caſting them off, unleſs for their final Obſtinacy, Impenitence and Unbelief. (*Exod.* xxiii. *ver.* 20. to the End; and *Deut. Chap.* xxx.)

5. *Whoſe* are *the Fathers, and of whom as concerning the Fleſh, Chriſt* came, *who is over all, God bleſſed for ever. Amen.*

5. In fine, to crown all, This preſent Generation of the *Jews* are the Poſterity, not only of *Jacob*, from whoſe moſt honourable Name they are called *Iſraelites*, (*ver.* 4.) but alſo of *Abraham*, *Iſaac*, and *David*, and many other eminent and holy Men: And from them the promiſed Meſſiah himſelf deſcended in his human Birth, in ſo much that, as far as relates to his aſſumed Nature, he was properly their Seed, of *Jewiſh* Extract; even he, who, in his original Nature, is, in the ſtricteſt Notion of Deity, God, infinitely poſſeſſed of all poſſible Bleſſedneſs, beyond all that is, or can be enjoyed by any mere Creature whatſoever; and who is *exalted*, in his own Being and Perfections, *above all Bleſſing and Praiſe*, (*Neh.* ix. 5.) and is, abſolutely worthy of the higheſt Adorations of Saints and Angels, invariably, and for ever, as having, in that View of him, no *God* above him *: In Teſtimony of which, and of our Deſire that he may be honoured accordingly, we, who believe, heartily ſay, *Amen*: And may all, that hear of him, join their *Amen* with ours!

6 *Not as though the Word of God hath*

6. But though the greateſt Part of the *Jews* of this Age are in a deplorable Condition, through their own Unbelief,

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‖ This Senſe of *the Promiſes* keeps up a proper Diſtinction between them and *the Covenants*; preſerves a natural Order in the Privileges here mentioned; and ſtands in cloſe Connection with *the giving of the Law*, and *the Service of God*; and it ſeems beſt to ſuit the Apoſtle's Deſign of obviating the Objection, *ver.* 6; as though, becauſe of the Rejection of the unbelieving *Jews*, *the Word of God had taken no Effect*.

* *Over all, God bleſſed for ever*, is manifeſtly a Deſcription of Chriſt in his *divine* Nature, by Way of Antitheſis to, or in Diſtinction from, the Deſcription of him, in the former Part of this Verſe, in his *human* Nature; and not a Deſcription of his *Office-Power*, in Diſtinction from his *Perſon*, abſtractly conſidered: For his Office-Power was given him, as God-Man, in *both* Natures; whereas his being called *God over all, bleſſed for ever*, is a Deſcription of him only, as to *one* Nature, in Diſtinction from the other: And here two Characters that are *peculiar* to Deity, and aſcribed to God *abſolutely*, and to God the Father *particularly*, are united in Chriſt: One is that of *over*, or *above all*; (*Eph.* iv. 6.) and the other is that of *bleſſed for ever*. (*Rom.* i. 25. and 2 *Cor.* xi. 31.) This therefore is as high and ſtrong an Atteſtation to the proper ſupreme Divinity of Chriſt, above which there is no other Deity, as Words can well expreſs: And it ſeems to me, that nothing can be a more forced Conſtruction of the Words, or more foreign to the Apoſtle's Deſign of pouring out the mournful Senſe of his Heart for the *Jews*, than to make this Clauſe *a Doxology to God the Father*, as ſome would have it. (See this Text further explained and vindicated in my Sermons upon it, intitled *Jeſus Chriſt God-Man*, pag. 26.)

which,

taken none Effect. For they are not all Iſrael, which are of Iſrael:

which, as I have ſaid, (*ver.* 2.) occaſions my tendereſt Grief and Compaſſion for them: yet we are not to imagine, as ſome may ſuppoſe, on Account of their great external Privileges, (*ver.* 4, 5.) that the Covenant of Promiſes, which God made with their Fathers and their Seed, is diſannulled, or has failed of it's Accompliſhments †: For all the natural Off-ſpring of *Jacob*, who, as ſuch, belong to the Nation, and viſible Church of *Iſrael*, are not the true *Iſraelites*, in God's Account, that are intereſted in the *ſaving* Bleſſings of the Covenant, according to his Intent and Meaning in it's indefinite Promiſes, which had a peculiar Relation to, and were to have their Accompliſhment in, the ſpiritual Seed of *Abraham*, of what Nation ſoever they be, as has been obſerved. (*Chap.* iv. 16, 17, 18.)

7 *Neither becauſe they are the Seed of Abraham,* are they *all Children: but in Iſaac ſhall thy Seed be called.*

7. Nor are the *Jews*, in a ſaving and ſpiritual Manner, the Children of God, merely becauſe they are Deſcendents of the faithful *Abraham*, as their Father according to the Fleſh: But the Promiſe, in it's moſt peculiar and beneficial Deſign, belonged to thoſe only of his Race, that are Partakers of his Faith, and walk in his Steps; (*Chap.* iv. 11, 12.) as was intimated in a typical Diſtinction, which was made between one Sort of *Abraham*'s Seed and another, when, upon God's making his Covenant with him and his Seed, he ſaid, (*Gen.* xxi. 12.) *In* Iſaac *ſhall thy Seed be called*; that is, Not from the Loins of *Iſhmael*, thy Son by *Hagar* the Bond-woman; but from *Iſaac*, whom *Sarah* the Free-woman has bore to thee, (*Gal.* iv. 22.) ſhall thy Children be called to partake of ſpiritual, internal and everlaſting, as well as of temporal and outward Benefits, according to my Promiſe. (*Gen.* xvii. 7, 8.)

8 *That is, They which are the Children of the Fleſh, theſe* are *not the Children of God: but the Children of the Promiſe are counted for the Seed.*

8. The true Meaning of this is, that as *Iſhmael*, the Son of *Hagar* a young Woman, was born in her teeming Age, according to the uſual Courſe of Nature, without any extraordinary Interpoſition of God; and *Iſaac* was born of *Sarah*, who *through Faith received Strength to conceive Seed*, (Heb. xi. 11.) by a miraculous Influence according to, and in Virtue of, the Promiſe, (*Gal.* iv. 23.) after ſhe was paſt Age, and, though ſo long married, never had conceived before: So they who, as typified by *Iſhmael*, are only *Abraham*'s Seed according to the Fleſh, and glory in their Privilege of having him for their Father, (*John* viii. 33, 39.) who alſo put Confidence in the Fleſh, and ſeek to be juſtified by ſomething of their own; theſe are not the Children of God by ſpecial and ef-

† As what the Apoſtle here enters upon, in Vindication of God's chooſing ſome and rejecting others, ſeems to have taken it's Riſe and Occaſion from *Chap.* viii. 28. where he had ſpoke of them, that were emphatically *the called, according to God's Purpoſe*; ſo the Way, in which he here, and in the next Verſes, ſets out and goes on with that Deſign, by diſtinguiſhing between one and another Sort of *Iſraelites*, and Seed of *Abraham*, carries a ſtrong Intimation, that he don't *confine* his View to what is merely *national* and *external*, but rather begins with a *perſonal Diſtinction*, which was made in the Purpoſe of God between the believing and unbelieving *Jews* themſelves, with regard to *ſaving*, together with external Privileges; and ſo covertly and gradually advances to the *national* Rejection of the *Jews*, and calling of the *Gentiles* in their Stead, till he comes more openly, directly and confeſſedly to inſiſt upon that Point at *Chap.* xi. 11, &c. See the Note there.

fectual.

[illegible] Grace; whom he designs for Glory. (Chap. viii. 29.) But they who, as typified by *Jacob*, are begotten to God by his own almighty Power, and sovereign Will, according to, and by Means of, his Word, (Jam. i. 18.) without any Regard to Merit or Worthiness in them; or *who are born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God*, (John i. 13.) and who lay hold by Faith on the Promise of Salvation thro' Jesus Christ; these are to be reckoned the true spiritual Seed of *Abraham*, who are blessed with him, (*Gal.* iii. 9.) and in whom the Promise made to him and his Seed is fulfilled, in a peculiar Manner, as it was in *Isaac*.

9 *For this is the Word of Promise, At this Time will I come, and Sarah shall have a Son.*

9. For thus the Promise runs, (*Gen.* xviii. 10) which limited the Blessing to one Sort of *Abraham*'s Seed, to the Exclusion of the other, and by Virtue of which *Sarah* became the Mother of *Isaac*, Even now, without Delay, notwithstanding all the Impossibilities that may seem to lie against it, I will come in the Grant of my Mercy, and by a supernatural Operation of my Providence, to enable your Wife *Sarah* to conceive a Son; and, according to the usual Time from Conception to the Birth, about Nine Months hence, she shall certainly be delivered: And so God made a sovereign Distinction between *Ishmael* and *Isaac*, as Types and Samples of what he would do between others of *Abraham*'s Posterity.

10 *And not only this, but when Rebecca also had conceived by one, even by our Father Isaac,*

10. And this Distinction was made, not only between the immediate Off-spring of *Abraham*, which, perhaps, some may suggest, was owing to *Ishmael*'s being the Son of an *Egyptian*-Bondwoman, and more perverse in his Temper, than *Isaac*, who was miraculously born of the Freewoman: (*Gen.* xxi. 9, 10.) But there was afterwards, in the next Descent from *Abraham* by *Sarah* herself, a further Limitation, which could be ascribed to no *moral* Difference relating to the Subjects themselves; and *that* was when *Rebecca*, *Isaac*'s Wife, was with Child of two Sons, which she had by one Conception, and which were begotten by one Man, even *Isaac*, her Husband, who was the Progenitor of the whole Nation of the *Israelites*: Though these Children were the immediate Fruit of the Bodies of the same Father and Mother, and were in all Circumstances alike; yet God also made an early and sovereign Distinction, even between *them*, according to the good Pleasure of his Will.

11 (*For* the Children *being not yet*

11. For, while these Infants lay alike together in the Womb *, both of them indeed *shapen in Iniquity, and conceived*

* Though to shew that there was no moral Difference between these Children, to move God to choose one rather than the other, but that it proceeded from the mere good Pleasure of his Will, it is said that neither of them had actually and personally done any Good or Evil, in Consideration of which God had distinguished one from the other in his kind Regards; yet this rather supposes, than denies, that they were equally involved in the Guilt and Depravity of original Sin, which was common to them, as it is to all the Seed of the first fallen Covenant-Head: And without supposing this concerning them, as well as others, it is no easy Matter to account for what is immediately afterwards said, with Reference hereunto, (*ver.* 13—18.) about God's *hating Esau*, and *having Mercy and Compassion, on whom he will have Mercy and Compassion*; or to clear his *Righteousness*, and make the Instance of *Pharaoh* pertinent

to

born, neither having done any Good or Evil, that the Purpose of God according to Election might stand, not of Works, but of him that calleth)

vitiated in Sin, (*Psal.* li. 5.) and incapable, as all Mankind are since the Fall, of being born righteous and holy; (*Job* xiv. 4. and xxv. 4.) yet before either of them was brought forth into the World, and consequently before they had, or could have done any Act of a *moral* Nature in their own Persons †, whether good or bad, to engage God to regard one more than the other: Even then he declared that he had made, and would make a Difference, in preferring one to the other, (*ινα*) to the End that his eternal Purpose might be unchangeably established and fulfilled, according to his own free Choice of one of them, rather than of the other: Not as tho' he was moved thereunto by a Consideration of any good Works ‖ that he foresaw one of them would do, rather than the other; for this, in Effect, would have been the same Thing, as if they had been already performed; and had it depended on their own Will, it must have been uncertain, whether God's Choice would stand firm, or not: But, to prevent it's being defeated by the Corruption and Fickleness of the Creature, it is an *Election of Grace*, (*Chap.* xi. 5) which proceeded from the mere good Will and Pleasure of God *, who effectually *calls, according to his Purpose.* (*Chap.* viii. 28.)

12. As

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to the Argument in Hand: For God's *Hatred, Mercy* and *Compassion*, must have some Relation to Sin and Misery, in the Objects of them; and *Righteousness* or *Unrighteousness* in God has a Reference to his dealing with Men on Account of *Sin*: Accordingly, in the winding up of the Argument, the Apostle considers *the Vessels of Wrath*, as *endured with much Long-suffering*, and *prepared* for Destruction by *the Sin*, which God finds in them; and the *Vessels of Mercy*, as prepared by his *own pardoning and renewing Grace*, according to his eternal Design, in which he laid them out for Glory, that *his Purpose according to Election might stand.*

† Here is a strong Intimation against the Pre-Existence of Souls, which, on that Supposition, might have done either Good or Evil, before they were born into this World.

‖ I can't see to what End the Apostle should mention their having done neither Good nor Evil, antecedent to the Purpose of God about them, and thereupon add, that it was *not of Works*, unless he designed to exclude all good Works *foreseen*, as well as actually performed, from being the Cause of God's gracious Purpose concerning one, rather than the other of them, since the Purpose itself was antecedent to the *Existence* of either of them: And to suppose otherwise, would be not only to make *the Purpose according to Election* precarious, instead of firm and stable, as depending on the previous uncertain free Will of the Creature, and not on the free Grace of God, which alone can make the promised Inheritance *sure to all the Seed*; (Chap. iv. 16) but it would be likewise inconsistent with the Apostle's ascribing it, in the next Words, intirely *to him that calleth*; and it would be directly contrary to what he afterwards offers, in Support of his Argument, by introducing God, as saying to *Moses*, (ver. 15.) *I will have Mercy, on whom I will have Mercy; and I will have Compassion, on whom I will have Compassion*, and by drawing the Inference from thence, (*ver.* 16.) *So then, it is not of him that willeth, nor of him that runneth; but of God that sheweth Mercy:* Nor would this Supposition leave any Room for the *Objections*, that are raised (*ver.* 14, 19.) against what the Apostle had said on this Head, or comport with his Answers to them in the Verses there following.

* Here is, I think, a plain Reference to what the Apostle had said, *Chap.* viii. 28—30, about God's *calling* Persons, *according to his Purpose*, and *glorifying them, whom he predestinated and called. That* seems to be the Foot of, and to have given Rise to, the present Discourse; and as the *Calling* there intended was an *effectual* One, unto a Participation of spiritual and eternal Blessings, (See the Note there) the Apostle's mentioning *this*, as well as *the former* Instance of *Isaac*, can hardly be taken in a just and pertinent Light, without considering it, as an Exemplification of what he there so clearly expressed: And therefore it appears to me, that his Design in alledging them was, not merely to represent God's Purpose, as taking Place, according to Election, with respect to the *external* Privileges of the Gospel, to which he had chosen and called *whole Nations*, and Bodies of Men, and particularly the *Gentiles*; but likewise with

12 *It was ſaid unto her, The Elder ſhall ſerve the Younger.*

12. As a Specimen and Evidence of this, when *Rebecca*, the Mother of theſe Twins, was quick with Child, and felt them ſtruggling in an uncommon Manner within her, (*Gen.* xxv. 22, 23.) ſhe ſought the Lord to know the Meaning of it, and received for Anſwer, that the Heads of two Nations, which were typical of two Sorts of Seed, *viz. the Children of the Fleſh*, and *the Children of the Promiſe*, (ver. 8.) were in her Womb; and that he had determined, of his own good Pleaſure, that, contrary to human Ways of judging, the Younger ſhould be preferred to the Elder †; in Token of which, the Son, of whom ſhe would firſt be delivered, ſhould be a Servant to the other, who ſhould be born laſt of the two.

13 *As it is written, Jacob have I loved, but Eſau have I hated.*

13. And we have a further Teſtimony, that may be accommodated to this Purpoſe, as it is recorded in *Malachi* i. 2, 3, where God ſays, I have ſet my Love upon *Jacob* in a free and eternal Choice of him for myſelf, that I might recover him from all the Ruins of the Fall, and give him the ſpiritual, as well as temporal Bleſſings of the Firſt-born: But I, who have a Right to place, or withhold my undeſerved Kindneſs as I pleaſe, have determined to leave *Eſau*, among many others of the apoſtate ſinful Race of Mankind, whom I juſtly abhor, as ſuch, to the free Choice of his own Will, that he may walk in the Way of his own Heart ‖: I will not favour him with my recovering and ſaving Mercy, as I do the Objects of my ſpecial Love.

14. It

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with reſpect to *ſaving and eternal* Benefits, to which he had choſe *certain Perſons* out of ſuch Bodies. Accordingly we find that he ſpeaks of a diſtinguiſhing Choice, and Separation of ſome from among the general Bodies of both *Jews* and *Gentiles*, *ver.* 6, 7, 8, 24, 25, 26, 27; and of a *gracious Election of a Remnant*, to the obtaining of Salvation, out of the Body of that antient People, whom God had choſen to external Privileges, *Chap.* xi. 4, 5. And then, having gradually led the Way to it, in what he had ſaid about the Sovereignty of divine Grace, in it's Actings toward Multitudes of both *Jews* and *Gentiles*, he proceeds, at the 11th Verſe of that Chapter, to diſcourſe more *directly* about the *national* Rejection of the *Jews*, and Calling of the *Gentiles*. (See the Note there.) The Want of a due Attention to theſe Things, and to what has been obſerved in the Note on *ver.* 6, about the Way of the Apoſtle's entering on this Diſcourſe, by diſtinguiſhing between the natural and ſpiritual *Iſraelites*, and Children of *Abraham*, has, I doubt not, miſled many Expoſitors to make the Argument in this *Ninth* Chapter one and the ſame with that of the *Eleventh*: And yet a late Paraphraſt, who earneſtly contends for that Scheme, tells us, that the *Eleventh* Chapter, relating to the *national* Rejection, is prophetick of what the Apoſtle foreſaw would ſoon be, but was not yet *a Fact*. But what the Apoſtle inſiſts on in this *Chapter*, plainly relates to Facts, that were already actually come to paſs at the Time of his writing.

† *The Elder's ſerving the Younger* was fulfilled in a *ſpiritual* and *myſtical* Senſe in their *own Perſons*, when the Birthright, and the ſpiritual Bleſſings pertaining to it, were transferred from *Eſau* to *Jacob*; when *Eſau* was cut off from God's Covenant, and *Jacob* continued in it; and when *Eſau* loſt, and *Jacob* got the Promiſe of *Canaan*, that eminent Type of the heavenly Inheritance: And ſo whilſt *Eſau*'s being doomed to Servitude was a Badge of the Curſe upon him, *Gen.* iii. 16, 19. and ix. 25. *Jacob*'s Title to the promiſed Land was an Emblem of his being enrolled in *the general Aſſembly, and Church of the Firſt-born, which are written in Heaven.* (Heb. xii. 23.) And it was likewiſe fulfilled in a *literal* Senſe, in their reſpective diſtant *Poſterity*, when in After-Ages the *Iſraelites*, that deſcended from *Jacob*, ſubdued the *Edomites*, that were of *Eſau*'s Race, 2 *Sam.* viii. 14. and 2 *Chron.* xxv. 11, 12. But the Covenant-Right to all this was primarily made over to *Jacob* himſelf, *Gen.* xxvii. 37.

‖ It is pleaded by ſome, that God's *loving* Jacob, *and hating* Eſau, did not reſpect them *perſonally*, but only *their Poſterity*, and had a Relation, not to their *eternal*, but only their *temporal* Concerns; and that *Malac.* i. 2, 3, from whence theſe Words are quoted, repreſents it in this Light. But as I apprehend, that the Subject of the Apoſtle's Diſcourſe, all along in the preceding Chapter, is about *internal* and *ſaving* Benefits, and he begins this Chapter with a Lamentation, that the greateſt Part of the *Jews* were not *effectually* called, it ſeems incongruous to ſuppoſe, that when he comes to account for this, by ſhew-

14. *What shall we say then?* Is there *Unrighteousness with God? God forbid.*

14. If this be God's sovereign Way of making such a wide Difference, in his original Choice, according to his good Pleasure, between Persons that were in themselves alike, without the least Regard to any Thing done personally by themselves, whether it be good or evil, What shall we then think or say of this Method of his Proceeding *? Shall it be hence inferred, as some Objectors would suppose, that there is any Injustice in the great and holy God, as to his Thoughts, Designs and Dispensations toward the Children of Men, in receiving some, and rejecting others, that were before in equal Circumstances? No, by no Means: (μη γενοιτο) Far be it from us to entertain such a shocking Thought, so directly contrary to his Perfections, and to his Government of the Church and World. He doth Injury to none, in distributing, or withholding his free Favours just as he pleases; because he is Debtor to none.

15 *For he saith to Moses, I will have Mercy on whom I will have Mercy, and I will have Compassion on whom I will have Compassion.*

15. As to his *shewing Favour* to some, rather than others, that are equally undeserving of it, there can be no Injustice in this; he having an undoubted Power and Liberty in himself to bestow his bounteous Grace, as seems good in his Sight: And the *Jews*, of all People, can't reasonably object against this, if they attend to what God declared to their own famous Law-giver, with regard to his unmerited and forfeited Kindness to their Fathers: For, to maintain the Glory of his Prerogative in displaying his Goodness, he said to *Moses*, in an absolute and sovereign Strain, (*Exod.* xxxiii. 19.) † *I will be gracious to whom I will be gracious; and will shew Mercy to whom I will shew Mercy*; that is, My shewing Mercy and Pity to any Persons whatsoever, is merely an Act of mine own good Pleasure; I will be gracious and compassionate to those among the sinful, unworthy and wretched Race of Men, to whom I choose to be gracious and compassionate,

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shewing that God had chosen and called some, and rejected others of the natural Seed of *Abraham*, ver. 6, 7; and proceeds to illustrate it, by the Distinction that was made between one and another of *Abraham*'s, and of *Jacob*'s immediate Off spring, he should intirely drop the Consideration of *spiritual* and *eternal* Blessings, and confine his Thoughts to those, that were only *external* and *temporal*; and yet that, after all this, in winding up his Argument, *ver.* 22, 23. he should apply it to *the Vessels of Wrath fitted for Destruction*, and to *the Vessels of Mercy, which God had afore prepared unto Glory*: And were we to restrain the Apostle's Sense of God's *loving* Jacob, *and hating* Esau, to what is said in *Malachi* about his *laying* Esau's *Mountains and Heritage waste for the Dragons in the Wilderness*, it would be so foreign to the Apostle's Design, that it would not come up to so much as an Instance of any *religious* Privileges at all, though but of an *external* Nature, being granted or denied to any Person, or Body of People whatsoever; and it is observable, that the Apostle don't go so far in his Quotation, as to take in these last Words in *Malachi*, they not suiting the Purport of his present Argument. Why then should we not understand the Passage, as far as he quotes it, in an accommodated Sense, suitable to the Tenor of his Discourse, as signifying *Jacob* and *Esau personally* considered; and so giving us leading Examples of a *personal* Election of some to all the Blessings mentioned in the foregoing Chapter, and of God's passing by others? since these two Persons are mentioned by *Name*, and the Event proved, that *Jacob* was a good Man, who was blessed with spiritual Blessings, and is now in Heaven, *Luke* xiii. 28; and *Esau* is spoken of as *a profane Person, who sold his Birthright*, and all the *spiritual*, as well as temporal Blessings pertaining to it, *Heb* xii. 16; See also the foregoing Note on *ver.* 12.

* There would have been no Occasion or Colour for this Objection, if God's Proceedings herein had been in Consideration of good Works foreseen in one, and of Wickedness in the other.

† This is cited by the Apostle exactly as it stands in the *Seventy*, which intirely agrees in Sense with the *Hebrew*.

[illegible] for Reasons found in myself, and not in them, that I may have the intire Glory of it, as the abſolute Lord and Diſpoſer of my free Gifts.

16 *So then it is not of him that willeth, nor of him that runneth, but of God that ſheweth Mercy.*

16. It therefore (αρα νν) appears from hence, that as it was not owing to *Jacob*'s deſiring the Bleſſing, and running to prepare Veniſon for his Father, which *Eſau* did, as well as he, (*Gen.* xxvii. 3, *&c.*) that *Jacob* obtained it; but it was merely from God's own good Pleaſure, who determined in his free Mercy to confer the Bleſſing upon *him*, rather than upon *Eſau*, and thereby made a Diſtinction between one and another of *Abraham*'s natural Poſterity: (See the Note and Paraphraſe on *ver.* 13.) So *the Purpoſe of God, according to Election*, (*ver.* 11.) is not to be attributed to any one's own free Will, good Diſpoſitions and Deſires; nor is it to be aſcribed to his own diligent Endeavours and Enquiries after Salvation; for theſe are the *Effects*, and not the *Cauſe* of God's Choice: (2 *Theſſ.* ii. 13, 14) But it takes it's original Riſe only from the ſovereign Will and Pleaſure of God, who ſhews Mercy to ſome, and not to others, as ſeems beſt to him; and who, in the Greatneſs of his Mercy, *works in them both to will and to do, of his good Pleaſure*, (Phil. ii. 13) and makes them *a willing People, in the Day of his Power*; (Pſal. cx. 3.) even when he comes effectually to call them by his Grace, whether they be *Jews* or *Gentiles*: (*ver.* 24) And ſo he gives them the Bleſſing, though not for, yet in the Way, and by Means of, their deſiring and ſeeking it; even as *Jacob* obtained his Father's Bleſſing in that Way. (*Gen.* xxvii. 18, *&c.*)

17 *For the Scripture ſaith unto Pharaoh, Even for this ſame Purpoſe have I raiſed thee up, that I might ſhew my Power in thee, and that my Name might be declared throughout all the Earth.*

17. And then, as to God's *refuſing Favour* to ſome, whilſt he extends it to others, that were no more worthy of it than they, there is no Room for a Pretence of Unrighteouſneſs in this; and the *Jews* themſelves muſt own it, if they conſider what is recorded again in the Writings of *Moſes*: For the great Jehovah, as we find him ſpeaking with awful Majeſty in the Scriptures of the Old Teſtament, which were indited by his Spirit, ſaid to the notoriouſly tyrannical *Pharaoh*, who was the ſame by Nature with the reſt of the apoſtate Race of Mankind, and ſo was as undeſerving of Favour, as others*, I exalted

* What is here alledged in a Quotation from *Exod.* ix. 16, about God's *raiſing* Pharaoh *up for this Purpoſe, that he might ſhew his Power in him*, relates, not to God's *creating* him, or bringing him into Being; but to his *raiſing him* to the Throne of *Egypt*, and *continuing* him in that exalted Station, for ſome Length of Time, in the Midſt of all his Cruelties and Oppreſſions, on one Hand, and of the various Judgments, which were ineffectual to reclaim him, on the other. Accordingly, the *Hebrew*-Word (העמדתיך) ſignifies *I have eſtabliſhed thee*, or *made thee to continue*, or *ſtand*; and is rendered by the *Seventy* (διετηρηθης) *thou haſt been kept*, or *preſerved*; and the Word uſed by our Apoſtle (εξηγειρα σε) ſignifies *I have erected*, or *advanced thee* to this End, *viz.* that God might manifeſt his Power in exemplarily puniſhing him for the Wickedneſs, which he knew *Pharaoh* would commit, when left to himſelf; and ſo might give a ſolemn Warning to others. We may further obſerve, that it was to *Pharaoh perſonally*, and not to him and the *Egyptians*, his Subjects, that God ſaid, *I have raiſed thee up, to ſhew my Power in thee*, &c; and ſo it is a proper Sample of God's righteous and ſovereign Dealing with *particular Perſons*, whom he rejects for their Sins. And the Word *Power* (δυναμις) is here uſed, as it ſometimes is in other Places, in the ſame Senſe with another Word, (εξουσια) which is likewiſe rendered *Power*,

exalted you to all the Greatness of the *Egyptian*-Throne, and preserved you alive for a considerable Time, bearing with you in my Long-Suffering and Patience, (*ver.* 22.) while you persisted in your Obstinacy, and cruel Outrages against my People, and would not attend to the Voice of my Judgments, and my kinder Messages to let them go: And this I have done in the Disposals of my Providence, for this very End and Purpose, (ὅπως) that I might the more illustriously display my Prerogative, and indisputable Right, of dealing with you according to your Deserts, by memorable Acts of my tremendous Power, to bring down your haughty Spirit, and by performing those mighty Works, that will be occasioned by your Stubbornes and Rebellion, till I shall utterly destroy you: And as *I have made all Things for myself, yea, even the Wicked for the Day of Evil*; (Prov. xvi. 4.) so my ultimate End in these my awful Dispensations toward you is, (ὅπως) that my Being, Perfections and Providence may appear with solemn Glory through the whole World *; that my Patience and Justice toward mine Enemies, and my Faithfulnes, Mercy and Grace toward mine own People; and that my Wisdom and Power in both, and in making *the Wrath of Man to praise me, and restraining the Remainder of it*, (Psal. lxxvi. 10.) may be conspicuous, and proclaimed among all Nations of the Earth; as well as that the *Egyptians may know that I am the Lord.* (Exod. xiv. 4.) Now though God might, if he pleased, have dealt otherwise with *Pharaoh*; yet as he is sovereign Lord of all, and *doth according to his Will, in the Army of Heaven, and among the Inhabitants of the Earth*, (Dan. iv. 35.) who shall say that there is any Unrighteousnes in all this?

18 *Therefore hath he Mercy on whom*

18. From these Instances therefore (ἄρα οὖν) we may justly conclude, that God extends his Mercy to such sinful and

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Power, but properly signifies *Authority* in *ver.* 21. where the Apostle speaks of the *Potter's Power over the Clay*; and so it denotes the uncontroulable Prerogative and Dominion, which God exerted in his Acts of Power upon *Pharaoh*: And as this Instance of exercising his sovereign Authority, in his righteous Dealing with *Pharaoh*, is mentioned in Opposition to his *shewing Mercy* to others, according to the good Pleasure of his Will, *ver.* 16. So for a due Understanding of this Passage, and making it a pertinent Answer to the Objection, as if God were *unrighteous* in his different Way of Proceeding with Persons in like Circumstances, *ver.* 14. it seems necessary to consider *Pharaoh*, as in the same fallen Condition, by Nature, with the rest of Mankind, and so of the *same Lump*, that is *subjectively* capable of being made *a Vessel unto Honour*, or unto *Dishonour*, as it is expressed, *ver.* 21. Unless we take it in this Light, it will be extremely difficult to clear *the Righteousnes of* God, in his raising up *Pharaoh* to his Dignity, and continuing him in it, *for this very Purpose, that he might shew his Power in him*, which issued in his utter Destruction, and is called God's *shewing his Wrath.* ver. 22.

* God's *Name is declared* in Manifestations of his Glory. We accordingly find that a Song of Praise was offered by *Moses* and *Israel* for the glorious Appearances of his Power, which was exercised in a Way of Mercy and Faithfulnes to them, and in a Way of dreadful Justice to *Pharaoh* and his Host at the Red-Sea; *Exod.* xv. 1—21. and the World rang of the Vengeance, which he took upon *Pharaoh*, and of the wonderful Deliverance, which he wrought for *Israel.* God hereby became *terrible to the Heathen*, and his Name *was known by the Judgment he executed.* Psal. ix. 16.

miserable

he will have Mercy, [illegible] miſerable Creatures, as he pleaſes, according to the Coun-
and whom he will, he [illegible] and Determination of his own gracious Will, as he
hardeneth. declared to *Moſes* concerning his People of old: (*ver.* 15.)
* And whom he ſees fit, in his awful Sovereignty, to paſs by, among the wretched Objects of a ſinful Race, he leaves to the natural and choſen Obſtinacy, Stupidity and Rebellion of their own Hearts; and upon their wilfully perſiſt-

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* The *former* Part of this Verſe has a manifeſt Reference to what had been mentioned, *ver.* 15. of God's *ſaying to Moſes, I will have Mercy, on whom I will have Mercy*, &c. and the *latter* Part refers to what had been recited of God's Words to *Pharaoh*, ver. 17. And as the Apoſtle here ſpeaks of God's *hardening whom he will*, in Anſwer to an Objection, as though *he were unrighteous* in his Diſpenſations, *ver.* 14. we may be ſure, the Apoſtle did not mean, that God infuſes, or puts a Principle of Hardneſs into any Man's Heart, or hardens it by any *poſitive* Act upon it: For that would be to make him the Author of Sin, and to charge the Worſt of all Unrighteouſneſs upon him. But all Hardneſs of Men's Hearts proceeds originally from themſelves, from their own allowed Averſion to God, and Inclination to Sin, as fallen Creatures, and from their wilfully indulging their evil Diſpoſitions in repeated Acts, and in a continued Cuſtom of Sinning, which naturally increaſe the Stupidity and Inſenſibility of their Hearts God-ward, to which he may righteouſly give them up, according to what he ſaid of the idolatrous *Iſraelites*, (Pſal lxxxi. 11, 12.) *My People would not hearken to my Voice, and Iſrael would none of me: So I gave them up unto their own Hearts Luſts; and they walked in their own Counſels* Hence Sinners are often ſaid *to harden themſelves againſt God.* 2 *Chron.* xxxvi. 13. *Nehem.* [illegible] 16, 17, 29. *Job* ix. 4. *Jer.* vii. 26. and xix. 15. and it is ſaid expreſsly three Times over, that Pharaoh *hardned his own Heart*, Exod. viii. 15, 32. and ix. 34. When therefore the Scripture ſpeaks of *God's* hardening any one's Heart, as he ſaid he would the Heart of *Pharaoh*, Exod. iv. 21. and vii. 3. and xiv. 4. we may learn from the Hiſtory of that Caſe, how it is to be underſtood. He with-held his ſoftning Grace from *Pharaoh*, or did not pleaſe to give him that Grace, which, had God ſeen fit, might have prevented, or taken away, the natural and contracted Hardneſs of his Heart; but delivered him up, in a judicial Manner, to the proud, perverſe and wicked Inclinations of his own Heart, under the Power of which he ſaid, *Who is the Lord, that I ſhould obey his Voice to let* Iſrael *go?* (Exod. v. 2) And this is what is called God's *giving* Perſons *over to a reprobate Mind*, &c *becauſe they did not like to retain him in their Knowledge:* (Rom. i. 24—28.) He likewiſe ſuffered *Satan* ſtill further to harden *Pharaoh*'s Heart by the *Magicians* imitating ſome of thoſe Miracles, which were wrought by *Moſes* and *Aaron*; upon which we are told Pharaoh's *Heart was hardened, neither did he hearken to them at all*; (Exod. vii. 22.) and ſo *the God of this World blinded* his Mind, as he doth *the Minds of them that believe not* (2 Cor. iv. 4) and as doth *the Man of Sin, whoſe coming is after the Working of Satan, with all Power, and Signs, and lying Wonders, and with all Deceivableneſs in them that periſh, becauſe they receive not the Love of the Truth, that they may be ſaved* (2 Theſ. ii. 9, 10.) God furthermore uſed ſuch external Methods in his Providence, as were good in themſelves, but as *Pharaoh*'s perverſe Heart turned into Occaſions of hardening itſelf yet more and more; ſuch as God's *ſo ſoon* removing ſeveral of his Judgments, and *ſo long* forbearing to execute the Fierceneſs of his Wrath upon him. Accordingly, as ſoon as the Frogs died, it is expreſsly ſaid, when *Pharaoh* ſaw that there was Reſpite, he hardned his Heart, *Exod.* viii. 15. and when the *Swarm of Flies* was removed at one Time, and the *Thunder and Hail* ceaſed at another, we are told, that *Pharaoh hardned his Heart, and ſinned yet more*; (Exod. viii. 31, 32. and ix. 34) and ſo, as the *Wiſe-Man* obſerves, (*Eccleſ.* viii. 11.) *becauſe Sentence againſt an evil Work is not executed ſpeedily; therefore the Heart of the Sons of Men is fully ſet in them to do Evil*; or, as the Apoſtle ſpeaks of ſome (*Rom.* ii. 4, 5) They *deſpiſe the Riches of God's Goodneſs, and Forbearance, and Long ſuffering, not knowing that the Goodneſs of God leads them to Repentance; but, according to their Hardneſs, and impenitent Heart, treaſure up to themſelves Wrath againſt the Day of Wrath, and the Revelation of the righteous Judgment of God* — Now ſurely there can be *no Unrighteouſneſs* in any of theſe divine Diſpenſations: Not in God's witholding the Grace, which he is under no Obligation to give: Not in his delivering Men up to the evil Way of their own chooſing: Not in his ſuffering Satan to blind and harden them, that have liſted into his Service, and take Pleaſure in doing his Will, in Oppoſition to God: Nor in relieving them in Diſtreſs, and exerciſing great Long-ſuffering, Patience and Forbearance toward them, under high Provocations, before he brings utter Deſtruction upon them. And therefore all the Fault lies in the hardned Sinner *himſelf*; and ſo far as God is concerned in hardening, it is in ſuch a negative and holy Manner, as ſhews that there is no Unrighteouſneſs in it; nor any juſt Ground of Complaint.

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ing therein, against Warnings, Cautions and patient Trials; as in the Case of *Pharaoh*, (ver. 17.) he, at length, in his righteous Judgment, delivers them up to a judicial Hardness, as the Result and Desert of their own impetuous and unbridled Passions, and of the Devil's Power over them, who, in Conjunction with the Depravity of Nature, disposes, and determines them to turn all God's Dispensations, even of Mercy and Long Suffering toward them, into Occasions of the most resolute and unrelenting Obstinacy against him.

19 *Thou wilt say then unto me, Why doth he yet find Fault? For who hath resisted his Will?*

19. One or other of you, perhaps, may be ready to object yet further against *the Sovereignty* of God, in bestowing his special, distinguishing and preventing Grace on some, and witholding it from others; and may say to me, Why is he offended at, and why doth he reprove, threaten and condemn any of his Creatures for their Obstinacy and Hardness of Heart, as he doth in the Scripture? Can this be right and reasonable? For since he has resolved to let some Sinners take their own Course without Controul, who among them all has so stood up against him, as to hinder, or defeat his Determination about them? What room therefore has he still to complain of, and accuse them? (τι ἔτι μεμφεται)

20 *Nay but, O Man, who art thou that repliest against God? Shall the Thing formed say to him that formed* it, *Why hast thou made me thus?*

20. But durst any of you indeed venture to cast such a bold Reflection on God's sovereign, wise and holy Dispensations? O contemptible, sorry, worthless Man, who hast rational Faculties, and art accountable to the great God, and art as nothing before him, yea, who, as a fallen Creature, deservest no Good, but all Evil at his Hand, Think how insolent and saucy it is, for such an one, as thou art, to talk at this daring Rate, not barely against my Reasonings, but against the great God himself, and against his own express Declarations, which I have been reciting, (*ver.* 15, 17.) and which the *Jews*, who are the chief Objectors on this Head, must own to be of divine Authority, whatever they think of me. Who art thou, poor Mushroom of the Earth, and guilty Wretch before God? Or what dost thou vainly imagine thyself to be, that thou shouldest ever presume to arraign the awful Majesty of Heaven at thy Bar, to call him to an Account, and pass such a reproachful Censure on his Proceedings? What! Shall *Man*, whom *God made upright, but who has sought out many Inventions*, (Eccles. vii. 29.) pretend to quarrel with his Maker? Shall he, who is under a Forfeiture, and has thrown himself into the Hands of Justice by Sin, contend with the offended God, saying*, Why hast thou dealt more strictly with

* That this Passage, Why *hast thou made me thus?* Is to be understood, not with Relation to God's *creating* Man, but to his *Dispensations* towards him, and Disposals of him for Happiness or Misery, in Consequence of the Fall, appears from the whole Current of the preceding and following

with me, than with ſome others, that were in like Circumſtances with myſelf? Ah! What ſhocking Language is this to the infinitely holy and bleſſed God himſelf! *Wo to him, that thus ſtriveth with his Maker: Let the Potſherd ſtrive with the Potſherds of the Earth: Shall the Clay ſay to him that faſhioneth it, What makeſt thou?* (Iſa. xlv. 9.)

21 *Hath not the Potter Power over the Clay, of the ſame Lump to make one Veſſel unto Honour, and another unto Diſhonour?*

21. As Clay is, in itſelf, naturally capable of receiving different Forms for anſwering diverſe Purpoſes, Has not a Maſter-Potter, it's ſole Proprietor, ſuch an abſolute Power and Authority over it, (ἐξουσιαν) that he may take one Parcel of it, and form it into one Sort of Veſſel for the more honourable Uſe of the Dining-Room and Parlour; and may take another Part of the very ſame Maſs, and ſhape it into another Sort of Veſſel, for the meaner and more contemptible Uſe of the Kitchen and Scullery, juſt as he ſees fit and proper, without doing the leaſt Injury to it? How much more then muſt the ſupreme Lord, Creator and Proprietor of all, have an abſolute Right and Authority to diſpoſe of his Creatures in a different Manner, and for different Purpoſes, as beſt pleaſes him, without being obliged to give them the Reaſons of it, and without the leaſt Injury to any of them; ſince they are all alike corrupt by Nature, and ſo alike capable of being made to ſerve different Uſes for his Glory, either in their own undeſerved Honour and Bleſſedneſs, or deſerved Shame and Contempt?

22 What *if God willing to ſhew* his *Wrath, and to make his Power known, endured with much long-ſuffering the Veſſels of Wrath fitted to Deſtruction:*

22. Suppoſe then that God, having a Deſign to diſplay the awful Glory of his righteous Sovereignty, and dreadful Power, in proper Time and Seaſon, upon obſtinate and impenitent Sinners; and ſuppoſe that to make this the more conſpicuous and unexceptionable, when the Day of Reckoning ſhall come, he for a great while, in his abundant Patience and Long-Suffering, bore with them, and deferred taking Vengeance upon them, who by their own Iniquity and Hardneſs of Heart were become proper and deſerving Objects of his Wrath, and who, like *Pharaoh*, had fitted themſelves for everlaſting Deſtruction, and therefore might have been plunged into it long before: What Objection can there be againſt God's Juſtice in this? Since after all their Abuſes of his Goodneſs and Forbearance, he only renders to them according to their due Deſerts; as he did to *Pharaoh* of old; (*ver.* 17.) and as he will do to the unbelieving *Jews* of this Day, that ſhall continue to reject Chriſt, and his Goſpel, to their own Perdition.

23 *And that he*

23. 24. And ſuppoſe that God has taken this Courſe

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lowing Context, which ſpeaks, not of God's bringing Perſons into *Being*, but of his giving ſome up, in his awful Righteouſneſs, to the wilful Hardneſs of their own Hearts, and having Mercy upon others; and of his making ſome *Veſſels of Wrath*, and others *Veſſels of Mercy*. Accordingly it is illuſtrated in the next Verſe, by the Power of a Potter over the Clay, which in it's own Nature was antecedently fit to be form'd into different Shapes, and for different Uſes, ſome of the more noble, and others of the more ignoble Kind.

with

might make known the Riches of his Glory on the Vessels of Mercy, which he had afore prepared unto Glory?

with them, to recommend and enhance his distinguishing Grace to others, who were by Nature Children of Wrath, as well as they; (Eph. ii. 3.) and that he has also, in his great Long-Suffering, bore with his own Elect, in the Days of their Unregeneracy, (ινα) to the End that he might take a proper Opportunity for manifesting, and illustrating the endearing Riches of his glorious Grace in the Salvation of the Objects of his Mercy, whom he, in his eternal Purpose and Choice, laid out before-hand for Blessedness and Glory *, and whom he fits for that happy and holy State, in due Time, by his renewing and sanctifying Spirit, before he advances them to it; Doth he hereby do any wrong to others? Has he not a Liberty in himself, of thus extending his free Mercy to these, of what Nation soever they be; as he has done even to us, whom he has effectually called by his Grace, according to his eternal Purpose, (*Chap.* viii. 28.) not only from among the *Jews*, nor with a Limitation, as formerly, to them; but from among the *Gentiles* also †: These, of whatever Nation they be, are the true Seed of *Abraham*, and *Children of the Promise* before mentioned. (*ver.* 7, 8.)

24 *Even us whom he hath called, not of the Jews only, but also of the Gentiles.*

25 *As he saith also in Osee, I will call them my People, which were not my People; and her, beloved, which was not beloved.*

25. And that God designed to call a People from among the *Gentiles*, and make them the spiritual Seed of *Abraham* under the Gospel-State, appears from old Testament-Prophecies; as for Instance, He says, in *Hos.* ii. 23. not only with respect to the Ten Tribes, that had fallen off from his Covenant; but likewise with respect to the *Gentile*-Nations, among whom they were scattered, and who never had been taken into his gracious Covenant, *I will call them*, or *say unto them, Thou art my People, which were not my People; and they shall say, Thou art my God; and I will call her beloved, which was not beloved*, or *I will have Mercy upon her, that had not obtained Mercy*; that is, I will take them into my Covenant, and make them my People, in due Season, to serve and glorify me here, and enjoy

* It is observable that the Apostle, speaking of *the Vessels of Wrath*, in the foregoing Verse, uses a *passive* Verb, calling them *Vessels of Wrath*, (κατηρτισμενα) *fitted to Destruction*: But speaking of the *Vessels of Mercy*, he uses an *active* Verb, saying, *which he*, viz. God (προητοιμασε) *has afore prepared unto Glory*; one intimating what the Sinner is fitted for by his own Iniquity; and the other what God himself doth upon him in a Way of Preparation for designed Happiness.

† *Not of the* Jews *only, but of the* Gentiles *also*, shews that here was a choosing and calling of particular Persons to eternal Life, out of both those Bodies of People, which God had chosen and called to the external Privileges of the Gospel, *viz* the *Jews* first, and afterwards the *Gentiles*: For the Body of the *Jews*, those that rejected Christ by Unbelief, as well as those that received him by Faith, were *externally* called, or, as a modern Writer would have it, *invited*, before, and as much as the *Gentiles*. And this may be considered, as a proper Key to the preceding Discourse; and may satisfy us, that the Apostle did not therein speak merely of the Rejection of the *Jews*, and Calling of the *Gentiles* in general; but of God's exalting the Riches of his free Grace in saving whom he pleased among the *Gentiles*, as well as *Jews*, whilst, in his tremendous Righteousness, he abandoned the Bulk of his once favourite People, for their Obstinacy and Unbelief; and, in his abundant Mercy, had a peculiar Regard to Multitudes of *Gentile*-Sinners

me for ever; and I will deal with them, and own them as ſuch; and will enable them to avouch me for their God, who before did not ſtand in that ſpecial Relation to me, but were utter Strangers to the Covenant of Promiſes: And I will ſhew diſtinguiſhing Compaſſion, and Loving-kindneſs to them, in the moſt effectual Manner, to make them Partakers of all the Bleſſings of Grace and Glory, who never before had found ſaving Mercy, as the Objects of my peculiar Love *.

26 *And it ſhall come to paſs*, that *in the Place where it was ſaid unto them, Ye* are *not my People; there ſhall they be called the Children of the living God.*

26. And in another Paſſage of the ſame Prophet it is ſaid, (*Hoſ.* i. 10.) *It ſhall come to paſs, that in the Place where it was ſaid unto them, Ye are not my People; there ſhall they be called the Children of the living God*; or *there it ſhall be ſaid unto them, Ye are the Sons of the living God*; that is, The Time is coming when in thoſe very Places and Countries, where it has been ſaid to the Inhabitants thereof, for many Ages together, Ye are not a People in Covenant with me; there ſhall they be brought into the Number of the Children of the only living and true God; they ſhall be called to the Faith and Fellowſhip of the Goſpel, and admitted to all the Privileges, that belong to the Adoption of Sons; God will not be aſhamed to be called their God, and they, in the ſurprizing Riches of his Grace, ſhall be received into his Family.

27 *Eſaias alſo crieth concerning Iſrael, Tho' the Number of the Children of Iſrael be as the Sand of the Sea, a Remnant ſhall be ſaved.*

27. As God in theſe Paſſages ſpeaks of his intended Favour toward Sinners of the *Gentiles*; ſo it is plain from other Prophecies, that, under the Goſpel-Diſpenſation, he purpoſed effectually to call ſome, though, comparatively, but few of the *Jews*; and to reject the reſt of them for their Unbelief; as particularly from the Prophecy of *Iſaiah*, who (*Chap.* x. 22.) ſpeaking in the Concern of his own Soul, about the Seed of *Abraham*, according to the Fleſh, and lifting up his Voice to engage Attention, for the alarming of ſome, and encouraging of others among them, ſaid †, Though the

* It ſeems indeed from the Context in *Hoſea*, and from what the Apoſtle *Peter* writes to the believing *Strangers, that were ſcattered throughout* Pontus, Galatia, Cappadocia, Aſia *and* Bythinia, that theſe Prophecies had a Reſpect to the *Elect* of God, which ſhould be called among the *Ten Tribes* of *Iſrael*, 1 *Pet.* i. 1, 2. and ii. 10. But ſome have thought that the Apoſtle *Peter*'s Epiſtle was wrote to *Gentile*-Chriſtians, that were ſcattered through thoſe Provinces: (See Mr *Peirce*'s Introduction to the Epiſtle to the *Hebrews*) However, that the Words of this Prophecy had a Reference to the *Heathen-Nations* themſelves, and was to have it's more eminent Accompliſhment in God's Elect among them, may be concluded, not only from the ſtrong Terms, in which they are expreſſed, as applicable in their fulleſt Senſe to the *Gentiles*; but principally from our inſpired Apoſtle's quoting them, as Prophecies of the calling of ſome among the *Gentiles*, as well as *Jews*; and ſo he keeps up his View toward the ſpiritual Children of *Abraham*, through Faith in Chriſt, *according to the Promiſe*, of what Nation ſoever they be, in Oppoſition to the *Children of the Fleſh*, that were only the natural Deſcendents of *Abraham*, which he had mentioned, *ver.* 7, 8 See *Peacock* on *Hoſea* i. 10. and ii. 23.

† Here, and in the 28th and 29th Verſes, the Apoſtle quotes two Prophecies of *Iſaiah* to prove his Point, with Relation to the chooſing and calling of a few, and rejecting the reſt of the *Jews*; and here is evidently a chooſing of ſome to *Salvation*, out of the Body of the *Jews*, that were choſen to *external Privileges*, and to be the People of God, viſibly in Covenant with him, in Preference to all other Nations of the Earth.

Number

Number of the Children of *Iſrael* by natural Birth, and external Privileges, be ſuch a vaſt Multitude, that, as the Promiſe to *Abraham* expreſſed it in a proverbial Way, (*Gen.* xxii. 17.) they are paſt Account, like the Sands on the Sea-Shore; yet, out of this innumerable Company, it is but *a Remnant according to the Election of Grace*, (Rom. xi. 5.) very few of them, comparatively ſpeaking, whom God has reſerved for himſelf, that ſhall be made Partakers of that Salvation, which is in Chriſt Jeſus, with eternal Glory.

28 *For he will finiſh the Work, and cut it ſhort in Righteouſneſs: becauſe a ſhort Work will the Lord make upon the Earth.*

28. That theſe were to be but *a ſmall Remnant*, compared with the reſt of the *Iſraelites*, further appears from what the ſame evangelical Prophet immediately adds, ſaying, (*Iſa.* x. 22, 23.) For * God will finiſh the Account, which he has laid in his eternal Purpoſe, with regard to the Calling of his Elect among the *Jews* in the Riches of his Grace, and to his rejecting the reſt for their Unbelief; and he, in the Way of his righteous Judgment, will make quick Diſpatch with the carnal *Iſraelites* in the *decreed Conſumption*, which he will bring, like an overflowing Flood, to take them away; becauſe when the Lord comes to caſt up the Number of his Choſen, and of others, and to balance the Account between them, the Remainder of the Saved will be but very ſmall, in Compariſon with thoſe that ſhall ſoon be cut off from his Covenant, and from the Earth, in the Deſtruction of the refractory Part of the *Jewiſh* Nation, both in this World, and in that which is to come.

29 *And as Eſaias ſaid before, Except the Lord of Sabaoth had left us a Seed, we had been as Sodoma, and been made like unto Gomorrha.*

29. And this is ſtill further evident from another Paſſage in *Iſaiah*, where, in a former Part of his Prophecy, he ſaid, (*Chap.* i. 9.) Unleſs the great Lord, Ruler and Diſpoſer of all, who, in aſſerting his uncontroulable Authority ſays, *My Counſel ſhall ſtand, and I will do all my Pleaſure*; (Iſa. xlvi. 10) unleſs he had, in the Riches of his free and ſovereign Grace, reſerved to us a ſpiritual Seed, whom he has made the Objects of his ſpecial Love; and who, for Number, ſhould be but as the Seed, compared with the innumerable Grains of Corn in the Harveſt: Had he not, I ſay, been ſo gracious, as to ſecure a Remnant, ſuch is our Sinfulneſs, Unworthineſs and Provocations, that we ſhould have been utterly deſtroyed, one and all without Exception, as the wicked People of *Sodom* and *Gomorrah* were for

* This Part of *Iſaiah*'s Prophecy is recited according to *the Seventy*, which is much the ſame in Senſe with the *Hebrew*; and though this Prophecy, and that which follows in the next Verſe, ſeem to have had an immediate Reference, one to the Preſervation of a Remnant of the *Jews* from Deſtruction by the *Aſſyrian*, and the other by *Rezin* and *Pekah*; yet as *they* were typical of God's Elect among the *Jews*, that ſhould be ſaved with an everlaſting Salvation through Faith in Chriſt, under the Goſpel-State; ſo the Apoſtle conſiders thoſe Words, as to have a further Accompliſhment in Goſpel-Days; otherwiſe I can't ſee how they could be at all to his Purpoſe. And it is obſerved by ſeveral Criticks, that the Expreſſions, *He will finiſh the Work*, and *make a ſhort Work*, (λογον) are metaphorical, taken from *Accounts*, upon the balancing of which, and cutting off one Part from the other, the Remainder is but a ſmall Sum. Accordingly the Word (λογος) here uſed ſignifies, and is often rendered, *an Account*, as in *Acts* xix. 40. *Rom* xiv. 12. and ſeveral other Places: And ſo here, and in the following Verſes, the Apoſtle gives a Hint of the *National* Rejection of the *Jews*, in that the Generality of them would ſhortly be cut off, as he alſo doth, and had before, (*ver.* 25, 26.) of the Calling of the *Gentiles*; both which he afterwards more plainly and profeſſedly conſiders, *Chap.* xi. 11, *&c.*

their Iniquities, ſo that it is really amazing that any are ſaved at all, rather than that the Number of them ſhould be, comparatively ſpeaking, ſo ſmall. From all this it appears, that it is an Act of *Juſtice* in God to take Vengeance on the Objects of his Wrath, and an Act of his *free Mercy* to ſave the Objects of his Love, of what Nation ſoever they be.

30 *What ſhall we ſay then? That the Gentiles which followed not after Righteouſneſs, have attained to Righteouſneſs, even the Righteouſneſs which is of Faith:*

30. What ſhall we then ſay further, to maintain the *Freeneſs* of divine Grace, and clear the holy God from every Charge of *Unrighteouſneſs*, in his ſovereign Diſtributions of Happineſs and Miſery; and to leave the rejected Sinner *without Excuſe?* Surely nothing more need be added than this, That though the poor blind idolatrous Heathens were ſo far from ſeeking and preſſing after Righteouſneſs to eternal Life, that they were utterly ignorant of it, and unconcerned about it, and made no Pretences to it, but were filled with all Manner of Iniquity; (*Chap.* i. 29, *&c.*) yet many, though far from the Generality, of theſe have now, under a Senſe of their own Guilt and Unworthineſs, and by a divine Influence, arrived at Righteouſneſs for Juſtification, even the Righteouſneſs of Chriſt, which is revealed in the Goſpel, as the Object of Faith, and is received by Faith. (*Chap.* i. 16) This ſhews that their Salvation is intirely of Grace: For as there was no Shadow of their deſerving it; ſo *it is of Faith, that it might be by Grace.* (Chap. iv. 16.)

31 *But Iſrael, which followed after the Law of Righteouſneſs, hath not attained to the Law of Righteouſneſs.*

31. But, on the contrary, the greateſt Part of the natural Seed of *Jacob*, who, with Abundance of miſguided Zeal, (*Chap.* x. 2.) purſued after Righteouſneſs to Juſtification by their own Obedience to the Law of *Moſes*; theſe have fallen ſhort of their own End therein *; they have not arrived at, or come up to, and apprehended a Righteouſneſs, which anſwers the Demands of the Law, and is neceſſary to procure their Acceptance with God to eternal Life.

32 *Wherefore? Becauſe* they ſought it, *not by Faith, but as it were by the Works of*

32. How, or whence, comes this to paſs? It is not becauſe they were hindered, or diſcouraged therein, by any ſecret and eternal Decree of God about them, which neceſſitates no Man's Will, and continues to be hid from every one with re-

* *The Law of Righteouſneſs* ſignifies *the Righteouſneſs of the Law*, and is, in the main, of the ſame Import with *Righteouſneſs* in the preceding Verſe; where the Apoſtle, ſpeaking of the *Gentiles*, only called it *Righteouſneſs*; becauſe they were Strangers to the Law given by *Moſes*, though they had ſome Remains of *the Law of Nature*, which was the Rule of Righteouſneſs to them. (*Chap.* ii. 14, 15.) But here, ſpeaking of *Iſrael*, he beautifully, and with great Accuracy, varies the Phraſe, calling it *the Law of Righteouſneſs*, or *the Righteouſneſs of the Law*; becauſe the *Moſaick* Law, eſpecially in it's *moral* Parts, was the Rule of Righteouſneſs to them. And in repreſenting how Things ſtood with *Jews* and *Gentiles*, as to Righteouſneſs for Juſtification, he uſes ſeveral Terms that were *agoniſtical*, with an Alluſion to *Racers* in one of the *Grecian* Games, in which he that was hindermoſt purſued, with all Speed, after him that was foremoſt, to overtake him, and get beyond him, that he might lay hold on the Prize, which was placed at the Goal for the Victor. (See Dr *Hammond* on the Place.) Accordingly Righteouſneſs to eternal Life is ſpoken of as the Prize, which the *Gentiles* did not purſue, or run for; (εθνη τα μη διωκοντα) and yet they attained, or laid hold on it, (κατελαβε) by a free Gift of Grace: And Righteouſneſs for Juſtification was the Prize, which the *Jews* did purſue, or run for; (διωκων) and yet, not running, or *ſtriving lawfully*, (2 Tim. ii. 5.) in the Way of God's Appointment for that Purpoſe, they miſerably fell ſhort of it, and did not reach, or come up to that Righteouſneſs, which the Law requires, in Order to Juſtification. (εις νομον δικαιοσυνης ουκ εφθασε.)

ſpect

the Law; for they stumbled at that Stumbling-Stone;

ſuch to himſelf, till Events explain it; but it is owing to their own Sin and Unbelief; becauſe, through the Self-ſufficiency, Pride and Perverſeneſs of their corrupt Hearts, they would not, like the believing *Gentiles*, take the Goſpel-Way of ſeeking and attaining the perfect Righteouſneſs, which the Law required, in Order to their being juſtified, alone through Faith in Chriſt, *who is the End of the Law for Righteouſneſs to every one that believes:* (Chap. x. 3, 4.) But the carnal *Jews*, who utterly rejected Chriſt, ſought to obtain Righteouſneſs for Juſtification merely by †, and for their own Obedience to, the Law, which can never anſwer that End: (*Chap.* iii. 20.) And the *Judaizing* Chriſtians were for joining *Moſes* with Chriſt; and ſo ſought to be juſtified, partly by the Redeemer's Righteouſneſs, and partly by their own, which was equally impoſſible, and was indeed ſeeking to be juſtified, in Meaſure at leaſt, by the Works of the Law, that they might have ſomething to glory in before God: (*Chap.* iv. 2.) For the carnal *Jews* took ſuch Offence at Chriſt, as utterly to reject him on Account of his mean Parentage and Appearance, Poverty and Crucifixion, and the ſpiritual Nature of his Kingdom; and the *Judaizing* Chriſtians, though they profeſſed to believe in him as the Meſſiah, could by no Means brook the Thought of utterly renouncing all their own Righteouſneſs for his, and of being intirely beholden to him and Grace for Juſtification and all Salvation; and ſo both one and the other ſtumbled at Chriſt, and fell ſhort of eternal Life, to their own Perdition, like Perſons that are running a Race, and meet with a Stone in their Way, which, by hitting their Foot againſt it ‖, makes them ſtumble and fall, to their own great Hurt, and loſing the Prize.

33 As it is written, Behold, I lay in Sion a Stumbling-

33. And this is no more than was likewiſe foretold by the Prophet *Iſaiah*, as may be collected from his Writings, where, in one Place, (*Iſa.* xxviii. 16) * he brings in God

† The Particle (ως) here rendered *as it were*, is ſometimes *expletive*, and at others a Particle of *Confirmation*: But as it is likewiſe a Particle of *Similitude*; and as it appears from the Epiſtle to the *Galatians*, which was wrote more directly to the *Judaizing* Chriſtians, that they, who did not pretend wholly to reject Chriſt, were nevertheleſs for making the Works of the Law to bear a Part in Juſtification, the Apoſtle ſeems in this Paſſage to glance at them, as being in the ſame Caſe with the obſtinate unbelieving *Jews*, with reſpect to Juſtification; inſomuch that Chriſt would be of no Effect to them, and would profit them nothing; (*Gal.* v. 2, 4.) and therefore I have formed the Paraphraſe to take in both.

‖ Here again is an Alluſion, in the agoniſtical Strain, to a Man's ſtriking his Foot againſt a Stone, or other Obſtacle in his Way, which occaſions his falling, and loſing ſo much Ground, as to be irrecoverably diſtanced in his running a Race, and which ſorely wounds and bruiſes him, as well as makes him loſe the Prize he was running for.

* The Apoſtle having proved to the *Jews* from *Iſaiah*, one of their own Prophets, that God had foretold that only a Remnant of them ſhould be eternally ſaved, and that except the Lord, in the Greatneſs of his Mercy, had left them a Seed, they would have been univerſally deſtroyed for their Iniquities, like *Sodom* and *Gomorrah*: (ver. 27, 29.) He here proceeds to prove, from the ſame Prophet, that God had foretold the Offence, which Multitudes of them would take at Chriſt, to their own utter Confuſion. Nevertheleſs, his Quotation for this Purpoſe, is not of Paſſages as they lie in Order in the Prophecy of *Iſaiah* itſelf; but it is of two Places, which, compared together, fully make out the Senſe, for which he alledged them, as they both ſpeak of Chriſt, though in different Conſiderations of him: One of God's direct and immediate Deſign in ſending him; and the other of the ill Uſe, that the perverſe unbelieving *Iſraelites* would make of him.

the

Stone, and Rock of Offence: and whoſoever believeth on him, ſhall not be aſhamed.

the Father, as ſaying, *Behold I lay in Sion for a Foundation, a Stone, a tried Stone, a precious Corner-Stone, a ſure Foundation*; that is, I have laid the Meſſiah, as the only Foundation of my Church, that it may be built upon him, whom I have tried, and proved, and highly approved of, and who, being tried by thoſe that truſt in him, is alſo exceeding dear to them, as every Way fit and qualified, like a Corner-Stone, for uniting *Jews* and *Gentiles* in him, and ſupporting their Dependencies upon him, who is the Strength, Ornament and Security of all that believe in him; and *other Foundation can no Man lay than that is laid, which is Jeſus Chriſt:* (1 Cor. iii. 11.) But, as the ſame Prophet obſerves in another Place, (*Iſa.* viii. 14, 15.) this precious Stone, which is deſigned and ſuited to this excellent Purpoſe, will, through the Pride and Prejudices of the *Jews*, eventually prove to be *a Stone of ſtumbling, and Rock of Offence, to both Houſes of* Iſrael; *and many among them ſhall ſtumble, and fall, and be broken*; that is, Many of the various Tribes of *Iſrael*, inſtead of making a proper Uſe of him, in building all their Salvation by Faith upon him, will take Offence at him, oppoſe and reject him, through their own Obſtinacy and Unbelief; and ſo will fall in ſuch a terrible Manner, as to daſh themſelves to Pieces to their own Confuſion and Ruin, like a Man that wounds himſelf to Death by running againſt a Rock. And yet this ſhall not defeat the gracious Deſign of God in laying Chriſt, as the Foundation of the Church, and in ſaving them that reſt all their Hopes upon him: For, as is intimated in one of the Places before referred to, (*Iſa.* xxviii. 16.) † Whoſoever he be, whether *Jew* or *Gentile*, a greater or leſſer Sinner, that quits all Confidence in himſelf, and depends intirely on Chriſt, for Righteouſneſs to eternal Life, he ſhall not be aſhamed of his Adherence to him, Profeſſion of him, and Expectations from him, as Perſons uſe to be, who are precipitate in their Conduct, and whoſe vain Confidences are fruſtrated and diſappointed, through their over-Haſte in Affairs of the utmoſt Conſequence; but the true Believer's Hopes ſhall be abundantly fulfilled, and more than anſwered, that he may have Boldneſs in the Day of Judgment. (1 *John* iv. 17.)

RECOLLECTIONS.

What exalted Thoughts ſhould we have of Chriſt, who, in his human Nature, came of the Father's; but, in his divine Nature, is God over all, bleſſed for ever! And how equally divine is the Holy Ghoſt, who ſees and ſearches the Heart, and to whom the Chriſtian may ap-

† The Words in the Prophet are, *He ſhall not make Haſte:* But the Apoſtle gives us a very apposite Senſe of them in ſaying, anſwerable to, though not in the exact Words of *the Seventy*, which are, (ὁ μὴ καταισχυνθῇ) *He ſhall not be aſhamed*; (ὁ καταισχυνθησεται) becauſe making too much Haſte tends to, and commonly iſſues in, making a Man aſhamed of his Enterprize, and his Hopes, in Affairs of the greateſt Importance.

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peal, as by a ſolemn Oath, for the Sincerity of his Profeſſion, when his own Conſcience bears Witneſs to it! It is a high Honour to ſtand in a viſible Relation to God, and to be Partakers of the Means of Grace, and the external Privileges of his Covenant: But, ah! What Matter of exceeding Grief is it, that any ſuch, and eſpecially that any of our own dear Friends and Relations among them, ſhould fall ſhort of eternal Salvation! Nevertheleſs the Word of God's Promiſe, and the Purpoſe of his Grace, according to Election, ſhall certainly ſtand, and have their happy Effects, whatever Appearances there may be to the contrary. And, O how free, ſovereign and indearing is electing Love, which pitched upon many Sinners of the *Gentiles*, as well as of the *Jews*, before either of them had done either Good or Evil, and deſigned their effectual Calling, not becauſe they willed and ran, but merely of his own free Grace, who will have Mercy and Compaſſion, on whom he will have Mercy and Compaſſion, among Perſons alike undeſerving and miſerable, and cauſes ſome to will and run to ſaving Purpoſes, while he paſſes by others, and gives them up to the Hardneſs of their own Hearts. And whatever Prejudices the Pride and Corruption of Men's Hearts may raiſe againſt this ſovereign Way of God's Procedure; yet how ſuitable is it to his abſolute Dominion, who undoubtedly has as much Power over us, as the Potter has over the Clay, to make out of the ſame Lump one Veſſel to Honour, and another to Diſhonour! And how conſiſtent is this with the Righteouſneſs of God, who doth Injury to none, and appoints none to Deſtruction, but on Account of Sin, whereby they become Veſſels of Wrath, and fit themſelves for it! And as his Purpoſes are kept ſecret in his own Breaſt, till Events declare them; ſo the Rule of our Duty, and of our Expectation and Hope, is not the ſecret, but the revealed Will of God; and every one, without puzzling himſelf about ſecret Decrees, which for ought he knows are in his Favour, has all reaſonable Encouragement to follow after Righteouſneſs by Faith, in Hope of obtaining it, and thereby knowing and proving his Election of God. How careful then ſhould we be, that we neither quarrel with the Sovereignty, Grace, or Juſtice of theſe Diſpenſations, leſt we be confounded for our Inſolence, in daring to reply againſt the great God; nor harden ourſelves in Iniquity, leſt God, in his righteous Judgment, ſhould give us up to ſtill greater, and even incurable Hardneſs of Heart; nor ſtumble at Chriſt to the rejecting of him, or joining any thing of our own with him for Juſtification, leſt it be to our own eternal Perdition! Bleſſed be God, there is Righteouſneſs in Chriſt for the Juſtification of every true Believer, though of none but ſuch. How dreadful then is their Caſe, who, ſtumbling at Chriſt, daſh themſelves againſt him, as a Rock of Offence, while they follow after Righteouſneſs by the Works of the Law, and never attain it! But how happy is their Caſe, who ſincerely believe in him! They ſhall never be aſhamed or confounded.

CHAP. X.

The Apoſtle repeats a Profeſſion of his hearty Deſire for the Salvation of the Jews, *who had a miſguided Zeal for God and Religion*, 1—4. *Sets out the Difference between the Righteouſneſs of the Law, by which they ſought to be juſtified, and the Righteouſneſs of Faith, which is revealed in the Goſpel*, 5—11. *Shews that the* Gentiles *ſtand on a Level with the* Jews, *in the great Buſineſs of Juſtification and Salvation*, 12—18. *And that the* Jews *themſelves might know this from Old Teſtament Prophecies*, 19—21.

TEXT.

1 *Brethren, my Hearts Deſire and Prayer to God for Iſrael is, that they might be ſaved.*

PARAPHRASE.

1. AFTER all that I have been ſaying, in a faithful Diſcharge of my Office, about the Rejection of ſo many *Iſraelites* after the Fleſh, I ſtill, my Brethren, can ſincerely declare, as I have done in a ſolemn Manner already, (*Chap.* ix. 1, 2, 3.) that the moſt benevolent and affectionate

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Deſire (εὐδοκία) of my whole Soul, and my moſt earneſt Prayer in offering up that Deſire to God for them is, that, if it be conſonant to his Will, he would pleaſe to extend his ſpecial Mercy to all of them, notwithſtanding preſent melancholy Appearances, in turning them from their Iniquities, and giving them Faith in Chriſt, to their preſent and eternal Salvation, inſtead of executing his righteous Vengeance upon any of them, to their utter Deſtruction.

2 *For I bear them Record, that they have a Zeal of God, but not according to Knowledge.*

2. For I really think; and, how much ſoever the Generality of them be Enemies to me, I muſt do them the Juſtice to acknowledge, and declare on their Behalf; and I reflect upon it, to ſtir up my own Heart to the greater Importunity and Fervour in my humble Pleas with God for them, that, at leaſt, many of them are, in their Way, exceeding zealous for God and his Law, eſpecially for it's ceremonial Parts, as I myſelf once alſo was; (*Acts* xxii. 3) and as I ſaid but now (*Chap.* ix. 31.) they follow after Righteouſneſs in Acts of Obedience to that Law, which they know was originally from God, and think they ſtill obſerve to his Glory: But, alas! they are ſadly miſguided in their Zeal; it is all Heat, without any Light about the true Nature and Deſign of the Law, and about the Righteouſneſs that is neceſſary to their Acceptance with God; and, through their blind Prejudices againſt Chriſt and his Righteouſneſs, their very Zeal itſelf turns them off from him, and from the only Way, which God has appointed for Salvation, and in which he can be really glorified in beſtowing it.

3 *For they being ignorant of God's Righteouſneſs, and going about to eſtabliſh their own Righteouſneſs, have not ſubmitted themſelves unto the Righteouſneſs of God.*

3. For the unbelieving and ſelf-juſticiary *Jews* have, through their choſen Carnality and Blindneſs, very miſtaken, mean, low and unworthy Thoughts * of the eſſential Rights of God's Juſtice, as they are plainly diſcovered in his ſtrict and high Demands of univerſal, ſinleſs Obedience to the Precepts of his holy Law, in Thought, Word and Deed, for Juſtification, according to it's Tenor; (*ver.* 5.) and in the ſevere Curſe, which he has denounced by it, for every the leaſt Tranſgreſſion: (*Gal.* iii. 10.) And they are wilfully ignorant of that perfect and glorious Mediatorial Righteouſneſs of the Meſſiah, which he, who is God in our Nature, has wrought out, by his Obedience and Sufferings, to the full Satisfaction of Law and Juſtice, and which God the Father has evidently declared his Acceptance of, and makes over for Righteouſ-

* It is evident to me, that by *the Righteouſneſs of God*, (δικαιωσυνη του Θεου) in the Cloſe of this Verſe, is meant that Righteouſneſs, which God has appointed, provided and exhibited in the Goſpel, for the Juſtification of every one that believes: But I am uncertain whether God's Righteouſneſs, (του Θεου δικαιωσυνη) mentioned in the former Part of the Verſe, is to be taken in the ſame Senſe; though that is the Senſe, in which the Apoſtle moſt commonly uſes it in this Epiſtle: (See the Notes on *Chap.* iii. 5, 25.) or whether it is to be underſtood of the *Juſtice* of God, as demanding a perfect Righteouſneſs, according to the Law, in Order to a Man's being juſtified in his Sight. The *firſt* of theſe Senſes is moſt conformable to the Apoſtle's ordinary Uſe of this Phraſe; and yet the *laſt* ſeems to ſet the Gradation of Thought here in the moſt beautiful and leaſt coincident Light, and to be correſpondent to the Senſe, in which he may be ſuppoſed to have uſed this Phraſe in *Chap.* iii. 5, 25, 26. I have therefore conſidered the former Clauſe of this Verſe in both thoſe Views, and leave every one to chooſe that, which he likes beſt.

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neth the Justification of every one that believes: And for want of seeing these Things in a true and spiritual Light, according to the clear Revelation, that is made of one in the Law, and of the other in the Gospel, they are seeking to set up (ζητουντες στησαι) their own imperfect, ceremonial and external Performances, and are endeavouring to make them stand, as their Righteousness for Acceptance with God to eternal Life; as if these were sufficient to answer the Requirements of his Law and Justice, and to atone for their numberless Transgressions, though, in Reality, they are utterly incapable of answering those Ends: And so, partly through culpable Ignorance and Blindness, and partly through Self-Conceit and desperate Pride of Heart, which scorns to be intirely beholden to free and sovereign Grace, they have refused to stoop, and humble themselves at the Foot of God so far, as to renounce all Trust and Confidence in their own Righteousness, and to depend intirely upon that, which is brought in by Christ, and freely proposed in the Gospel, for Justification through Faith in him; and which alone is sufficient to intitle a believing Sinner to eternal Life.

4 For Christ is *the End of the Law for Righteousness to every one that believeth.*

4. For Christ is (τελος) the *perfecting* End of the *moral* Law, for Righteousness, even of that Law which says, *The Man that doth those Things shall live by them*, (*ver.* 5.) as he has gone through, and fulfilled all it's Demands of Obedience, as well as Sufferings, in his Life and Death, to the intire Satisfaction of divine Justice; he is likewise the *abolishing* End of the *ceremonial* Law, and has put a Period to it, as all it's typical Offerings for Purification and Atonement are completely and substantially answered in him; and he is the grand designed *Scope* and End, for which *both* those Laws were given to *Israel*, as the *moral* Law, by discovering their Guilt and Danger, and the *ceremonial* Law, by shadowing out his great Sacrifice, were intended to shew them their Need of Christ, and put them upon flying to him for Pardon and Acceptance. (*Chap.* iii. 20. and v. 20. and *Gal.* iii. 24.) He is, in all these Senses †, the End of the Law, for the bringing in of an everlasting perfect Righteousness unto the Justification, not universally of all the *Jews*, nor of all the *Gentiles*, but of every one, be he *Jew* or *Gentile*, (ver. 12.) who, under a Sense of his own Unworthiness and Obnoxiousness to divine Wrath, assents to, approves of, and trusts in Christ, as the only suitable, all-sufficient and gracious Saviour, that, through his Righteousness alone, he may be accepted of God, and accounted Righteous to eternal Life. And it is impossible that he should be so by any legal Performances whatsoever.

5 For Moses de-

5. For, as to the Righteousness of the *Law*, *Moses* him-

† Though all the Senses given in the Paraphrase may be included; yet I am inclined to consider that, which relates to Christ's active Obedience, as most directly intended, because he was *the End of that Law for Righteousness*, the Righteousness of which is described in the next Words, (*ver.* 5.) as *doing the Things* it commands, that a Man may *live by them*.

ſcribeth the Righteouſneſs which is of the Law, That the Man which doth thoſe Things, ſhall live by them.

ſelf, in his Writings, (γραφαι) delineates and explains it's ſtrict Demands, as a Covenant of Works, in order to a Man's obtaining Life by his Obedience to it, when he brings God in as ſaying, (*Levit.* xviii. 5.) *Ye ſhall keep my Statutes and my Judgments, which, if a Man do, he ſhall live in them*; and (*Deut.* xxvii. 26.) *Curſed be he that confirms not all the Words of this Law to do them*; that is, The Man, who univerſally and always, without the leaſt Flaw or Defect in any one Inſtance, performs all thoſe Things, which the Law requires, incluſive of it's *moral* Precepts; (*Matth.* xix. 16, 17. and *Luke* x. 27, 28.) he, and he only, ſhall have eternal Life and Happineſs by it. This is a Condition which no Man, in his fallen State, can come up to; (*Rom.* viii. 3) and therefore it is no Wonder that they miſcarry, and are diſappointed, who ſeek and hope for Juſtification to Life, in this Way. (*Chap.* ix. 31, 32.)

6 *But the Righteouſneſs which is of Faith, ſpeaketh on this wiſe, Say not in thine Heart, Who ſhall aſcend into Heaven? (that is to bring Chriſt down from above)*

6. But, on the contrary, The Language of the *Goſpel-Doctrine* of Juſtification through the Righteouſneſs of Chriſt, which is propoſed to, and received by Faith, as *Moſes* himſelf has alſo hinted, (*Deut.* xxx. 11—14) is after this Manner *, Don't let diſcouraging Thoughts of Impoſſibility, about Acceptance with God, riſe in your Hearts, as they are apt to do in an awakned Conſcience, when it is filled with a Senſe of Guilt, and is throughly convinced, that no Righteouſneſs of it's own can avail for Pardon and Juſtification: Don't ſay, in a deſpairing Manner, Who is able to climb up to Heaven, and bring down from thence a Saviour to fulfil the Law for us, and to expiate our Sins? For Chriſt has already come into our Nature, and our World, to take away Sin by the Sacrifice of himſelf.

7 *Or, Who ſhall deſcend into the Deep? (that is to bring up*

7. Nor let any of you ſay, in the Deſpondency of your Minds, Suppoſing the Meſſiah were to come from Heaven, and die for our Sins †, Who could follow him into the Grave,

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* In this and the two next Verſes the Apoſtle refers to what *Moſes* ſaid in *Deut.* xxx. 11—14. On which Place Dr *Goodwin* obſerves, (Vol. iv. Part iii. pag. 41.) "That though *Moſes* had moſt of all "preached the Law, and given it at Mount *Sinai*; and had hid the Goſpel under the Types and Shadows of legal Ceremonies; yet now, when he was to die, he doth, through the Holy Ghoſt's coming upon him, preach the Goſpel, and deliver the Covenant thereof clearly and plainly to the *Jews*: "For you may read, in *Deut.* xxix 1. that he calls it, *the Words of the Covenant, which the Lord commanded* Moſes *to make with the Children of* Iſrael *in the Land of* Moab, *beſides the Covenant which he made with them in* Horeb: It is another Covenant; and therefore the Apoſtle pertinently quotes the "Words of this laſt great Sermon of *Moſes*, to diſtinguiſh the Covenant of Works and the Covenant of "Grace." And it ſeems, from the Beginning of the Thirtieth Chapter to the Sixth Verſe, that *Moſes*, in the Paſſages referred to by our Apoſtle, ſpeaks with an ultimate View to Goſpel-Days, when God would *circumciſe the Heart* of his People, and *the Heart of their Seed, to love the Lord their God with all their Heart, and with all their Soul, that they might live:* So the learned *Ainſworth* all along expounds thoſe Verſes in his Notes upon them.

† The Expreſſion in *Deut.* xxx 13, is, *Who ſhall go over the Sea for us?* And the *Jeruſalem-Targum* explains it thus, O that we had one, like *Jonas*, the Prophet, who might go down to the Bottom, or Depth of the great Sea! Now *Jonas*, in his deſcending into the Deep, was a Figure of Chriſt's *lying three Days and three Nights in the Heart of the Earth*, as our Lord himſelf applies it, *Matth.* xii. 40: And as the Sea is called *the Deep*, and *the Depth*, Pſal. civ. 6. and cvii. 24, 26; ſo *David*, propheſying of Chriſt, ſays, (*Pſal.* lxxi. 20.) God would *bring him up again from the Depths of the Earth.*

to

Christ again from the Dead)

to raise him up again from the Dead, in Token of his being owned of God to have made Satisfaction to his Law and Justice, and in order to his being recovered to a Capacity of applying his Redemption to us? Don't give Way to such distrustful Reasonings as these: For as he has already died for our Sins; so he is already actually *raised again for our Justification:* (Chap. iv. 25.) There is therefore no such Impossibility in the Way of Faith's coming at a Righteousness in Christ for Justification, as there is in obtaining it by our own personal Obedience to the Law.

8 *But what saith it? The Word is nigh thee,* even *in thy Mouth, and in thy Heart: that is the Word of Faith which we preach,*

8. But what is the Language of the Gospel-Declaration about this important Point? Why, the Doctrine, which reveals and exhibits the Righteousness of Christ to your Faith, is no longer hid from you; nor is it far off; (*Deut.* xxx 11.) but it is now plainly revealed in the Gospel, and brought near unto you, even to your very Doors in the Ministration of it, that you may receive it: Yea, it is brought so near as to be in your Mouth, when you read it, and speak of it in your Prayers and Praises to God, or in your Confessions before Men: (*ver.* 9.) Yea, it is brought still nearer into your very Heart, and makes effectual Impressions there, when, in the Application of the Spirit, you cordially embrace it. And this blessed Doctrine, which is founded on divine Authority, and holds forth Christ as the Object of Faith, and is the Means of begetting Faith in him, is that which we, his Apostles and Servants, explain and publish, propose and recommend to you, as a practicable and easy Way of Salvation, through the Grace, that has promised to *circumcise the Heart.* (Deut. xxx. 6.)

9 *That if thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thine Heart, that God hath raised him from the Dead, thou shalt be saved.*

9. And, in Opposition to the Righteousness of the Law, (*ver.* 5.) the main Tenor of the Gospel is this, If on all proper Occasions, in these perilous Days, you, without Fear or Shame, shall make a free, bold and open Confession of Christ, and shall call upon him (*ver.* 13.) with your Lips, as the only Lord and Saviour, whom you receive, and on whom you intirely depend, for all Acceptance unto eternal Life ‖; and if this be not a mere verbal Profession and Invocation; but, answerable thereunto, you shall believe in your very Heart, with such a Faith, as renounces all Trust and Confidence in yourself, and *as works by Love*, and *overcomes the World.* (Gal. v. 4, 5, 6. and 1 *John* v. 4, 5.) If, I say, you in this Manner shall believe, that God the Father *delivered Christ* up to

‖ Dr *Whitby*, in a Note on this Verse, observes, "That Justification is here expressly ascribed to "Faith, and that not as including Works, but only as being that Principle which, when it is cordial "and sincere, will certainly produce them: I say, not as including all those Works, which by the Go-"spel are required to Salvation; for then the Righteousness of Faith must be described as is the Right-"ousness of the Law, *viz.* That *the Man who doth these Things shall live in them*, which is contrary to "the Words of the Apostle, *ver.* 5, 6." But if Justification is by Faith, *as* a Principle of Works, it, in Effect, is still as much as ever by Works. However, if this Faith, when it is cordial and sincere, will *certainly* produce those good Works, upon which the Doctor, in a following Note, rests actual and complete Salvation at the Day of Judgment; this Faith must *certainly* bring us *now* into such a Right to actual and complete Salvation, as shall be owned in that Day to have effectually justified us.

Death *for our Offences, and raiſed him again for our Juſtification*, (Chap. iv. 25.) you ſhall certainly be diſcharged from Guilt and Condemnation, delivered from the Wrath to come, intitled to eternal Life, and, at length, brought to a full Poſſeſſion of it, on his Account.

10 *For with the Heart Man believeth unto Righteouſneſs, and with the Mouth Confeſſion is made unto Salvation.*

10. For true and ſaving Faith is not merely a Notion in the Head, nor a bare Aſſent of the Underſtanding to the Truth of divine Revelation: But it is with a Man's whole Heart, including the Conſent, Approbation and Acceptance of his Will and Affections, that he believes in the crucified and riſen Saviour, unto the obtaining of Righteouſneſs for Juſtification, even the Righteouſneſs of Chriſt, which completely anſwers all the Demands of the Law, (*ver.* 4.) *and is by Faith of Jeſus Chriſt unto all, and upon all them that believe.* (Chap. iii. 22.) And it is with his Lips and Tongue *, as expreſſing the inmoſt Sentiments and Diſpoſitions of his Heart, that he makes a noble Confeſſion of his Faith in Chriſt, publickly, cheerfully and reſolutely owning him in all his Characters, notwithſtanding the greateſt Terrors of this World, that he may be expoſed to for it; it is alſo with his Mouth that he pleads what this great Mediator has done and ſuffered, as the only Ground of his Hope toward God, unto the obtaining of final Salvation through him. (*ver.* 13.) And that the Faith, which has ſuch powerful Effects, is of a ſaving Nature, appears from what is recorded, even in the Old Teſtament.

11 *For the Scripture ſaith, Whoſoever believeth on him, ſhall not be aſhamed.*

11. For thoſe inſpired Writings declare, (*Iſa.* xxviii. 16.) with a View to the Meſſiah, as has been before obſerved, (*Chap.* ix. 33. See the Note and Paraphraſe there) that whoever he be, that receives and relies upon him by Faith, whatever his former Character and Condition had been, will not be aſhamed to own Chriſt, nor ſhall he ever be put to Shame and Confuſion through a Diſappointment of his Hope and Confidence in him. And this holds equally true, with reſpect to *Gentiles*, as well as *Jews*.

12 *For there is no Difference between the Jew and the Greek: for the ſame Lord over all, is rich unto all that call upon him.*

12. For, under the Goſpel-Diſpenſation, the Grace of God is not confined, as it formerly was, to the *Iſraelitiſh* Church and Nation. No, there is now no Difference, as to God's free Regard to, and Way of juſtifying and ſaving one, rather than another, on Account of his being a *Jew* on one Hand, or a *Gentile*, the moſt polite and learned of which are the *Greeks*, on the other: For one and the ſame Lord Jeſus †,

* Though *Confeſſion* was mentioned *before* believing, *ver.* 9; yet here it is put *after believing*; to ſhew that the Apoſtle meant ſuch a Confeſſion, as is the Fruit of Faith: And as a *Man's believing with the Heart* is ſaid to be *unto Righteouſneſs*, which intitles to eternal Life; ſo *Confeſſion* is ſpoken of, not as any Part of that Righteouſneſs, which gives a Title to Life; but as an Evidence of the Truth of our Faith, and one remarkable Way of it's operating, eſpecially in perſecuting Times; and as God's appointed Means and Method of building us up in it, and bringing us to complete Salvation.

† By *the ſame Lord* ſeems here to be meant *the Lord Chriſt*, who, in the two following Verſes, is ſpoken of, as *preached, believed in*, and *called upon*, in order to that Salvation through him, which the Apoſtle had been diſcourſing of in the preceding Context.

who

who, as Mediator, *is given to be Head over all Things to the Church*, (Eph. i. 22.), and is *Lord of all*, (Acts x. 36.) is inexhaustible in the Riches of his Merit and Mercy, and is exceeding bounteous in his saving Blessings unto all Sorts of Persons, of what Rank or Nation soever they be, even to all and every one, that religiously invokes and worships him, as a divine Saviour, with Faith in his Name; and makes a due Surrender of himself up to him, and to the Father through him.

13 *For whosoever shall call upon the Name of the Lord, shall be saved.*

13. For, as was foretold in a Prophecy of Gospel-Days, (*Joel* ii. 32.) without Exception against one more than another, Whoever, be he who or what he will, as to national or personal Circumstances, that shall cordially accept of Christ for his Lord and Saviour, and apply in earnest Prayer to him, with an intire Dependence on his Mediation, Righteousness and Grace, to bring him into a State of Favour with God, he shall be delivered from Sin and Wrath, and advanced to eternal Blessedness.

14 *How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a Preacher?*

14. Since therefore the *Gentiles* are included in the Gospel-Design of Salvation, there is no Room for the *Jews* to be offended at it's being preached to them; and it is plain that it ought so to be: For how is it possible that they should, in a truly religious Manner, invoke him to recommend them to the divine Favour, whom they have not known, received and depended upon, by Faith for that Purpose? And how can they, in the ordinary Course of Things, accept of and trust in him, whom they have not so much as heard of in his saving Offices and Characters, as he is set forth in the Gospel? And in what Manner can it be supposed that they should hear of him, according to the divine Revelation that is made concerning him, unless he be some Way or other manifested by a Publication of the Gospel to them?

15 *And how shall they preach, except they be sent? as it is written, How beautiful are the Feet of them that preach the Gospel of Peace, and bring glad Tidings of good Things!*

15. And what Authority could any have to preach the Word of Faith (*ver.* 8.) to them, unless they were, either immediately or mediately, sent with a divine Commission for it? And their being sent of God, on this blessed Errand, is so far from being a just Occasion of Offence, or Envy to any, that it is Matter of great Thankfulness and Joy, according to what is written *, (*Isa.* lii. 7.) with a Reference to *Israel*'s Deliverance from the *Babylonish* Captivity, which was typical of a much more glorious Deliverance from Sin and Wrath by the

* The whole Current of the following Context in *Isaiah*'s Prophecy leads us to understand his Words, in *Chap.* lii. 7. as referring, not merely to the joyful Messages of *Israel*'s Deliverance from the *Babylonish* Captivity, but as looking forwards to the still much happier Tidings of Salvation by Jesus Christ, which should be preached; and *that* to the *Gentiles*, in Gospel-Days: For in the following Verses to the End of that Chapter, he says, among other Things, *The Lord has made bare his holy Arm in the Eyes of all Nations; and all the Ends of the Earth shall see the Salvation of our God*; and speaks of Christ, as *God's Servant*, who *shall sprinkle many Nations*, &c. *ver.* 10, 13—15. And all along through the next Chapter he describes our Lord in his Sufferings, and in their saving Design, in such a clear and lively View, as looks more like a History, than a Prophecy of him.

promised

promised Messiah, *viz.* How seasonable, desirable and welcome is the Approach; and how lovely and precious are the very Feet of those Messengers, that in a moral Sense are undefiled, though besmeared with Dirt and Sweat in their Travails, to proclaim the glad Tidings of Peace with God by Jesus Christ, and to publish all the great and good Things of Gospel-Grace, such as Justification, Adoption, Sanctification and eternal Glory, through him? They are to be esteemed very highly in Love for their Works Sake; (1 *Thess.* v. 13.) because they bring us *a faithful Saying, and worthy of all Acceptation, that Christ Jesus came into the World to save Sinners*, even the *Chief* of them. (1 *Tim.* i. 15) So that from these prophetick Passages, and this Gradation of Argument, it appears, that there was a Necessity of the Gospel's being preached to the *Gentiles*, as well as *Jews*.

16 *But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our Report?*

16 But as the whole Body of the *Gentiles* were no more chosen to eternal Salvation, than the whole Body of the *Jews* were excluded from it: So all of them universally (οι παντες υπηκουσαν) have not hearkned to the gracious Calls of the Gospel, to entertain it, and cheerfully yield themselves up to the Authority of God in it, by the Obedience of Faith. And this is no more than was to be expected from what is intimated in another Prophecy of *Isaiah*, which relates to the Calling of the *Gentiles* by the Gospel †: For, says he, by Way of Lamentation and humble Expostulation with God, on Account of the small Number of Persons of any Character, that would then receive these glad Tidings, (*Isa.* liii. 1.) Lord, how Few are they, that by Faith have given Credit to, and cordially embraced the plain, affectionate, divinely inspired and confirmed Declarations, which we, the Servants of the Messiah, have made of Salvation through him, in Comparison with those, that have heard, and yet, through the Hardness of their Hearts, have rejected them?

17 *So then Faith* cometh *by hearing, and hearing by the Word of God.*

17. It therefore appears from all this, that though many, who heard the Gospel, shut themselves out from it's spiritual and eternal Blessings by their own Unbelief; yet *Hearing it*, is the ordinary Means of God's Appointment for working effectually, by the *revealing of his Arm*, or exerting the Power of his Spirit, upon the Hearts of others; insomuch that they who have believed, through Grace, were brought to it at first, and are carried on, and built up in

† That this Prophecy included a Reference to the Calling of the *Gentiles* in Gospel-Days appears, not only from the Apostle's connecting it with what he had been saying, in the Verses before, about the Gospel's being preached to them; but also from this Passage in *Isaiah*'s Prophecy itself, which immediately follows what was said about Christ's *sprinkling many Nations*, who *should see and consider that, which had not been told them, and which they had not heard*, Isa. lii. 15. and liii. 1. And therefore though it might *primarily* relate to the almost universal Incredulity of the *Jews*, it was likewise very applicable to the *Gentiles*; since, notwithstanding the greater Success of the Gospel among them, it was far from being received by the Generality, even of them. And, for the like Reason, it may be applied to all succeeding Ages, down to our own Days.

it,

it, by this Means? And Hearing supposes a Preaching of the Gospel, which may be called the Word of God, as he is the Author of it, and has given Commission to his Servants to publish it, and as it is *the Power of God to Salvation to every one that believes, to the* Jew *first, and also to the* Greek. (*Chap.* i. 16.)

18 *But I say, Have they not heard? Yes verily, their Sound went into all the Earth, and their Words unto the Ends of the World.*

18. But, still further to silence all Cavils, against preaching the Gospel to the *Gentiles*, I would say, Is it not a plain Fact, that they have heard the glad Tidings of Salvation, and that many of them have been captivated, by that Means, to the Obedience of Christ? Yes, they certainly have: For as our blessed Lord ordered his Servants to *teach all Nations*; *and to go into all the World, and preach the Gospel to every Creature*; (Matth. xxviii. 19. and Mark xvi. 15.) This has been done in a very extensive Manner, and with wonderful Success, in Virtue of his Promise, *Lo I am with you always, to the End of the World:* (Matth. xxviii. 20.) So that what *David* said (*Psal.* xix. 4.) of the *Heavens* preaching the Wisdom, Power and Goodness of God to the Heathens, which had not then the Benefit of divine Revelation, may now be applied to the Publication, which is made of the Gospel to them *, *viz.* The Voice of evangelical Preachers, proclaiming aloud Salvation by Jesus Christ, has been heard far beyond the Confines of *Judea*, in various Parts of the Earth, through all the *Roman*-Empire; and their Ministrations have reached, even to the utmost Bounds of that vastly wide and extended Dominion, which takes in the greatest Part of the known Regions of this World. And God's having given the Gospel such an amazing Spread, to the Conversion of great Multitudes among the Gentiles, is an evident Testimony from Heaven, that it ought to have been preached to them; and that none ought to murmur, or be offended at it.

19 *But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by* them that are *no People*, and *by a foolish Nation I will anger you.*

19. But as some of the *Jewish* Brethren may be apt to plead, in Excuse of their Prejudices against this gracious Dispensation, that they always thought the Blessings of the Messiah's Kingdom, were to be confined to their own Nation, I would further say, Could they indeed be ignorant, that God designed, in due Season, to extend his Mercy to the *Gentiles*? No surely, They easily might, and could not but have known something of it, if they had attended to what their own Prophets had plainly foretold about it: For, in the first Place, even *Moses* himself, their great Law-giver, brings God in as saying to *Israel*, when they had highly affronted him by their Idolatries, (*Deut.* xxxii. 21.) *I will move them to Jealousy, by those that are not a People, I will provoke them to Anger with a foolish Nation*; that is,

* The former Part of the Words referred to in *Psal.* xcv. 4. are, *their Line is gone out through all the Earth.* But the *Hebrew* Word (קַו) there rendered *Line*, signifies likewise a *loud Voice*, or *Cry*. See Dr *Pocock*'s Miscel. c. iii. p. 48. And *that* is the Sense in which the Apostle here takes it.

I, in due Season, will make them ſee ſuch Out-goings of my Mercy and Favour towards a People, that at preſent are Strangers to my Covenant, as will raiſe the Envy of the *Jews*, and give them Reaſon to ſuſpect my preferring the *Gentiles* to themſelves; yea, (παραζηλωσω) I will hereby excite them to ſuch an holy Emulation, as, were they wiſe enough to lay it to Heart, would be a proper Means of preventing my utterly forſaking them: And I will make ſuch a Change in my Diſpenſations, as, through the Pride and Perverſeneſs of their own Spirits, will prove an Occaſion of ſowering their Minds *, and irritating their Wrath and Indignation againſt the Heathens, on Account of my making known the Way of Salvation to them, whom they always deſpiſed as an ignorant ſottiſh People; and who may indeed well be called a *fooliſh Nation*, as, while deſtitute of divine Revelation, they were without the true Knowledge of God; and as, amidſt all their Acquirements in human Arts and Literature, they became vain in their Imaginations, and ſtupidly inconſiderate, and void of Underſtanding, about their preſent Duty and future Happineſs.

20 But Eſaias is very bold, and ſaith, I was found of them that ſought me not; I was made manifeſt unto them that asked not after me.

20. And (δε) ſtill further, another celebrated Prophet of later Ages, *Iſaiah* by Name, who ſaid more of the Meſſiah and his Kingdom, than all that went before him, ſpeaks with great Freedom, Openneſs, and undaunted Courage, both of the *Calling* of the *Gentiles*, and the *Rejection* of the unbelieving *Jews*, how offenſive ſoever it might be to the People of that degenerate Age. As to the *Calling* of the *Gentiles*, he introduces the Jehovah of *Iſrael*, as ſaying, in a Way of free and preventing Goodneſs, (*Iſa.* lxv. 1.) I, from Motives taken merely from myſelf, and for the Glory of mine own ſovereign Grace, was a God of Salvation to them; and they by happy Experience found me to be ſo, who, till I began with them by the gracious Calls of my Goſpel, and the ſecret Motions of my Spirit upon their Hearts, did not once think of ſeeking, worſhipping and ſerving me; but, inſtead of that, were bowing down to dumb Idols of their own Invention, and thereby provoking me: And I was made known, in a diſtinguiſhing and effectual Manner, by the preaching of the Word, attended with the Illumination of the Spirit, to them, who went contentedly on in the Way of their own dark and fooliſh Hearts, and had never before ſo much as concerned themſelves about me, or enquired after me, or how they might find Favour in my Sight; and who never would have done it, had I left them to themſelves.

21 But to Iſrael he ſaith, All Day long I

21. But, on the contrary, as to the *Rejection* of the unbelieving *Jews*, the ſame Prophet tells us, that God, ſpeaking

* How ſadly this Prophecy was verified, with reſpect to the Rage and Envy of the *Jews* at the Converſion of the *Gentiles*, may be ſeen in *Acts* xiii. 45. and xvii. 5, 13. and xxii. 21, 22.

after

disobedient and gainsaying People.

[redacted] to the *Israelites*, (the [redacted] indearing and per- [redacted] by many gracious Promises, [redacted] Providences, by the impor- [redacted] Messages, and by the secret [redacted] of my Spirit, Time after Time, to invite their Returns to me: yea, I have continued to do this with unwearied Earnestness and Patience, like one that pleaded with them, and stood ready with open Arms to receive them, from Morning to Night. But it has been to an obstinate and ungrateful, unbelieving and contradicting People, who, through the Hardness and Corruption of their Hearts, have refused my kindest Overtures, and have set themselves to oppose, and even speak Evil of them, when, at last, they were made by the Messiah himself and his Apostles; and therefore, the Day of my Patience being expired, I will no longer wait to be gracious to them.

RECOLLECTIONS.

How sincerely desirous are Christ's faithful Servants of the Salvation of their Hearers! How earnest in their Pleas with God for them! And how grieved that so Few receive the Gospel-Report! They watch for their Souls, and are willing to think and speak the best they can of them; but are troubled at Heart, when they perceive that, through criminal Ignorance and Pride of Spirit, they have such light Thoughts of the strict Demands of God's Justice, as to imagine that they can secure his Favour by their own imperfect Performances, and will not stoop so far, as humbly to depend on the Righteousness of Christ alone for Justification, through Faith in him, who is the End of the Law for Righteousness to every one that believes. How encouraging is it to think, that the Impossibilities of the Law, as requiring perfect Obedience, in order to eternal Life, are not now enjoined as the Condition of obtaining it; but that a Way of free Mercy is opened in the Gospel for it, and is practicable and easy to every one, who, by the Power of divine Grace, is enabled to believe with the Heart unto Righteousness! The Righteousness of Faith is brought near to Sinners in the Ministration of the Word; and brought home to their very Hearts in the Application of the Spirit: The Work of Salvation is already wrought out by Christ; he has come from Heaven, and fully satisfied the Law and Justice; and has been raised from the Dead in Testimony of it: Whosoever calls upon him in a Way of religious Worship, as a divine Saviour, and believes in him, whether he be *Jew* or *Gentile*, a greater or lesser Sinner, he shall never be ashamed of his Hopes, or confounded through a Disappointment of them; and whoever, from this Principle of Faith, makes an honest, free and open Profession of Christ, in his Person and Offices, Doctrine and Ways, whatever it may cost him, shall certainly obtain complete Salvation through him. O with what hearty Welcome should they be entertained, that are sent with Christ's Commission to preach this blessed Gospel! It brings glad Tidings of Peace, and is the best News, that ever came to the fallen Sons of Men: And how great is the Advantage, that may be hoped for, in Attendances on it's Ministrations! Faith comes by hearing, and hearing by the Word of God: This is his Ordinance for bringing Souls to the Obedience of Faith; and the Ministers of Christ ought

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* Here is an Allusion, either to the engaging Behaviour of an affectionate Mother, who opens her Arms to embrace a forward Child, and encourages it's coming to her; or an Allusion to the lively Action of an Orator, who moves and extends his Arms, in Terms of his addressing Audience, and of the Vehemence of his Address.

ty, be faithful, plain and courageous in preaching the whole Counsel of God, how much soever some may be offended at it. All the Wisdom of this World is Foolishness, compared with that, which is to be learnt by Means of the Gospel: But God begins with us, before we begin in earnest to seek after him. What surprizing Grace is this! And how astonishing is the Patience of God towards a provoking People! He stretches out his Hands all the Day in the Ministrations of his Word and Gospel, and continues long to strive with them by secret Suggestions of his Spirit, though they despise and oppose him; and his Long-suffering often turns to Salvation, after he has waited many Years to be gracious. But how should Sinners dread the Thought of going on still to reject Christ and his Gospel, lest the Time of God's Patience should expire, and he should remove them from the Gospel, or the Gospel from them, and they, before they are aware, should wonder and perish!

CHAP. XI.

The Apostle shews that the Rejection of the Jews *is not* universal; *but that God's Elect among them obtained Salvation by Grace, while the rest, through the Blindness and Hardness of their Hearts, fell short of it,* 1—10. *That God's cutting them off, as a Nation, from his Visible Church and Covenant, is not* final; *and that as he had over-ruled their Unbelief, for making the* Gentiles *Partakers of Gospel-Privileges in their stead; so the* Gentiles *ought not to insult over them, on this Account; but rather take Caution from them to watch against Pride and Unbelief, lest God, in his righteous Severity, should unchurch them, as he had the* Jews, *who nevertheless shall in due Season be nationally called, and brought into God's visible Covenant again,* 11—32. *And the whole is closed with a solemn Adoration of the profound Wisdom, Goodness and Justice of God, in all the forementioned Dispensations,* 33—36.

TEXT.

1 *I Say then, Hath God cast away his People? God forbid. For I also am an Israelite, of the Seed of Abraham, of the Tribe of Benjamin.*

PARAPHRASE.

1. BUT from what I have been saying about God's righteous and sovereign Dealing with the unbelieving *Jews*, shall we conclude that, though he has said, *He will not cast off his People, nor forsake his Inheritance*, (Psal. xciv. 14.) he has nevertheless *universally*, and *for ever* abandoned the whole Body of this favourite Nation, which has been for so many Ages a People visibly in Covenant with him? No, by no Means; (μη γενοιτο) Far be it from any of us to impute such Unfaithfulness to him: He has not excluded them *all* from eternal Salvation through Jesus Christ: For even I myself am, by Parentage, of the Stock of *Israel*, being descended from *Abraham*, the Father of the whole Nation, and particularly from *Benjamin*, *Jacob's* youngest Son, who it is well known was the Head of one, though indeed one of the lowest and least, of the Twelve Tribes; and yet, instead of God's casting me off, as he justly might for my former Unbelief, Blasphemies and Persecutions of the Church, he regarded me, as a chosen Vessel:

[redacted] the Grace of the Lord Jeſus, his Love, [redacted] toward me, that I have obtained Mercy, through him, th eternal Life. (1 *Tim.* i. 13, 14.)

2 *God hath not caſt away his People which he foreknew. Wot ye not what the Scripture ſaith of Elias? How he maketh Interceſſion to God againſt Iſrael, ſaying,*

3 *Lord, they have killed thy Prophets, and digged down thine Altars; and I am left alone, and they ſeek my Life.*

2. 2. Wherefore therefore God doth with Multitudes of the Iſraelites after the Fleſh, and might righteouſly have done with them all, for their heinous Provocations; yet he has not rejected thoſe of his antient People*, whom, in his eternal Counſels and Deſigns of Love and Grace, he diſtinguiſhed from the reſt, regarded as the true ſpiritual Seed of *Iſrael*, and choſe, not merely to external Privileges, but alſo to ſpecial and ſaving Benefits: But he has effectually called theſe according to his Purpoſe: (*Chap.* viii. 28.) So that it is now, in this Day of general Revolt among the *Jews*, as it was in former Times. Do ye not know, and cannot ye eaſily recollect, what the ſacred Scripture has recorded concerning *Elijah*, or, in the Hiſtory of that Prophet, how, in his holy Jealouſy for God and his Glory, he is repreſented as mournfully complaining of the Ten Tribes of the Children of *Iſrael*, and as even pleading in his Prayer to God againſt them, (εντυγχανει κατα) for their having generally fallen into Idolatry, together with their Rulers, in the apoſtatizing Days of *Ahab*? Saying, (1 *Kings* xix. 10, 14.) *Lord, they have forſaken thy Covenant*, which thou madeſt with them; and their Fathers have perſecuted thy true and faithful Prophets unto Death; and, in the Madneſs of their Zeal for their Idols, they have even demoliſhed the Altars †, that were erected and dedi-

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* *His People*, which the Apoſtle ſo emphatically ſays God *foreknew*, I think cannot mean the whole Nation of the *Jews*, whom he had choſen to be his peculiar Church and People, in Diſtinction from all other Nations: For it is plain from the whole Tenor of his Diſcourſe, that God *had caſt away* the Bulk of them; and his main Argument, in the greateſt Part of this Chapter, from *ver.* 11 to *ver.* 32 is to prove that God had done ſo But thoſe, *whom he foreknew*, ſignifies thoſe among that choſen Body of People, whom he had, in a ſtill more diſtinguiſhing Manner, peculiarly choſen, and laid out in his eternal Counſels, as the Objects of his ſpecial Love, that he might effectually call and ſave them, or, as it had been expreſſed, (*Chap* viii 29, 30) whom he ſo *foreknew*, as to have *predeſtinated them to be conformed to the Image of his Son, and whom*, in Conſequence thereof, he *called juſtified and glorified* (See the Note there) And they are here ſpoken of, in Diſtinction from the Body of the *Jews*; and are called, in the fifth and ſeventh Verſes of this Chapter, a *Remnant according to the Election of Grace, which obtained*, in Oppoſition to the reſt of that People, who *were blinded*. And this ſhews that in the preceding Diſcourſe, the Apoſtle had a Reſpect to *particular Perſons*, as well as to the *Jews* and *Gentiles* *conſidered*, in what he had ſaid about God's ſaving ſome among the *Gentiles*, and rejecting others among the *Jews*

† Theſe *Altars* could not include the Altar at *Jeruſalem*; for that was out of the Reach of the Ten Tribes, who are here ſpoken of: But they ſeem to have been thoſe, which *Samuel* had erected before the building of the Temple, (1 *Sam.* vii. 17. and xi. 15. and xvi 2, 5.) and that which *Elijah* repaired. (2 *Kings* xviii. 30) The Ten Tribes might probably, by God's ſpecial Diſpenſation, offer Sacrifices upon theſe Altars, when their Kings reſtrained them *from going to Jeruſalem*; and when they nevertheleſs would not ſacrifice to the Calves at *Dan* and *Bethel*, which God had forbid: And as the Continuance of theſe Altars was a publick Teſtimony againſt the prevailing Idolatry in *Ahab's* Days, he and the Generality of the People joined in pulling them down, and even in digging up their very Foundations, that there might be no remaining Traces of them to preſerve their Memory.

cated to thine Honour and Service; for offering Sacrifices to thee, as the only living and true God. And ſo general was the viſible Defection of thoſe Times, that the Prophet, ſpeaking according to his own Apprehenſion of Things, ſaid, Such is the Violence of their Outrage, that I, of all thy true Worſhippers and Servants, as far as I can find, am the only one that has ſurvived; and the Apoſtates are alſo hunting after my Life to deſtroy it: So great is their Fury, and to ſuch an exceeding low Ebb is thine Intereſt reduced among the People of this Age.

4 But what ſaith the Anſwer of God unto him? I have reſerved to myſelf ſeven thouſand Men, who have not bowed the Knee to the Image of *Baal.*

4. But what was the Anſwer, which God gave him under this melancholy Appearance of Things? It was very encouraging, and ſtands thus. (1 *Kings* xix. 18.) Notwithſtanding all your ſaddening Thoughts, as though there were none left among this People, whoſe Hearts are right with me, and continue in my Covenant, I have not given them *all* up to the evil Ways, which they have been tempted to, and which their own Hearts, left to themſelves, would naturally have choſen; but in my gracious Purpoſe, and by my effectual Influence, I have ſet apart, and reſerved to myſelf, as a peculiar Property, for the Praiſe of mine own Glory, many more than you are aware of: Though, comparatively ſpeaking, they be but Few; yet they are in themſelves a conſiderable Number, no leſs than ſeven Thouſands, which, even in theſe degenerate and perilous Days, have been kept from running with the Multitude to do Evil; and have not fallen into the common Corruption and Idolatry of the Age, by paying any religious Homage to the Image of *Baal* †.

5 Even ſo then at this preſent Time alſo there is a Remnant according to the Election of Grace.

5. Now to apply this to the Caſe in hand; as it was then, ſo in like Manner it is now. Though I have ſpoke of my being one of the natural Seed of *Abraham*, whom God has diſtinguiſhed by his Grace among them, whom he foreknew, (*ver.* 1, 2.) I am far from thinking, as *Elijah* did, that I am *the only one* of this Sort: For, notwithſtanding the deplorable Infidelity of the main Body of the *Iſraelites* in this preſent Age, there is even *now* a Reſerve, (λειμμα) which, though it be but like a ſmall Remnant, compared with the whole, are a much greater Number than may be apprehended, even many Myriads of *Jews*, (μυριαδες Ιουδαιων *Acts* xxi. 20.) whom God has brought to believe in Chriſt to the ſaving of their Souls, according to that free and eternal Choice, which he made of them in the Riches of his own ſovereign Mercy and Grace.

6 And if by Grace, then is it *no more of*

6. And if God's chooſing, calling and ſaving ſome, rather than others, be properly the Effect of his own mere

† *Baal* was an Idol of the *Sidonians*, which *Ahab* ſet up and worſhipped upon his Marriage with *Jezabel*, the Daughter of their King; and to which the Generality of the Ten Tribes of *Iſrael* paid their Adorations, after the Example, and in Obedience to the Authority, of that wicked *Ahab*, and his Queen, as may be gathered from, 1 *Kings* xvi. 31, 32, 33. and xviii. 21.

Favour

Works: Otherwise Grace is no more Grace. But if it be of Works, then it is no more Grace: Otherwise Work is no more Work.

Favour or Grace*, as it certainly is; (2 *Tim.* i. 9.) then it is neither in Whole, nor in Part, owing to any Sort of good Works foreseen in them, or done by them, as if those Works deserved it, or were antecedent Motives to it: For to suppose otherwise, is to destroy the very Idea of Grace, which signifies intirely free and unmerited Favour, as proceeding from the mere good Pleasure of God, (*Eph.* i. 5, 6. and *Luke* xii. 32.) without any Worthiness of it's Objects to induce it. But, on the contrary, if God's peculiar Regard to them be on Account of their good Works, in any View or Consideration of them whatsoever, as previously moving him to it, according to the fond Conceit of proud Self-Justiciaries; (*Luke* xviii. 11. 12.) then it is no longer to be ascribed merely to the free and undeserved Favour of God: For to suppose that it were, would be, in the very Nature of Things, to set aside all Merit of Works, *that* being utterly inconsistent with the Notion of free and intire Grace. These Things are so directly contrary one to the other, that they cannot be blended together; but Salvation, from first to last, must be simply of the one, to the Exclusion of the other, as the proper moving

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* The learned Mr *Locke* supposes, that this Exclusion of Works, from the Notion of Grace, don't extend to all Manner of Difference, in the Persons chosen, from those that were rejected; but that God, in his choosing preferred those, who were the best disposed, and most inclined to his Service; and so his Grace is like that of a Prince, who out of Rebels, whom he has reduced under his Power, chooses, as Vessels of Mercy, those that he finds least infected with Malice, Obstinacy and Rebellion. And this Author imagines, that without some Regard to a Difference in the Things taken, from those that are left, it cannot be called *Choice*. To illustrate which, he instances in a Handful of Pebbles, that are taken out of a Heap, and separated from the rest; but if it be without any Regard to any Difference in them from others, that are rejected, he doubts whether any Body can call them *chosen*.—But his Instance of *Rebels* seems to be very defective; because a Sovereign may spare, whom he pleases, and all good Dispositions in one, more than another, are of God; and it is apparent, in Fact, that some of the very worst of Sinners are chosen, and consequently justified, sanctified and saved, 1 *Cor.* vi. 11. while others of fairer Characters are rejected, like that young Man in the Gospel; *Matth.* xix. 16—22. and our Apostle in his foregoing Discourse had represented them whom God chose, and them whom he rejected, as originally, and of themselves, in all Respects equal, and ascribed God's choosing some, rather than others, merely to his *having Mercy, on whom he will have Mercy*, in Opposition to their own *willing and running*, as the Cause of it, *Chap.* ix. 11—16. Nor is the Instance of taking a Handful of *Pebbles* out of a Heap, a proper Illustration of this Point: For it is not to be supposed that God acts at Random, or takes one, rather than another, without Thought, or without some wise Reasons, in *himself*, though there be none in *them*, why he should take one, rather than another; since he *works all Things according to his Purpose, after the Counsel of his own Will*; (Eph. i. 11.) and he can glorify his Grace most, by changing the Hearts, and altering the Tempers and Dispositions of the most obstinate and rebellious, as he in Fact doth of all those, whom he chooses, to make them what he would have them to be, and to fit them for answering every Design, for which he chose them: And as in choosing, where there was no previous Difference, he pursues his great View of exalting the Glory of the *Sovereignty*, as well as of the Freeness of his Grace; so, were Pebbles intelligent Creatures, How would those of them be affected with Admiration and Praise of the distinguishing Favour, that should take, and separate them for the noblest Purposes, rather than others of the same Heap, though there was no antecedent Difference between them? And were there such Difference, as should be the Cause of God's preferring some, before others, in his original Choice, there would simply be some Sort of *Merit* or *Worthiness* in them, rather than in the others, as the Reason of his Choice; which would utterly destroy the Apostle's Notion of *Grace*, and all his Reasoning on this Subject.

Cause:

Cause of it. It must be either of *Grace*, or of *Debt*. (Chap. iv. 4.)

7 *What then? Israel hath not obtained that which he seeketh for; but the Election hath obtained it, and the rest were blinded:*

7. What then, upon the whole, is the true State of the Case? Why, it stands, in short, thus, The Generality of the *Jews* have not obtained Righteousness to Justification, which they earnestly desire (ἐπιζητεῖ) and endeavour to acquire; because *they seek it not by Faith, but as it were by the Works of the Law*, (Chap. ix. 31, 32.) which shews that it is not to be had in a Way of Merit. But those of that elect Nation, whom God has *chosen to Salvation* *, by a mere Act of his own free Will, *through Sanctification of the Spirit, and Belief of the Truth*, (2 *Thes.* ii. 13.) have obtained Righteousness to eternal Life, thro' Faith in him, *who is the End of the Law for Righteousness to every one that believes*: (Chap. x. 4.) And the rest of the *Israelites* after the Flesh, that were left to themselves according to their own Deserts, (πεπωρωθησαν) became blind and stupid †, hardned and obstinate, with regard to Christ, and the Way of Salvation by him; so that they stumbled at him through their own Impenitence and Unbelief, which leave them without Excuse.

8 *According as it is written, God hath given them the Spirit of Slumber, Eyes that they should not see, and Ears that they should not hear, unto this Day.*

8. And, severe as this Doctrine may seem to some, we have plain Traces of it in the Scriptures of the Old Testament, where Instances of this Kind among the *Jews* are recorded in former Days, which may be considered as Examples, and prophetick Hints of what would come to pass in After-Ages, according to what is written in *Isaiah*'s Prophecy: (*Chap.* vi. 9, 10.) *Go and tell this People, hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the Heart of this People fat; and make their Ears heavy, and shut their Eyes; lest they see with their Eyes, and hear with their Ears, and understand with their Heart, and convert, and be healed*; and (*Chap.* xxix. 10.) *The Lord hath poured out upon you the Spirit of deep Sleep, and hath closed your Eyes.* These awful Passages are applicable to the People of these Times, and plainly amount to this, That, for their resolute Infidelity, God has, in a judicial Manner, and in terrible Righteousness, given them up to their own stupid and obdurate Temper, which would not attend to his awakning and repeated Warnings, but chose to sleep on, that they might take their Rest, without any Disturbance of their carnal Security: By his thus just-

* The Abstract is here put for the Concrete, the *Election* for the *Elect*, as the *Circumcision* is put for the *Circumcised*. Chap. iii. 30. and iv. 9. They might be thus called to signify, that Election was the original Spring of their Conversion, and of all their Happiness; and here is evidently one Election within another; one more special, to saving Benefits, out of another, more general, to external Privileges.

† By the strict Rule of an Antithesis, it would have been, *the rest have not obtained*. But the Apostle rather chose to say, *the rest were blinded*, to intimate that the proper Cause of their not obtaining what they sought for, was not any Decree of God about them; but the wilful Blindness or Hardness of their own Minds and Hearts, which made them stumble at Christ to their own Perdition. *Chap.* ix. 32.

ly

by withdrawing from them, and leaving them to the Wickedness of their own Hearts, and the Power of Satan, the Eyes of their Minds are so blinded, that, as they would not, they shall not see the clear Revelation, which God has made to them of the Way of their Duty and Happiness: And their Ears are so throughly deafned, that, as they would not, they shall not hearken to, and be reclaimed by, the loudest Voice of Judgments and Mercies, or the most alarming and engaging Messages of his Servants. (See the Note on *Chap.* ix. 18) Thus it was of old; and thus it continues to be with many of the unbelieving *Jews* down to this present Time.

9 *And David saith, Let their Table be made a Snare, and a Trap, and a Stumbling-Block, and a Recompence unto them.*

9. And the like is spoken of in a prophetick *Psalm* of the *Messiah*'s Days, (*Psal.* lxix 22, 23) where, to shew that it is for their own Abuses of God's Goodness, that any are thus given up by him to the chosen Way of their own perverse Hearts *, *David*, speaking of the publick Enemies of God, and Religion, and carrying his View forward to the Enemies of *Christ*, says, under the Form of an Imprecation, not with a revengeful Temper, but by Way of Prediction, under an Impulse of the Spirit of Prophecy, As *they gave him Gall for his Meat, and Vinegar to drink*, (Psal. lxix. 21.) Let Bitterness and Death mingle with all that they pride themselves in, and rate their Happiness by; Let the bountiful Supplies of Providence, which should have been used with Temperance and Thankfulness, but which they have abused to the pampering of their sensual Appetites, and spoiling all Taste for spiritual, holy and heavenly Things, be suffered to entangle them, like silly Birds in a Snare: Let all that *should have been for their Welfare*, (Psal. lxix. 22.) be as a Trap to catch and hold them fast, like wild Beasts, in the Darkness, Prejudices and Carnality of their own Minds: And, as they perversely stumble at Christ, Let their Enjoyments, through their Abuses of them, be an Occasion of their stumbling, like blind and drunken Men, that fall to their own Perdition. And let all this be the just Reward of their Disobedience and Infidelity, according to their own Deserts.

10 *Let their Eyes be darkened, that they*

10. As they hate the Light, and indulge to their own Pride and Luxury, which debase the Soul; and as they resolutely

* That this lxixth Psalm was prophetick of the *Messiah*, appears from several Passages in it; as particularly from *ver.* 9 and *ver.* 21. the Verse that immediately precedes those, which the Apostle has quoted, as they are rendered by the *Seventy:* For the 9th and 21st Verses are expresly cited, and interpreted in the New Testament, in an Application of them to Christ, *John* ii. 17, *Rom.* xv. 3, *Matth.* xxvii. 34, 48, and *John* xix. 28, 29. Accordingly what *David* said of those that were Enemies to himself, who was a Type of Christ, may justly be applied to the unbelieving *Jews*, that set themselves against the Messiah; or he may be supposed to personate Christ, in Denunciations of Judgments against his incorrigible Enemies that crucified him: And though the Royal *Psalmist* might deliver these Words under the Form of an Imprecation; we are not to imagine that they proceeded from his own private Spirit, but from the Spirit of Prophecy, by which he then spoke; and consequently we ought not to think ourselves warranted from hence, in using any Imprecations upon others from a Spirit of Revenge, or under Pretence of pious Zeal against the Enemies of Christ and Religion. Besides, the *Hebrew* Verbs there used, may be, and sometimes are, rendered in the *Future* Tense of the *Indicative* Mood, as well as in the *Imperative* Mood; and so may be considered rather as Predictions of what *would be*, than as Imprecations of what one *would wish to be*. See Dr *Whitby*'s Notes on this Text.

persist

persist in their Rebellion against Christ, and against all the Authorities and Endearments of Providence and Grace; Left Satan, according to the natural Tendency of such evil Courses, be delivered up, in the righteous Judgement of God, to their utter Ruin, even unto the blinding of their Minds with respect to those Things which are most excellent, and which concern their everlasting Peace, that they may not see the Way of their Escape from deserved Wrath and Ruin. And do thou, O Lord, in just Retribution for their resolute Contempt of thy Son, and of all thy Mercies, keep them under perpetual Bondage to the Powers of this World *, and to Satan and their own Corruptions, like Slaves, whose Backs are made with Labour, and *whose Loins continually shake*, (Psal. lxix. 23.) by carrying heavy Burthens, under the Yoke of the most oppressive Tyrants: And since they are so sensual and carnal, as to seek and choose this World for a Portion, suffer them go on to pore upon earthly Things, and never have a Heart given them to look up towards Heaven, and converse with Things above.

Have they stumbled that they should fall?

11. But from what has now been said about God's having reserved unto a small Remnant of the *Jews*, and rejected the rest for their Unbelief, which, by this Time, is become a *national* One, as their Priests and Rulers, and all Ranks and Orders of People among them have *generally* gone into it, we hence conclude, that God has suffered them to stumble at Christ to their own Perdition, (*Chap.* ix 32) to the End that the *whole Body* of them, as a Nation †, should fall

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* Here is an Allusion to the State of *Israel's Egyptian* Bondage, in their *Deliverance* from which God says, *He had made them go upright*, (Levit. xxvi 13.) And as the Verb, (συγκαμψον) here used, in the second Person Active, is reciprocal, shews that God had a righteous Hand in inflicting this Punishment for their Iniquity upon them.

† Here, as I take it, the Apostle advances in his Argument on the Rejection of the *Jews*, and Calling of the *Gentiles*, as *nationally* considered, more directly and fully than hitherto: For though he had interspersed some Thoughts of this Tendency in the preceding Discourse, from the 28th Verse of the Eighth Chapter, to the 10th Verse of this, to prepare his Way gradually to that Point, which he knew would be matter of all grumbling to the *Jews*, and even to some that were Christianiz'd among them; yet he there, in my humble Apprehension, speaks more separately and largely of *saving* Blessings, as dispensed with a sovereign Distinction between God's Elect, and others, even among the chosen Body of the *Jews*, as well as among the *Gentiles*, who were made Partakers of the Means of Grace, for bringing about God's eternal Design of Mercy toward Multitudes of them: And he there illustrates his Argument about God's choosing some and rejecting others, by instancing in *single* Persons, such as *Jacob*, *Esau* and *Pharaoh*, and by *the Children of the Promise*, *that are accounted for the Seed*, which he calls a *Remnant*, *according to the Election of Grace*, in Distinction from the *Body* of the *Israelites*, after the Flesh, out of which they were broken and rafted. But from this Verse to the 32d, the Apostle further makes any such *Distinction* of Persons, *chosen* out of the same Body of People, not his Subject in Argument with such *personal* Blessings, but speaks plainly, though not continually, of a *visible* Church-State, and of *external* Privileges, as Means of Salvation, which should be transferred from the *Jewish* Nation to the *Gentile*-World, and be made effectual to vast Numbers of them; but which in After-Ages should be restored, with glorious and plentiful Effects, to the *Jews*, when God should in the *many* Ages time, and with still greater Enlargement to the Gentiles; thereby bringing the *reformed* and *Christian* State of *Israel* under the Figure of a *good* Olive-Tree, and *Israelites*, as a Nation, standing *separated* off by Unbelief, and inserted into the Gentiles, that are *grafted* in, as a *wild* Olive-Tree, *partakers* only by Faith, so partake of all the Privileges and Blessings of God's visible Kingdom of Grace, as they do in a federal Sense, and the precious Promises made to their Fathers. Solving, at that Day, in their Time, like Clusters of the good Olive-Tree, should be *grafted* again into their old Stock, as partaking of the same Spiritual Benefits.

provoke them to Jealousy.

(τὸ αὐτῶν) from their antient Privileges, to their utter Ruin, and *that* irrecoverably and for ever? Is this God's Design in so awful a Dispensation? and shall this be the sad Event? No, by no Means; (μὴ γένοιτο) far be it from us to entertain a Thought, so injurious to his Mercy and his Faithfulness: But we must rather conclude, as the Event shews in Measure already, and as in future Times will more fully appear, that God graciously and wisely designed, and accordingly has ordered in his Providence, that their Offence, (παραπτώματι) by falling into the Sin of obstinately rejecting Christ, should be over-ruled, and turned into an Occasion of the Gospel's being the sooner sent to the *Gentiles*, as the Means of their Salvation: (*Acts* xiii. 46, 47) And the ready Reception it should meet with among that idolatrous People, which are so much the Object of *Jewish* Detestation and Envy, and were so unlikely to receive it, was designed and ordered to be a further Means of Trial to the *Jews* themselves, for stirring up a noble Emulation among them to equal, and even exceed, the *Gentiles* in Faith and Obedience, that so despised a People might not be their Rivals, and carry away the Gospel, and all it's Privileges and Blessings from themselves.

12 *Now if the Fall of them* be *the Riches of the World, and the diminishing of them the Riches of the Gentiles: how much more their Fulness?*

12. And (δὲ) if the Apostacy (τὸ παράπτωμα) of the *Jews*, and their falling off from God's Covenant, so as to be no longer his peculiar People, be made a proper Occasion, in the Counsels and Methods of divine Wisdom, for the sooner enriching of the *Gentile*-World with the Gospel-Revelation, which contains the most inestimable Blessings, and makes them rich toward God, that by Faith receive it: And if the Fault of the *Jews* in losing their many Privileges ‖, and the Defect of Believers, as to the small Number of Persons of that Character among them, be made an Occasion of bringing the unsearchable Riches of Christ, the more speedily, to the poor destitute Nations round about them; How much more will the Faith of the *Gentiles* be confirmed, and yet greater Multitudes of them be converted, to their abundant Joy and Glory; when the Time shall come for the whole Body of the *Jews* to be nationally taken into Covenant again, and restored to a complete Enjoyment of the Blessings, which they now reject by Unbelief?

13 *For I speak to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnify mine Office:*

13. It is with the greatest Pleasure that I speak of this eminent Advantage, which has arose, and will still further accrue to the *Gentiles*: For I mention it particularly to you, the *Gentile*-Part of the Church at *Rome*, for your Comfort and Joy; because I am in a peculiar Manner appointed, and sent by Christ, to be the Chief of his Apostles, to minister the Gospel to the *Gentiles*, wherever I come, or have Opportunity for it: And how much soever some may envy, and others despise me, and be enraged at me, for this; I count it an ex-

‖ *The Diminishing* (το ηττημα) signifies the *Fault*, or *Defect*, and is rendered *Fault*, (1 *Cor* vi. 7.) which is the only Place besides this, where it is used in the New Testament.

ceeding honourable Ministry, that is committed to me; (την διακονιαν μου δοξαζω) I glory in it, and glorify God for it, and for the remarkable Success, which, by his Grace, has already attended my Discharge of it, and which will be it's blessed Consequence yet more abundantly, when the Fulness of the *Gentiles* shall come in.

14 *If by any Means I may provoke to Emulation* them which are *my Flesh, and might save some of them.*

14. I mention these Things to your Joy; not from any Disrespect or Ill-Will to my Countrymen, the *Jews*, nor to encourage your insulting them; but with an affectionate Concern also for them, and good Design toward them; and I should heartily rejoice, if it may please God so far to own me, as that now at length by *this*, if not by other Means which I have tried, I might stir up some of them, who are my Kindred according to the Flesh, to a holy Desire, and Endeavour, by divine Grace, to outstrip the *Gentiles* in their Reception of Christ and the Gospel; and whose Nation I am as tenderly and warmly affected to, as tho' they were Members of my own natural Body: And it is my great Ambition to be a happy Instrument, in the Hand of the Spirit, for recovering some, at least, of them, by this Means, from their Impenitence and Unbelief; and for bringing them into the Way of Salvation, in order to their Deliverance, through Jesus Christ, from the Wrath to come, and their inheriting eternal Life.

15 *For if the casting away of them* be *the reconciling of the World*; *what* shall *the receiving* of them be, *but Life from the dead?*

15. But, to return, I say that the national Conversion of the *Jews* hereafter will be an exceeding great Advantage to the *Gentiles*: For if God's rejecting the *Jews*, and throwing them out of his visible Covenant, for their obstinate Infidelity, be turned into an Occasion of his hastening to send the Gospel to the *Gentiles*, for bringing them into a State of Favour with him, through Faith in his Son; What a wonderful Effect will there be of God's receiving the *Jews* again into his Covenant, when there shall be a general Conversion of them, and he shall restore them to their original Church-State and Privileges, through their embracing their own Messiah by Faith? This will be such a surprizing and delightful, unexpected, sudden and glorious Event, as will cause abundant Joy to the believing *Gentiles*, and will be a Means of quickning vast Multitudes among them to the Life of God, who, till then, remained dead in Trespasses and Sins; yea, it will make such a beautiful, lovely and illustrious Change in the Face of the whole Church, as will be like a Resurrection from the Dead. And this general Conversion of the *Jews* is by no Means to be despaired of.

16 *For if the First-*

16. For as the Offering of the First-Fruits * sanctified the whole

* By *the First-Fruits*, some understand the *few Jewish Converts*, which at first entered into the Christian-Church, and were accepted of God. But, though I have glanced at this, I rather incline, with others, to take *the First-Fruits*, and *the Root*, to mean the same Thing under different Allusions; and to signify the *Jewish* Patriarchs, and especially *Abraham*, with whom the Covenant was first made, from whom the whole Nation sprung, and by whom it was consecrated to God, as the Offering of the First-Fruits sanctified the whole Product of the Harvest, and the Offering of a Cake, or of two Wave-Loaves, sanctified

Fruit be *holy*, *the Lump* is *alſo* holy: *and if the Root* be *holy*, *ſo* are *the Branches.*

whole Harveſt, and the Offering of a Cake ſanctified the whole Maſs of Dough; ſo if *Abraham* was viſibly ſeparated to the Lord, and became federally holy by that *everlaſting Covenant*, *which he eſtabliſhed with him*, *to be a God to him*, *and to his Seed after him in their Generations*; (Gen. xvii. 7, 19.) then, in the like Covenant-Senſe, the whole Body of his Deſcendents are holy, as a Church viſibly conſecrated to the Lord: And as Branches partake of the Nature of their Root; ſo if *Abraham*, who was the Root of Adminiſtration to the *Jewiſh* Church and Nation, as their natural and fœderal Father, were relatively holy by the Conſtitution of that Covenant, which was made with him and his Seed; then his natural Poſterity, conſidered as ſpringing from him, and included in that Covenant, muſt be relatively holy too. And therefore there is abundant Ground to hope that, though the Generality of the preſent Generation have cut off themſelves, and their natural Seed, from their Covenant-Church-State, and all it's Privileges, by their Unbelief; yet, in After-Ages, from the Love which God bears to them, as a Community, and from the *national* Election he has made of them, for their Fathers Sakes, (*ver.* 28.) he will be ſo graciouſly mindful of his everlaſting Covenant, as to convert the Body of them to the Faith of Chriſt, and thereby bring them and their Seed into all the Privileges of a Church-State again: Some little Specimen, Pledge and Earneſt of which he has already given, in the Few of them that are already actually called, as a Sort of Firſt-Fruits to God.

17 *And if ſome of the Branches be broken off*, *and thou being a wild Olive-Tree*, *wert graffed in amongſt them*, *and with them partakeſt of the Root and Fatneſs of the Olive-Tree*;

17. And if ſome, (See the Note on *ver.* 25.) yea, even the main Body of the natural Seed of *Abraham* *, that ſprang from him, as Branches from their Root, are cut off from their Covenant-Claim for their Unbelief; and if any of you, who are *Gentiles*, and as ſuch were in your natural Condition *Strangers to the Covenants of Promiſe*, (Eph. ii. 12.) and, like Branches of a wild Olive-Tree, were uſeleſs and unprofitable, worthy to be rejected, and fit for burning; if nevertheleſs, by the wonderful Kindneſs of God, contrary to all reaſonable

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ſanctified the whole Lump of Dough, *Lev.* xxiii. 10—17. and *Numb.* xv. 19, 20, 21. And it is evident from the then preſent State of *Iſrael*, that when the Apoſtle ſpeaks of the whole Nation of the *Jews* as *holy*, it cannot be meant of a *perſonal* and *inherent*, but of a *relative* and *external* Holineſs, as Perſons and Things, that were *ſeparated* to the Lord, were counted *holy*; and ſo the whole Nation of the *Jews*, incluſive of their Seed, were commonly ſtiled an *holy People*, in Diſtinction from the Nations, that were out of the Pale of the Covenant. *Deut.* xiv. 2, 21. and xxvi. 18, 19. *Iſa.* vi. 13. *Dan.* viii. 24. and xii. 7.

* For underſtanding this and ſome following Verſes, we are to conſider, that as God's Covenant was firſt made with *Abraham* and his Seed, *he* is meant by the *Root*; and the viſible *Church* of *Iſrael*, as ſpringing from him, and from that Covenant made with him, is meant by *the good Olive-Tree*, as it is repreſented under this Figure; *Jer.* xi. 16. and *Hoſ.* xiv. 6. and by the *Fatneſs of the Olive-Tree*, is meant the *Bleſſings and Privileges*, which belonged to their Church-State, by Virtue of that Covenant. Accordingly *the natural Branches* ſignify *Abraham*'s Off-ſpring after the Fleſh; and *the wild Olive-Tree* ſignifies the *Gentiles*; and *the grafting in of them that were cut out of the wild Olive-Tree*, ſignifies God's taking the believing *Gentiles* into his viſible Covenant; and their *partaking*, *with ſome of the natural Branches*, *of the Root and Fulneſs of the Olive-Tree*, ſignifies the believing *Gentiles* being admitted to ſhare, equally with the believing *Jews*, in all the Bleſſings and Privileges of the Covenant made with *Abraham* and his Seed, and of the Church-State, into which God had brought them.

Expectation, and to the Cuſtom of Men, who uſe to graft the Branch of a fruitful Tree into a wild Stock, you were incorporated into a Church-State under *Abraham*'s Covenant, as his ſpiritual Children, through Faith in Chriſt, (*Gal.* iii. 29.) together with thoſe of his natural Off-ſpring that believe; and ſo are like the Cion of a wild Stock †, that is inſerted, with it's Buds, among the natural Branches of a good Tree: And if, with thoſe believing *Jews*, you are made Partaker of all the Promiſes and Ordinances, Privileges and Bleſſings of the gracious Covenant made with *Abraham*, as though you yourſelf had been one of his natural and believing Deſcendents; (*Gal.* iii. 14. and *Eph.* iii. 6.) and ſo are like a Graft, which derives Sap from the Root, and is nouriſhed by the generous Juices of a good Olive-Tree, (*ver.* 24.) to make it flouriſhing and fruitful: If, I ſay, you are thus highly favoured of the Lord;

18 *Boaſt not againſt the Branches: but if thou boaſt, thou bear-eſt not the Root, but the Root thee.*

18. Take heed of vaunting againſt thoſe *Jews*, who, becauſe of their Unbelief, are caſt out of God's viſible Church, like Branches that are cut off from their own good Tree; don't entertain a high Conceit of yourſelf, as if you were more worthy than they, and might now deſpiſe and inſult over them, as they formerly dealt by you: But, if you find any evil Diſpoſition to Haughtineſs and Inſolence, and to a contemptuous Slight of them, on this Account; Remember that, as the Branch of a Tree don't bear the Root, but the Root the Branch; ſo you, of the *Gentile*-Race, that are but like a Branch, and *that* an engrafted one, among the believing *Jews*, contributed nothing to *Abraham*, or his Deſcendents, as God's Covenant was made with him and his Seed; but you derive all your Church-Privileges, through them, from him, as *the Father of many Nations, even of all them that believe*; (Chap. iv. 11, 17, 18.) and by carrying it ſcornfully to them, who, like natural Branches, ſprung from him, you, in a Manner, inſult over *Abraham* himſelf, who, like a Root, originally bore them, and now bears you.

19 *Thou wilt ſay then, The Branches were broken off, that I might be graffed in.*

19. But, perhaps, one or another of you, *Gentile*-Converts, may object againſt what has been offered to check your vain Boaſting againſt the *Jews*, That they were cut off from their Church-State and Privileges, by the wiſe Ordination and Diſpoſal of God, in order to the making of Room for me, and other *Gentile*-Believers, to be inſerted in their Places, as a Cion is grafted on a Tree, to ſupply the Place of dead, withering, or fruitleſs Branches, that have been juſtly and prudently taken away from it; and therefore I may have ſome Reaſon to think better of my ſelf, than of them; and to look upon them with Diſdain, as the moſt abandoned Wretches.

20 *Well; becauſe*

20. Well, admitting this to be one great Deſign of God

† *Grafting a Branch*, which is always with it's *Bud*, ſtrongly intimates, as here applied to believing *Gentiles*, that they are brought into *Abraham*'s Covenant with their Children, to partake of the ſame Privileges, to which the Children of believing *Jews* were intitled, and from which thoſe of Unbelievers among them were cut off, together with their Parents.

in

of Unbelief they were broken off, and thou ſtandeſt by Faith. Be not high-minded, but fear.

in this Diſpenſation; yet it is to be conſidered, that it was becauſe they rejected Chriſt, and the Way of Salvation by him, through their obſtinate Unbelief, that God caſt them out of his viſible Church and Covenant, and removed his Goſpel from them to you: And you ſhould ever remember, that it is only by Faith, which you credibly profeſs to have, in Jeſus Chriſt, as your only Saviour, that you have been brought into their Privileges, and have hitherto ſtood (εστηκα) in Poſſeſſion of them. Let theſe Conſiderations therefore be a Caution to you, that you may not give Way to a Conceit of your own Worthineſs, and a Contempt of others, or to Self-Confidence of your own Ability to perſevere in your holy Profeſſion; but that you labour, in the Strength of divine Grace, and in the Uſe of all appointed Means, to maintain an awful Reverence of God, with an humble modeſt Diffidence of yourſelf, and godly Jealouſy over your own Heart, and a holy Fear of ſinning and falling, after their Example, by Unbelief, which you are naturally as prone to as they, and of thereby offending and provoking him to caſt you off likewiſe.

21 *For if God ſpared not the natural Branches*, take heed *leſt he alſo ſpare not thee.*

21. For if God, in his righteous Judgment, did not think fit to bear ſo far with the natural Seed of *Abraham*, as not to caſt them off for their Unbelief, though they were his antient Covenant-People, you have juſt Reaſon to fear, leſt, if you indulge to Pride and Unbelief, he ſhould proceed to the like Extremity againſt you, for abuſing his Grace, whereby he has, ſo contrary to all your Deſerts, taken you, who were not of his People, into their Privileges.

22 *Behold therefore the Goodneſs, and Severity of God: on them which fell, Severity; but towards thee, Goodneſs, if thou continue in* his *Goodneſs: otherwiſe thou alſo ſhalt be cut off.*

22. Obſerve therefore, and ſeriouſly reflect upon, the wonderful Benignity (χρηστοτητα) of God, in free Vouchſafements of Mercy and Goodneſs, on one hand; and upon the Strictneſs of his Juſtice, (αποτομιαν) in cutting off, on the other, that are diſplayed in this Diſpenſation; I mean the exact and unyielding Juſtice, which he has ſhewn in taking away the Goſpel from the *Jewiſh* Nation, that fell from their Covenant-Privileges by Unbelief; but the remarkable and undeſerved Kindneſs, which he has extended toward you, who lay among the Out-caſt *Gentiles*, in ſending his Goſpel to you, and opening your Heart to receive it, as you profeſs to do; and ſo taking you into his Church, and admitting you to all it's glorious Privileges and Bleſſings, which will be Bleſſings indeed, in Caſe you, by an humble Faith, ſhall continue within the Sphere of his Goodneſs: But if, through Pride and Unbelief, you abuſe this merciful Diſpenſation, God will alſo unchurch you, together with all ſuch nominally Chriſtian-*Gentiles*, as he has the *Jews*; and you, as well as they, ſhall be cut off from his viſible Covenant, and from all the Bleſſings pertaining to it.

23 *And they alſo, if they bide not ſtill in Unbelief, ſhall be graffed in: for God is able*

23. And, to return to what has been already ſuggeſted, (*ver.* 11—16.) If the *Jewiſh* Nation don't ſtill continue reſolutely to reject their only Meſſiah, by perſiſting in Unbelief, even *they* ſhall be taken into God's Church and Covenant again.

to graff them in again.

again. And it is far from being *unſuppoſable*, that they ſhould be recovered from their Incredulity, and ſo reſtored to their antient Privileges: For, how deſperate ſoever their preſent Condition may ſeem to be, like Branches cut off, and withered, and quite dead; yet the great God, with whom all Things are poſſible, can as eaſily convert them, and ſo graft them again, through Faith in Chriſt, into the Covenant of *Abraham* their Father, from which they had cut themſelves off by Unbelief, as he has the believing *Gentiles*, who formerly *were without Chriſt, being Aliens from the Commonwealth of Iſrael, and Strangers from the Covenants of Promiſe, having no Hope, and without God in the World.* (Eph. ii. 12.)

24 *For if thou wert cut out of the Olive-Tree which is wild by Nature, and wert graffed contrary to Nature into a good Olive-Tree; how much more ſhall theſe which be the natural* Branches, *be graffed into their own Olive-Tree?*

24. Nor is it at all *inconceivable* or *improbable*, that God, in his due Time, ſhould deal thus graciouſly with his antient People, the *Jews*: For if you, who was a *Gentile* by Birth, were taken out from among the idolatrous Nations, that never had been included in *Abraham*'s Covenant before, and were, by Nature, as worthleſs, deſpicable and uſeleſs, as the Branches of a wild Olive-Tree; and if you, by ſupernatural Grace, were brought into the Covenant of Promiſes, to partake of all the Privileges of the Church of God, which is like grafting the Cion of a wild Olive, directly contrary to it's own Nature, into a good Olive-Tree, to mend and intirely change it's Qualities, and make it fruitful; How much more reaſonable is it to ſuppoſe, that the Nation of the *Jews*, who are the natural Seed of *Abraham*, ſhall, through Faith in the Lord Jeſus, be brought back into the Covenant and Church of God again, from which they had cut themſelves off by their Infidelity, that they may partake of all it's Virtue for their ſpiritual Benefit? This will be but like cutting off the Branches of a good Olive-Tree, and grafting them again into their own natural Stock, which is originally ſuited to convey the moſt agreeable Nouriſhment to them. And this is not only probable, but will *certainly* be the happy State of that People toward the End of the World.

25 *For I would not, Brethren, that ye ſhould be ignorant of this Myſtery (leſt ye ſhould be wiſe in your own Conceits) that Blindneſs in Part is happened to Iſrael, until the Fulneſs of the Gentiles be come in.*

25. For I would unfold to you, my Chriſtian-Brethren, and particularly to thoſe of you, that are of the *Gentile*-Part of the Church, the grand Secret, with regard to this Point, which lay hid in the Counſels of God from Eternity, and has been but obſcurely hinted in antient Prophecy; and which, notwithſtanding the clear Revelation, that Chriſt has now made of it to the Apoſtles by the Spirit, may ſtill ſeem to you, according to preſent Appearances, to be ſo very ſtrange, as to exceed all reaſonable Expectation: Though ye may be at a Loſs how to account for it, I would fain have you know, and believe the Truth and Certainty of the Thing itſelf; leſt, while ye indulge to your own carnal Reaſonings, and remain ignorant of the Mind and Will of God herein, ye ſhould be puffed up with Pride, as if ye were competent Judges of his Deſigns, and ſhould contemn the *Jews* from a conceited Opinion of yourſelves, as if ye were more worthy than they;

and

and as if the Favour of God were henceforth to be confined to you, and the whole Body of them were to be utterly, and for ever, excluded from it. The grand Secret, which I now mean, is, that Blindneſs of Mind, and Hardneſs of Heart, have befallen, not indeed every one of them, their being a Remnant, even *at this preſent Time, according to the Election of Grace, that have obtained* Righteouſneſs to eternal Life; (*ver.* 5, 7.) but that this awful Judgment is juſtly come upon the * far greateſt Part of the *Jewiſh* Nation for their wilful Infidelity; and that this will continue upon them, as a Body, not indeed always, but for many Generations, till there ſhall be, in God's own Time, a more general Converſion of the *Gentile*-Nations to the Faith of Chriſt †, and a much greater Number of them ſhall be brought into the Church, than yet has ever been.

26 *And ſo all Iſrael ſhall be ſaved: as it is written, There ſhall come out of Sion the Deliverer, and ſhall turn away Ungodlineſs from Jacob.*

26. And then, after the ſame Manner, (ουτω) or by a like general Converſion, vaſt Multitudes of *Iſraelites* after the Fleſh, ſhall be brought into a State of Salvation ‖; and that People, as a Body, ſhall be taken into the viſible Church. Some Hints of which were given in antient Prophecy, as it is written in *Iſa.* lix. 20. which will have it's complete Accompliſhment toward the End of the World, and is of the following Purport **, The Meſſiah, who is the great and only Re-

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* As the Apoſtle, to ſoften his Repreſentation of a Subject, that would be ſo very offenſive to the *Jews*, expreſſed their general Rejection by SOME *of the Branches being broke off*, ver. 17; ſo, for the like Reaſon, he here ſpeaks of *Blindneſs*, or *Hardneſs* (πωρωσις) happening to them *in Part*, (απο μερους) though he meant it of the *Generality* of them. This Phraſe (απο μερους) tranſlated *in Part*, is no where uſed, that I can find, in all the New Teſtament, but in this Apoſtle's Writings, who has it five Times, viz. here, and *Chap.* xv. 15, 24. and 2 *Cor.* i. 14. and ii. 5. In all which Places, except *Rom.* xv. 24. and perhaps in that too, it ſeems plainly to ſignify in Part, as to *Number*, for diſtinguiſhing one Sort of Perſons from another, and not as to *Meaſure* or *Degree*; though a ſimilar Phraſe, (κατα μερος) which is likewiſe rendered *in Part*, is moſt commonly uſed to ſignify *in ſome Meaſure*, by Way of Diſtinction from completely, as in 1 *Cor.* xiii. 9, 10, 12.

† *The Fulneſs of the Gentiles* here, and *the Fulneſs of the Jews*, ver. 12. are to be taken in much the ſame Senſe, as to each of them reſpectively; and therefore as *the Fulneſs of the Jews* ſignifies their national Converſion; ſo *the Fulneſs of the Gentiles coming in*, ſeems to import a general Converſion of the *Gentiles* through all Nations of the World.

‖ *All Iſrael*, in this Place, don't mean all God's *ſpiritual Iſrael*, incluſive of *Jewiſh* and *Gentile*-Believers, as in *Gal.* vi. 16. where the Apoſtle prays for *Peace and Mercy upon the* Iſrael *of God*. But it is to be here reſtrained to the *natural* Seed of *Abraham*, whom the Apoſtle had called *Iſrael*, and *his own Fleſh*: ver. 7, 14. For it is oppoſed to *the Fulneſs of the Gentiles*, mentioned at the Cloſe of the preceding Verſe; and *all Iſrael*, that *ſhall be ſaved*, anſwers to *the Fulneſs of the* Gentiles, that *ſhall come in*, with an Intimation that one, for it's Univerſality, ſhall be in *like Manner* with the other. But as it can't be well ſuppoſed, that in latter Ages every Individual of the *Gentiles*, no more can it, that every Individual of the *Jews*, ſhall be eternally ſaved; therefore *all Iſrael*'s being ſaved, may either ſignify *great Multitudes*, as *the Fulneſs of the Gentiles* doth; or may relate to their being nationally brought into the Goſpel-Church, in which Salvation may warrantably be hoped for through Jeſus Chriſt, anſwerable to what ſhall have been done among the *Gentiles*.

** As *Sion* is ſometimes taken literally for *Jeruſalem*, or the Mount *there*, which was called *Sion*; at others for the Church of *Iſrael*; and at others for the *New Teſtament-Church*; and as the Prophet ſpeaks of *the Redeemer's coming to Sion, and to them, that turn from Tranſgreſſion in Jacob*, which the Apoſtle, moſtly according to the *Seventy*, renders, *The Deliverer ſhall come out of Sion, and ſhall turn away Ungodlineſs from Jacob*; I have taken all theſe Senſes into the Paraphraſe. But whether the laſt Clauſe of the next Verſe, *When I ſhall take away their Sins*, be a Quotation, according to the *Seventy*, from *Iſa.* xxvii. 9, or from any other Part of the Old Teſtament, as ſome think; or whether it only refers to what is here ſaid about *turning away Ungodlineſs from Jacob*, as others think, is ſo doubtful to me, that I have left it undetermined.

deemer

deemer from Sin and Wrath, and was typified by the famous Deliverers from temporal Deſtruction under the Old Teſtament, ſhall ſpring out of the Church of *Iſrael*, as deriving his human Nature from them, and ſhall appear in the Days of his Fleſh at *Jeruſalem*, and ſend forth his Word from thence; (*Iſa.* ii. 3.) and he ſhall come out of the New Teſtament-Church, which he will erect, and which will be the Seat of his ſpiritual Reſidence upon Earth, to bleſs the Seed of *Jacob*, who are the Children of the Covenant, which was made with their Fathers; (*Acts* iii. 25, 26.) and by the Merit of his Blood, and the Efficacy of his Grace, he ſhall take away the Guilt, the Power and Defilement, and the Puniſhment of all their Treſpaſſes, and particularly of their having ſo long obſtinately rejected him; and ſhall make ſuch a wonderful Change upon their Hearts by his Word and Spirit, that they, under his Influence, ſhall turn from their Iniquities to God through him.

27 *For this* is *my Covenant unto them, when I ſhall take away their Sins.*

27. And (καὶ) ſtill further to raiſe their Faith and Hope, that this Promiſe ſhall certainly be performed, God by the ſame Prophet ſays, in the very next Words, (*Iſa.* lix. 21.) This is the Covenant, which I have made with the Nation and Church of *Iſrael* *, to aſſure them that I will have a gracious Regard to their Poſterity in the moſt diſtant Generations, and which (how long ſoever I may ſeem utterly to abandon them) I will fulfil in a moſt remarkable Manner to them in future Ages, when in the Riches of my free and ſovereign Grace, on the great Redeemer's Account, (*ver.* 26.) I ſhall pardon all their Sins, and turn them, by my promiſed Spirit, from them, and particularly from their Unbelief, whereby they have highly provoked me, and given me juſt Cauſe to caſt them off for ever. All this ſhews that there muſt be a Time for God's reſtoring this People, and bringing them into his Church again: The true State then of their Caſe is this.

28 *As concerning the Goſpel*, they are *Enemies for your Sake: But as touching the Election*, they are *beloved for the Fathers Sakes.*

28. With reſpect to the Goſpel of Chriſt, and the Way of Salvation alone through him, they are indeed, at preſent, Enemies to it, yea, have contradicted and blaſphemed it, and ſo cut themſelves off from it's Privileges and Bleſſings, as being filled with Envy at it's being preached to, and received by you *Gentiles*; (Acts xiii. 45.) and God in his righteous Judgment to them, and abundant Mercy

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* The Words in *Iſaiah*, that follow *This is my Covenant with them*, are, *my Spirit, that is upon thee and my Words, which I have put in thy Mouth, ſhall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seed's Seed, ſaith the Lord, from henceforth and for ever.* And as this was ſo ſtrong a Promiſe of the Covenant there mentioned, that God would never utterly and finally caſt off the natural Seed of *Jacob*, and was ſo much to the Apoſtle's Purpoſe, it ſeems to me, that his only mentioning this Covenant, was ſuppoſed ſufficient to lead our Thoughts to his Deſign, in referring to it; ſince, tho' he did not recite the Promiſe contained therein, *that* might eaſily be ſupplied, by turning to the well known Place itſelf; and the Text don't come up ſo clearly and fully to this Point, unleſs we take in the Whole of it.

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to you, and rendering it to your Advantage, that the Gospel might be spread abroad, and have the wider Spread, among you, (Acts xiii. 46, 47.) and that ye might be taken into his visible Church and Covenant in their stead; and so all this is for your Sakes: (ver. 11, 12, 15.) But with regard to their free Choice †, which God of his mere good Pleasure made of them, as a Nation, to be his peculiar People, they are still the Objects of his kind and merciful Regards, on Account of the special Favour he had for their Fathers after the Flesh, even for *Abraham*, *Isaac* and *Jacob*; and on Account of the Choice, which in his Love he first made of them, and their Posterity, to be a peculiar People to himself, above all other Nations.

29 *For the Gifts and Calling of God are without Repentance.*

29. For the Blessings which God, according to either a *national*, or *personal* Election, absolutely grants in the Promises of an *everlasting Covenant*, like that, which he made with *Abraham*, to be *a God to him, and his Seed after him in their Generations*; (Gen. xvii. 7.) and the Calling, which depends on his own mere Favour, in Accomplishment of his free Choice and Promises, are such as he neither doth, nor ever will revoke; since *the Strength of* Israel *will not lie, nor repent: For he is not a Man, that he should repent* of his free Purposes and Promises; (1 Sam. xv. 29.) as Men often do of theirs, through their own Instability, or because they imprudently made, or are not able to perform them. And therefore we may depend on the infinite Wisdom, Power, Goodness and Unchangeableness of God, that, in his Time and Way, this chosen Nation shall be called again, and many of them in such an effectual Manner, as shall be to their everlasting Salvation. (*Isa.* xlv. 17.)

30 *For as ye in Times past have not believed God, yet have now obtained Mercy through their Unbelief:*

30. For as ye, *Gentiles*, who for many Ages past *were Strangers to the Covenant of Promises*, and were not only *without Christ*, and *having no Hope* of eternal Life; but lived, like very Atheists, (ἄθεοι) *without God in the World*; (Eph. ii. 12.) as ye, I say, notwithstanding all your former hateful, helpless and hopeless Circumstances of Infidelity and all Iniquity, have now obtained free and sovereign Mercy, in God's bringing you into his visible Covenant, and making those of you Partakers of it's saving Benefits, that

† The Apostle had before spoke of a particular Election of some Persons, from among the *Jews*, unto eternal Life, calling them *a Remnant according to the Election of Grace*, and *the Election that obtained*, in Distinction from others of them, that *were blinded*. (ver 5, 7.) But here, as I take it, he speaks, principally at least, of a *national* Election of their Body, to be God's peculiar People, in Distinction from the Gentiles: For in this foregoing Context, he has been discoursing about the *Jews*, as *nationally* considered; and he here says, that according to God's Election of them, as such, they were beloved for their Fathers Sakes. (κατὰ τὴν ἐκλογὴν) And so it has been to what Moses said, *Deut.* iv 37. and vii. 6, 7. 8. and x. 15. about the Lord's *choosing them, and making them a special People to himself, above all People; because he loved their Fathers, and chose their Seed after them*; and yet it can hardly be supposed, that God should choose a whole Nation, to be his People visibly in Covenant with him, and yet have none among them, whom he chose to Faith, Holiness and Salvation.

have believed with the Heart unto Righteousness; (Chap. x. 10.) and as this wonderful Grace is come to you, by Means of the Gospel, which, because of the Unbelief of the *Jews*, was preached without further Delay, and with great Success, to you. (*Acts* xviii. 46.)

31 *Even so have these also now not believed, that through your Mercy they also may obtain Mercy.*

31. Even so, in like Manner, the Generality of the *Jews* themselves have been suffered, for a Time, to reject Christ and the Declarations of God's Grace concerning him, as being offended at your embracing him; that by Means of the Mercy, which ye, *Gentiles*, are therein Partakers of, God might over-rule it in his Providence, for provoking the *Jews* to a noble Emulation; (*ver.* 11) and for preserving the Gospel in the World, as the Means, by which they at length shall have an Opportunity of hearing it preached to them again, unto their obtaining Mercy, thro' Faith in their own Messiah, that they, as a Nation, may be restored to their antient Privileges; and that those of them, which shall sincerely believe, may be eternally saved. And as this is every Way *as likely*, to say the least, as the Calling of the idolatrous *Gentiles* once was; so it may be as *surely* depended upon.

32 *For God hath concluded them all in Unbelief, that he might have Mercy upon all.*

32. For God (συνέκλεισε) has shut up all Nations, in their Turns, by his providential Dispensations, first the *Gentiles*, and afterwards the *Jews*; he has so shut them up under the Power of their own Disobedience and Unbelief, as to shut them out of his visible Church and Kingdom; to the End that, (ἵνα) in his due Time, he might magnify the exceeding Riches of his free and sovereign Grace the more illustriously, in calling, not indeed every individual Person internally, but the general Bodies, first of the *Jews*, and then of the *Gentiles* externally, (See the first Note on *ver.* 26.) and at length of both together, without any Distinction of Nations, by bringing them all into one Fold under Christ, the great Shepherd of the Sheep. (*John* x. 16)

33 *O the Depth of the Riches both of the Wisdom and Knowledge of God! How unsearchable are his Judgments and his Ways past finding out!*

33. *Lo, These are Part of God's Ways; but how little a Portion is heard of him!* (Job xxvi. 14.) To search further into these divine Counsels and Dispensations, would be to wade beyond my Depth; *such Knowledge is too wonderful for me*; (Psal. cxxxix. 6.) I adore, and acquiesce in what I cannot comprehend; and instead of curiously prying into it, or cavilling at it, would cry out with solemn Reverence *, O the awful

* *O the Depth of the Riches, both of the Wisdom and Knowledge of God,* (Ω βαθος πλουτου και σοφιας και γνωσεως Θεου) may as well be rendered, O the Depth of the Riches *and* of the Wisdom and Knowledge of God; and so *Riches* may signify, not only the exceeding Abundance and Excellency of God's *Wisdom* and *Knowledge*; but likewise what the Apostle calls the Riches of his *Goodness*, *Forbearance* and *Grace*, in which he has *abounded towards us, in all Wisdom and Prudence*. (Chap. ii. 4. and Eph. i. 7, 8.) This Sense of the Word, *Riches*, well agrees with the preceding Discourse; where, among other Things, the Apostle had been speaking, at large, of God's sovereign Mercy toward *Jews* and *Gentiles*, and towards some among them, rather than others. Chap. ix. 22, 24. and xi. 5, 6, 30, 31, 32. And in the Progress of this admiring Exclamation, he takes Notice

awful and adorable, what amazing Depths and boundless Heights of the Riches of God's Goodness and Grace, in choosing and calling both *Jews* and *Gentiles*, under Circumstances in which it was most unlikely that either of them should be regarded with any Favour! And O the astonishing and unsearchable Depth of his manifold, excellent and abundant Wisdom, and infinite Understanding, who has an all-comprehending View of the whole Compass of Things at once; and who orders, disposes and over-rules all Events, for bringing about his glorious Ends, in a Manner worthy of himself, though unaccountable to us, as he has done in making the Rejection of the *Jews* subservient to the Calling of the *Gentiles*! How impenetrable are the Reasons of the Determinations of his infinite Mind concerning particular Persons and Nations, in a Way of Judgment, as well as of Mercy! And how untraceable (ανεξιχνιαστα) are the Methods of his Providence, for accomplishing his great Designs, who *is wonderful in Counsel and excellent in working*; (Isa. xxviii. 29) *whose Way is in the Sea, whose Path is in great Waters, and whose Footsteps are not known!* (Psal. lxxvii. 19.)

34 *For who hath known the Mind of the Lord, or who hath been his Counseller?*

34. For (τις) what mere Creature has any Insight into the secret Thoughts of the sovereign Lord of Heaven and Earth, and into the noble Schemes and Views of his infinite Mind, which he is pursuing, by the most improbable Means, in the unsearchable Methods of his Appointments and providential Dealings with *Jews* and *Gentiles*? Who can find out, or account for these, any further than the *only begotten Son, who is in the Bosom of the Father, has revealed them?* (John i. 18.) Or (τις) what Man or Angel has joined in Counsel with God, to assist in forming the Model of his Designs, or directing his Way, and prescribing how he should act, for accomplishing the free and eternal Contrivances and Resolutions of his Wisdom and Will? (*Isa.* xl. 13, 14.)

35 *Or who hath first given to him, and it shall be recompensed unto him again?*

35. Or if any insolent *Jews* should dare to complain of the divine Dispensations, as though God dealt too severely with some Persons, and particularly with their own Nation, in rejecting them, whilst at the same Time he displays the Riches of his Mercy to others, in choosing and calling them, especially the *Gentiles*, Let me ask such bold Cavillers, Who has ever been before-hand with the great Lord of the Universe, to lay any Obligation, or make a Demand upon him, that deserves a Retribution of Good at his Hand? If any one is to be found, that can offer the least Pretence of this Kind, let him stand forth, and

Notice of the admirable, unexpected Prospect, with which God believer the foremention'd Blessings; saying, *Who has first given to him?* &c. (ver. 35.) and their ye Ways *the Wisdom of God*, in his practical Influence from the whole. Chap. xii. 1.

hope all Charity, God will certainly verify him; and he shall never have any Room to find fault, as if the Judge of all the Earth did not do right, or were not just to him. But it is absolutely impossible, that any Creature whatever, and it is a shocking Thought to suppose, that any of the *sinful* Sons of Men, should have such a Claim of Debt upon the great and holy God.

36 For of him, and through him, and to him, are all Things: To whom be Glory for ever. Amen.

36. For all Things, relating to the forementioned Dispensations of Righteousness and Grace, and indeed all things universally of the upper and lower Worlds, are of him, as the first Former of the whole Scheme, and as the Creator and efficient Cause, Fountain and Source of all Good; they are likewise all through or by him, as their preserving and directing, governing and disposing Cause; and they are all to him, as their final Cause, or highest End, that his Perfections and Dominion may one way or other be exalted, and may at length be seen to shine forth with unblemished and harmonious Beauty, especially in what relates to Salvation by a Redeemer: And so all that has been said, concerning these Things, must be ultimately and supremely resolved into the infinitely wise and powerful, holy and gracious Sovereignty of God, who is, and cannot but be, *the Alpha and Omega, the Beginning and the End*; (Rev. xxi. 6.) whom all his Works must, and shall, actively, or passively praise; and to whom, as is most fit, all his Saints and Angels do, and will, chearfully and unitedly ascribe all possible Blessing, Honour and Glory, both now and to all Eternity, *Amen*, say all that fear and love him; thus it ought to be; thus may it be! and thus it shall be, World without End.

Recollections.

How melancholy is the Thought, that so many of the visible Church will, like the unbelieving *Jews*, be rejected of God at last! But blessed be his Name, that he has always a peculiarly chosen People, whom he foreknew in his eternal Designs of Love, that never shall be cast off: He has reserved them for himself; and though these, comparatively speaking, are but a small Remnant; yet absolutely, and in themselves, they are a great Number, even many Thousands more, than may be commonly apprehended, in the worst of Times. The Salvation of all these is, from first to last, intirely of Grace: This is the Spring of God's choosing them to it; and from hence it is that they obtain it, without the least Consideration of their own Works, as meritorious or moving Causes of it, which would be to destroy the very Nature of free Grace; and God will never revoke his absolute Grants of Covenant-Privileges to a nationally chosen People, or of saving Covenant-Blessings to his more peculiar Elect among them, though others, being left to themselves, are hardned, entangled, ensnared and caught, by their own Corruptions, to their endless Perdition.—Alas! How wild and ungrafted are we all by Nature, like the poor *Gentiles*, while they remained in Unbelief! all we are become holy, it is because we have now obtained Mercy of the Lord, according to the gracious Covenant, which he made first with *Abraham* and his natural Seed, and then with *Gentile*-Believers, who, instead of those, that were cut off by Unbelief, are Partakers of the same Privileges and Blessings for themselves and their Off-spring, as the Church of *Israel* were of Old, and together with those of them, that abode in God's Covenant. But like the Body of that People stumbled and fallen,

and

and his God wonderfully exercised for bringing Salvation to the *Gentiles*, and for erecting a Church to himself among them, out of the Fulness of the Covenant-Root and Fatness, which they have lost! How humble, watchful, depending and careful should we be, under all our Christian Privileges! How cautiously afraid of provoking God, left he should no more spare us, than the natural Branches his ancient People! And how should we be awed by Considerations of our own Weakness and Unworthiness of the Riches of God's Goodness we share in, the Strictness of his Justice towards obstinate Unbelievers, to take heed of Pride and Boasting, and of despising, and insulting, instead of pitying them, as also of giving Way to Unbelief, since our Standing is by Faith! There is indeed a Ground of Hope in Christ for the Chief of sinners, and even for Apostates, in their returning by Faith to God through him; he having shut up both those Sorts of Persons under the Power of their own Unbelief, for the brighter Display of the Glory of his free Mercy in calling and saving them: But finally abiding in Impenitence and Unbelief will certainly issue in eternal Destruction. How deplorable is the present State of the Jews! and what a Happiness has God brought to the *Gentile* World by the Gospel! But O! What a glorious Day of numerous Converts to Christ will there be, in the winding up of God's Dispensations toward the Church, when the Fulness of the *Gentiles* shall be brought in, and all *Israel* shall be saved! As we have now obtained Mercy through their Unbelief, it should be our earnest Prayer and Concern, that they may be excited to a holy Emulation by Means of our Faith; and it may well be our Hope and Joy, that as they are still nationally beloved for their Covenant-Fathers Sakes, God, in due Time, will remember them, according to his Promise.—How modest and humble should we be, in all our Thoughts about the unsearchable Decrees of God, and the Dispensations of his Providence and Grace, without curiously prying into his Secrets, or pretending to arraign them, or prescribe to him! With what reverent Awe should we adore, and acquiesce in what surpasses our Comprehension, saying, *O the Depth!* And, after all our Thoughts about the Ways of his Mercy and Judgment, we must ultimately resolve them into his infinite Wisdom and sovereign Will, that the Glory of all may be absolutely referred to him, who is Debtor to none, and will stand clear in Judgment, with regard to all his Works, of whom, through whom, and to whom are all Things: To whom be Glory for ever. Amen.

CHAP. XII.

The Apostle proceeds to a practical Improvement of the foregoing Doctrine, in Exhortations of Believers to a holy Dedication of themselves to God, 1, 2. To an humble Opinion of themselves, and a modest Behaviour towards others, 3—5. To a faithful Use of the spiritual Gifts, which God had bestowed upon some of them, in their respective Stations, 6—8. And to various Duties, that were incumbent upon private Christians among them, such as Love and Kindness, Zeal, Hope, Patience and Prayer, 9—12. Hospitality and Meekness, Sympathy and Condescension, 13—16. And an honourable and peaceable Conduct towards all Men, together with Forbearance and Benevolence towards injurious Enemies, 17—21.

TEXT.

1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

PARAPHRASE.

1. HAVING thus represented at large the exceeding Riches of God's Mercy and Graciousness to Believers, both of the Jews and *Gentiles*, in their free Justification through Faith in Christ and his Righteousness, and in the glorious Blessings and Privileges, to which they are

crifice, holy, acceptable unto God, which is your reaſonable ſervice;

are called, according to the ſovereign and eternal Purpoſe of God. Let me now affectionately and earneſtly intreat you my beloved Brethren, on theſe Principles, by all the Indearments and Encouragements, Obligations and Aſſiſtances, that reſult from theſe abundant and multiplied Favours, and by all your Profeſſion and Hope of a perſonal Intereſt in them; Let me, I ſay, rather beſeech you in Love, as a Brother, than command you with Authority, as a Father, to devote and give up your whole Selves to the Lord, intirely and without Reſerve; Inſtead therefore of offering legal Sacrifices, which, ſince the Death of Chriſt, are no longer obligatory, I would call you to nobler Oblations *; that as thoſe Offerings were to be made of the Bodies of living Animals, which the Offerers had abſolutely conſigned over to God, according to the Law; (*Levit.* v. 6, 7.) ſo I entreat that ye, as ſpiritual Prieſts, would preſent, not Birds, or Beaſts, no, nor *only*, your own Souls, but together with them your Bodies likewiſe, for the Diſcharge of all religious and moral Duties; not as a propitiatory Sacrifice, which would be practically to deny the Perfection of Chriſt's Atonement; but as a living Sacrifice of Acknowledgement, that ye are the Lords; and as Perſons, that are quickned by his Spirit, and vigorouſly determined all your Lives long, even unto Death, to *yield yourſelves to God, as thoſe that are alive from the Dead; and your Members as Inſtruments of Righteouſneſs to God*, (Chap. vi. 13) and to *glorify him with your Bodies and Spirits, which are his:* (1 Cor. vi. 20) And as the legal Sacrifices were dedicated to the Lord, and were to be without Spot and Blemiſh; (*Numb.* xix. 2.) ſo it concerns you to preſent yourſelves, as a dedicated Thing to him, and as purified from thoſe Luſts and Corruptions, that take their Riſe from the Body, and principally operate in, and by it: And as thoſe Offerings were a ſweet Savour to God, when preſented according to his Appointment; ſo ye ſhould devote yourſelves in ſuch a ſpiritual Manner, by Faith and evangelical Obedience to him, as ſhall be productive of *Fruit unto Holineſs*; (Chap. vi. 22.) yea, as ſhall *fill you with the Fruits of Righteouſneſs, which are by Jeſus Chriſt unto the Glory and Praiſe of God*; and ſo are *Sacrifices acceptable to him.* (Phil. i. 11. and 1 Pet. ii. 5) All this, eſpecially conſidering what great Things

* Here is a beautiful and inſtructive Alluſion to the legal Oblations of the *Bodies* of Beaſts, or Birds, in repreſenting the ſpiritual Sacrifices, that Chriſtians are called to offer in the ſolemn Surrender of their ownſelves to the Lord. The Bodies of Creatures, that died of themſelves, were not to be *eaten* by the *Iſraelites*, (Deut. xiv. 21.) much leſs were they to be *offered in Sacrifice*; but ſuch only as were *living*, which the Offerers preſented to their Lord, and brought to the Prieſt to put them to Death; (*Lev.* xvii. 4. and 2 *Chron.* xxix. 22, 23.) And therefore the Apoſtle ſpeaks of Believers, as *preſenting their Bodies a living Sacrifice, holy, and acceptable to God*, though their *Souls* were, doubtleſs, to be included in the Offering; *for bodily Exerciſe* alone *profits little*; (1 Tim. iv. 8.) and in further explaining the Nature of this *living Sacrifice*, the Apoſtle immediately mentions their being *tranſformed by the renewing of their Mind*, viz.

God,

God, for the Riches of his sovereign Favour and Goodness, has done for you, is a Homage, which in Reason and Justice ye owe to him, and ought to perform according to his Word; (τὴν λογικὴν λατρείαν ὑμῶν) a Service to be performed, not like the offering up of brute Beasts, but with all the Powers of your rational Souls, under a lively Apprehension of it's being fit and right, that as all is of him, it should likewise be to him. (*Chap.* xi. 36.)

2 *And be not conformed to this World: But be ye transformed by the renewing of your Mind, that ye may prove what is that good, and acceptable and perfect Will of God.*

2. And, in order hereunto, (μὴ συσχηματίζεσθε) take heed of forming your Schemes for Happiness, as tho' it lay in the Things of this World, which are transitory, like a Scene that soon passes away; and of symbolizing, or complying with, and being moulded into, the Spirit and Temper, evil Courses and Fashions, Conversation and Manners of carnal and worldly Men: Don't imitate and fall in with their depraved Customs, who walk in the Lusts of the Flesh, and mind earthly Things; but let it be the earnest, governing Desire, and Pursuit of your Souls, in Prayer to God, and in the Use of all Means of his Appointment, and in the Improvement of your Christian-Graces and Privileges, that ye may be metamorphized, (μεταμορφοῦσθε) or changed into a directly contrary, better, and more glorious and abiding Form, in the Renovation of your Hearts, yet more and more by the holy Spirit *: Let this be your principal Aim, that ye may discern the distinguishing Light; may judge with Approbation, and experimentally know in yourselves; (εἰς τὸ δοκιμάζειν) and may be capable of proving, and recommending to others, the Truth, Excellence and Importance of that Will of God, which he has revealed in his Word, with regard to what is Good in it's self, and for us; with regard to what is well-pleasing in his Sight thro' Jesus Christ; and with regard to what is sufficient to make a finished Christian, *thoroughly furnished unto all good Works*, (2 Tim. iii. 17) without any Addition of ceremonial Rites, human Traditions, or Heathen-Documents of Morality to complete it †.

3 *For I say, thro' the Grace given unto me, to every Man that is among you, not to think of himself more highly than he*

3. The best way to understand this perfect Will of God, with Advantage to yourselves and others, is by an humble Use and Improvement of those spiritual Attainments, which any of you are Partakers of: For, to speak with the apostolick Authority, which I have received by the Grace of our Lord Jesus Christ, (*Chap.* i. 5.) I *now*, not only be-

* This may be called the *renewing of the Mind*, because the gracious and effectual Work of the Spirit first begins in the *Understanding*, and is carried on by further Influence, under it's Illumination, to the Will, Affections and Conversation; till there be a thorough Change of the whole Man into the *Image* of God, in *Knowledge, Righteousness and true Holiness*. (Col. iii. 10. and Eph. iv. 24.)

† The Apostle here seems to represent the Perfection of the Gospel Revelation, with respect to moral Duties, as well as to the Grounds of their Acceptance with God, in Opposition to *Judaism* on one Hand, and *Gentilism* on the other.

seech

ought to think; but to think ſoberly according as God hath dealt to every Man the Meaſure of Faith.

ſeech you in Love as a Brother; (ver. 1.) but alſo, in my great Lord and Maſter's Name, admoniſh, and charge every one of you, who is favoured with any excellent Qualifications, that, whatſoever ſuch an one's Station or Office may be in the Church, he be not puffed up in his own Conceit, to the Contempt of others; nor entertain a higher Opinion of his Knowledge and Gifts, Graces and Uſefulneſs, than becomes him, or than God allows him, or than the Nature of his ſpiritual and holy Endowments admits of; and that he never pretend to be wiſe above what he ought to be, by intruding into Things too high for him, and beyond what is written; but that he be humble and modeſt in his own Thoughts of himſelf, and Behaviour towards his Brethren, as remembering that, whatever he is and has, better than others, 'tis no more than he has received; (1 *Cor.* iv. 7.) and that what has been communicated to him was, not according to his own Deſerts, but merely according to the Meaſure, Proportion or Degree of Faith, and of all the ſpiritual Gifts and Graces, that attend it, and flow from it, which God, in his infinate Wiſdom and ſovereign Grace, has been pleaſed to beſtow on every one, who has it, both for the good of his own Soul, and the Edification of others. And great Reaſon there is, why he ſhould not be lifted up with Pride, and deſpiſe others, on Account of what *he has received*; (1 Cor. iv. 7.) eſpecially conſidering the End and Uſe, for which it was given him.

4 *For as we have many Members in one Body, and all Members have not the ſame Office:*

4. For, as in the Frame of one and the ſame human Body, we have many Members, that are formed, and properly placed, for different Uſes, and mutual Help, and for the Good of the Whole, which is conſtituted by an apt and beautiful Union of them all together into one Body; and (δε) as all theſe Members of the natural Body neither do, nor are fitted, or deſigned, to perform one and the ſame Function, or Operation; (πραξιν) ſome being to ſerve one Sort of Purpoſe, and others another, as the Eyes to ſee, the Hands to work, the Feet to walk, and the like; which are all very uſeful and neceſſary in their Places, for the Advantage of the whole Body;

5 *So we being many are one Body in Chriſt, and every one Members one of another.*

5. So, to apply this to the preſent Purpoſe, We Believers, who are united by Faith to Chriſt, and animated by his Spirit, how many ſoever there be of us, how various ſoever our Gifts may be, and how many Uſes and Offices ſoever we may be appointed to in the Church; none of us, apart, and by himſelf, but all together, in Conjunction, make up one ſpiritual Body, which is cemented or knit together, by one Spirit, in Chriſt, and under him, as our Head of Influence and of Government, for all the ſacred Ends, for which he has ſtationed us in his Church: And we all, by Virtue of our Union with him, are nearly related to each other, as Fellow-Members of his ſpiritual Body, to ſerve ſuch Uſes, as may be beſt ſuited to the Benefit of the whole Church, in our reſpective

ſpective Places, *according to the Meaſure of the Gift of Chriſt.* (Eph. iv. 7.) And therefore there is no Room for any of us to exalt himſelf above, and deſpiſe another, as tho' he were a needleſs Member; But every one ſhould be deſirous of filling up the Proportion of Service, that he ought to bear in the Body, the Church, for the Good of the Whole.

6 Having then Gifts, differing according to the Grace that is given to us, whether Prophecy, let us prophe-ſy *according to the Proportion of Faith:*

6. Having then ſpiritual Gifts of various Kinds, not without Meaſure, as Chriſt, the Head, had them all in their utmoſt Fulneſs; (*John* iii. 34.) but ſome having one Sort, and others another, and *that* in different Degrees, though all tending to the ſame Ends, *viz* the Glory of God, and the Edification of the Church; and having theſe excellent Gifts, as the Fruit of God's free Favour, and in ſuch Kinds and Proportions, as he in his good Pleaſure has communicated them to us, Let us, by his Aſſiſtance, faithfully uſe and improve them for the beſt Purpoſes, for which he has beſtowed them upon us ſeverally, according to our reſpective *Offices* and *Stations* in the Church *: If he has appointed and called us to the Office of preaching the Goſpel, by opening and applying the Scriptures of the Old and New Teſtament, in his Name, and as of the Ability which he gives us; Let us faithfully diſcharge this important Truſt, according to the Meaſure of our Light and Faith in the Myſteries of his Will; and let us take ſpecial Heed, that it be according to the Analogy, (κατα την αναλογιαν) or agreeable to the Rule of Faith, and the plaineſt Principles of it, as laid down in the Word of God, that all may be conſonant to the general Scope and Tenor of the Holy Scriptures, and there may be no Jarring or Diſcord between *that* and our Preaching; but one may caſt an harmonious Light upon the other.

7 Or Miniſtry, let

7. Or if any of us be called to the Office of Deacons †, for

* The Generality of Expoſitors underſtand the *Gifts* here mentioned, as ſignifying only thoſe of an *extraordinary* Nature, with which Perſons were then endowed for diſcharging the ſeveral Offices here ſpoken of. But I rather think, with ſome others, that the Apoſtle means, not *merely* miraculous and extraordinary, but alſo ſuch *ordinary* ſpiritual Gifts, as are needful in all Ages for the Edification and Advantage of the Church: For the Offices, in the Diſcharge of which theſe Gifts were to be exerciſed, have nothing ſo peculiar in them, but what might be fulfilled without the extraordinary Gifts of the Spirit; unleſs any ſhould ſuppoſe that *Propheſying* were of that Sort. But I apprehend no Neceſſity for ſuch a Suppoſition, ſince all the other following Expreſſions ſeem to point out ordinary Offices, ſuch as *miniſtring, teaching, exhorting*, &c; and ſince *propheſying* may be ſometimes uſed to ſignify, not only interpreting the Scripture by immediate Inſpiration, or foretelling Events by a ſupernatural Gift, but any preaching of the Word by the *ordinary*, as well as extraordinary Aſſiſtances of the Spirit, 1 *Cor.* xiv. 1—5; (See the ſecond Note there) in which Senſe it is ſaid of Chriſt's faithful Miniſters, who are called his *two Witneſſes*, and *two Prophets*, that, under Antichriſt's Reign, they ſhould *propheſy*, or bear Witneſs to Chriſt in their preaching, Twelve Hundred and Sixty Days, which are ſtiled *the Days of their Propheſy*, Rev. xi 3, 6, 10. And as preaching may be called *propheſying*, becauſe it's great Buſineſs is, to explain the Prophets and Apoſtles, and to declare what our future and eternal State ſhall be, according to the Word of God; ſo the Church at *Rome* were very ſparingly, if at all, furniſhed with *extraordinary* Gifts, as appears from *Chap.* i. 11.

† As all the ſtanding Offices of the Church are comprehended in thoſe of *Biſhops* or *Paſtors* for it's *ſpiritual*, and of *Deacons* for it's *temporal* Concerns, according to the Account we have of theſe in the Church at *Philippi*; Chap. i. 1; ſo the Apoſtle ſeems to intend theſe two general Offices by *Prophecy* and *Miniſtry*; the laſt of which (διακονια) is the Word, that gives Name to the Office of thoſe, who had the Care of the Poor, and ſerved Tables, *Acts* vi. 1—3. But as in large Churches, when Occaſions required it, ſome

us wait *on* our *Miniſtring*; *or he that teacheth, on teaching.*

for collecting, taking Care of, and diſtributing the Church-Stock, and therein miniſtring to the poor Saints, and to the Support of the Servants, and Ordinances of Chriſt, Let us, with all Prudence and Faithfulneſs, frugal Liberality and Diligence, attend to the Work of ſerving the Poor's, the Miniſter's, and the Lord's Table, as thoſe that would uſe the Office of a Deacon well, to the Honour of Chriſt, and the Advantage of the Church. (1 *Tim.* iii. 13.) As to the *firſt* of theſe Offices ‖, (*ver.* 6.) If any one is called to that Branch of the miniſterial Work, as a Teacher, which principally conſiſts in opening the Scriptures, and in ſtating and explaining, illuſtrating, proving and defending the Truths of the Goſpel in a doctrinal Way; and ſo inſtructing and eſtabliſhing his Hearers in the Principles of Religion, Let him cloſely ſtudy the Word of God, with an humble Dependence on his Spirit for Light and Guidance, by *comparing ſpiritual Things with ſpiritual*; (1 Cor. ii. 13.) Scriptures with Scriptures, both of the Old and New Teſtament; Types, Promiſes and Prophecies with their Accompliſhments; and obſcurer with plainer Paſſages, for interpreting one by the other; and let him ſeek Light from ſuch Places, as principally treat of any Doctrine, to explain others, where it is but incidentally mentioned, that he may clearly know, and faithfully teach, and labour in preaching the Mind and Will of God in his Word, and ſpeak the Truth as it is in Jeſus.

8 *Or he that exhorteth, on Exhortation: he that giveth,* let him do it *with Simplicity; he that ruleth, with Diligence; he that ſheweth Mercy, with Cheerfulneſs.*

8. Or if any one is principally called to fulfil the other grand Branch of the miniſterial Office, which conſiſts in applying the Word to Conſcience, for Practice and Improvement, either in a Way of Exhortation to Duty, reproving for Sin, and cautioning againſt Snares and Dangers; or (εν τη παρακλησει) in a Way of Conſolation, Direction and Support to afflicted Souls, under their various Scruples, Doubts and Fears, Diſcouragements, Weakneſſes and Burthens, Temptations and Troubles; Let him, (ο παρακαλων) with earneſt Prayer for all needful Aſſiſtance, lay their diſtreſſed Caſe to Heart, and ſtudy the different Circumſtances of it, together with what there is in the Word of God to help and relieve under them, that he may know how to addreſs ſuch Perſons, ſuitable to their reſpective Conditions, and be diligent and

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ſome Parts of the Work, belonging to theſe Offices reſpectively, were diſtributed into ſeveral Hands, to aſſiſt or join in them; ſo I am inclined to think, that in the latter Part of this Verſe, and in *ver.* 8, the Apoſtle ſpeaks of *him that teaches*, and *him that exhorts*, with a Reference to *Prophecy*, as bearing a Part in that Work, either under the Character of a Co-paſtor, or of an Aſſiſtant; and that he ſpeaks of *him that gives*, *rules*, and *ſhews Mercy*, with a Reference to the *Deacon*'s Office, as bearing his Part in the Execution of *that*: For I take all theſe Expreſſions to relate to *Church-Officers*; and it is to me obſervable, that the Word, (διακονια) rendered *Miniſtry*, properly ſignifies *the Office itſelf*; and the Word, (προφητεια) rendered *Prophecy*, may very well be underſtood to ſignify *the Office itſelf* likewiſe. (See the Note on *ver.* 6.) But the following Words, *he that teaches, he that exhorts*, and *he that gives*, &c. ſignify the *Perſons* employed in one or another *Branch* of thoſe Offices reſpectively.

‖ Here, if I miſtake not, the Apoſtle re-aſſumes the Conſideration of what belongs to the Office of *Prophеſying*, or *Preaching*, mentioned *ver.* 6, which conſiſts of *Doctrine*, and *Exhortation*, or Conſolation, *ver.* 8. But a wrong Diviſion of this and the next Verſe, which has been arbitrarily fixt in later Ages, may have been one Means of miſleading our Thoughts.

faithful

faithful therein; and ſo may *approve himſelf to God a Workman that needs not to be aſhamed, rightly dividing the Word of Truth,* and *giving to every one his Portion in due Seaſon.* (2 Tim. ii. 15. and *Luke* xii. 42.) And as to what reſpects the *Deacon's* Office*, He, who in the Execution of *that*, or of any Branch pertaining to it, is appointed by the Church to diſtribute it's publick Stock, (ὁ μεταδιδὺς) in ſuch a Manner, as may beſt anſwer the ſeveral Purpoſes, relating to it's external and temporal Affairs, for which it is collected; Let him do it with Singleneſs of Heart, free from all Selfiſhneſs, Fraud and Deceit, not for Favour or Affection, but † liberally and impartially, according to the Neceſſities and Occaſions, that require it: He that is entruſted with the Church-Stock, and with a Superintendency over it, to take Care that it be duly applied to all it's proper Uſes ‖; Let him attend to this Part of his Office with great Application, Thoughtfulneſs, Pains and Induſtry, as one that deſires to manage it to the beſt Advantage, and to acquit himſelf with the utmoſt Fidelity to his Truſt: And he, whoſe peculiar Province it may be to viſit the Sick, and them that are in Bonds and Priſons for the Sake of Chriſt; to relieve the Poor, the Fatherleſs, the Widows and diſtreſſed Strangers; and to take Care that none of them want ſuch Things, as may be needful and convenient for them; Let him engage and perſiſt in theſe merciful Works with all Readineſs of Mind, without grudging his own Time and Labour, or the extraordinary Expence, which, on ſome Occaſions, may be requiſite for the Support and charitable Aſſiſtance of the moſt neceſſitous and afflicted among them; and let him treat them, not in a rough and haughty, ſtern, or cold Manner; but with all Affability, Tenderneſs and Compaſſion, and with ſuch Alacrity of Mind and Countenance, as ſhall convince them, that he takes Pleaſure in helping and comforting them.

9 Let *Love* be — 9. As to *general* Duties, that are incumbent upon you, as

* Here the Verſes might have been better divided; and the Apoſtles Thoughts, I conceive, would have been more clearly diſtinguiſhed, had the former Part of this Verſe been added to the 7th, and the 8th begun at theſe Words, *He that gives, let him do it with Simplicity.*

† The Word, (ἁπλότης) rendered *Simplicity*, is tranſlated *Liberality*, 2 Cor. viii. 2.

‖ *He that rules* (ὁ προϊστάμενος) properly ſignifies one, that preſides over any Affair whatſoever; and ſo may relate to him, that had the chief Direction and Management of the Church-Stock, to ſee that it were duly diſpoſed of, as well as to him, that preſided in Matters purely ſpiritual, or relating to Church-Diſcipline; and yet, perhaps, this might be the Paſtor, the whole Work and Care of the Church being originally in his Hands: For, as Dr *Owen* obſerves, in his Diſcourſe on *the true Nature of a Goſpel-Church*, pag. 182, "The Apoſtles did not utterly forego the Care of *providing for the Poor*, which be-" ing originally committed to them by Jeſus Chriſt, they would not wholly diveſt themſelves of it.—And " the ſame Care is ſtill incumbent on the *ordinary Paſtors* and *Elders* of the Churches, ſo far as the Exe-" cution of it doth not interfere with their principal Work and Duty." However, as the Work of this *Preſident* is mentioned between other Parts of the Work, that belonged to the *Deacon's* Office, it is moſt natural to underſtand it here, as referring to one employed in that Sort of Service. And this Senſe of the Expreſſion harmonizes with, and yet preſerves a proper Difference between *him that gives*, and *him that ſhews Mercy*, in the Cloſe of the Verſe, which ſeem to relate to what is done by Church-Officers, rather than by private Chriſtians; becauſe *him that rules* is placed between them; and the Duties of *private* Chriſtians, in *diſtributing to the Neceſſities of the Saints*, and being *given to Hoſpitality*, are inſiſted on afterwards, *ver.* 13.

without Diſſimulation. Abhor that which is evil, cleave to that which is good.

private Chriſtians; Let your ſupreme Affection, in a Way of Deſire, Eſteem and Delight, be placed on the Lord *Jeſus* *, and on God through him, without Hypocriſy; in Heart, and not in Pretence or Profeſſion only; ſhew forth it's Sincerity by keeping his Commandments, and not thinking them grievous; (1 *Joh.* v. 3.) and let your Love to Fellow-Chriſtians and Fellow-Creatures, in the various Inſtances to be hereafter mentioned, be unfeigned and hearty; *not in Word, neither in Tongue, but in Deed and in Truth*; (1 John iii. 18.) not in a Way of mere Compliment, or with hypocritical Airs of Pity and Compaſſion, ſaying to the Poor among them, *Depart in Peace; be ye warmed and filled, without giving them thoſe Things which are needful for them:* (Jam. ii. 16) But let your Love work practically toward them in all kind Diſpoſitions and good Fruits, as the Circumſtances of Things may require. From this Principle, ſee that ye not only abſtain and depart from all Iniquity, from every Thing, that is offenſive to God, defiling to yourſelves, and injurious to others, and from every Thing, that his Word and your own Conſciences condemn as ſinful; but, in Imitation of him, who is of purer Eyes than to behold Iniquity, keep up the utmoſt Deteſtation and Abhorrence of it, as the worſt of all Kind of Evils, in it's Contrariety to God, and to your own Happineſs, that ye may have no Manner of Fellowſhip with it, but may hate it with a perfect Hatred in yourſelves and others, and even in thoſe, whoſe Perſons ye moſt ſincerely and affectionately love: On the contrary, Whatſoever is holy, good and excellent in itſelf, approved of God, and honourable to his Name, good for yourſelves, and uſeful to others; Let every Thing of this Nature be the Object of your Deſire and Purſuit, Love and Choice, and the Matter of your daily Practice; perſevere ſo ſteadily in it, and adhere, by divine Grace, ſo cloſely and reſolutely to it, in Speech, Heart and Behaviour, that no Terrors, or Allurements, nor any Conſideration whatſoever, may ever affright, entice, or draw you off from it: And, above all Things elſe, let it be your great Concern to *cleave with Purpoſe of Heart to the Lord*, as your chief and all-comprehending Good, and higheſt End. (*Acts* xi. 23.)

10 Be *kindly affectioned one to another; with brotherly Love, in Honour preferring one another:*

10. As to the more *particular* and *mutual* Duties, which ye owe in common one to another, See that ye be ardently, tenderly and complacentially affectionate to each other, and propenſe to treat one another with ingenuous Friendſhip and Kindneſs, by a Sort of natural Inſtinct, like that which is between Parents and their Children; (φιλοστοργοι) and let there be reciprocal Returns of Love for Love, the Obligation being the ſame

* Though the *Love*, here ſpoken of, ſeems moſt immediately to be meant of *Love to one another*; yet it may be conſidered both with Relation to *the Lord*, whom we are to *ſerve with Fervency of Spirit*, ver. 11, and without Love to whom, no Chriſtian-Duty towards others can be performed aright; and with Relation to *our Neighbour*, in the ſeveral Branches of it, that are drawn out in the following Diſcourſe.

upon

upon you all, as Brethren in Chriſt, who ſhould *endeavour to keep the Unity of the Spirit in the Bond of Peace*, and *are taught of God to love one another:* (Eph. iv. 3. and 1 *Theſſ.* iv. 9.) And let your Love be as *reſpectful*, as I truſt it is ſincere, each one thinking and ſpeaking more honourably of another's Gifts, Graces and Services, than of his own, and caſting a Mantle over his Faults, inſtead of magnifying and expoſing them; and ſo *in all Lowlineſs of Mind, let each eſteem another better than himſelf*, (Phil. ii. 3.) as being conſcious of more Iniquity and Diſorder in his own Heart, to keep him humble, than he can ſee in others, to degrade them; and yet let none under Pretence of giving Way to others, as more eminent, neglect, or think themſelves excuſed from ſuch Duties, as they are called to.

11 *Not ſlothful in Buſineſs: fervent in Spirit; ſerving the Lord.*

11. Let them take heed of an indolent and careleſs, lazy and ſluggiſh Temper and Behaviour, with reſpect to the Affairs of the civil and religious Life, and with reſpect to their being uſeful in their ſeveral Stations, as tho' they were to do nothing at all, becauſe they apprehend, that they can't do ſo much, or ſo well as others; but let them engage in every Service with an active vigorous Spirit, and with all the Fervours of Love to God, and ſacred Zeal for his Glory, under the Influence of the Holy Ghoſt, as doing the Will of God from the Heart, that *whatſoever their Hands find to do* for God, themſelves, or others, they may *do it with their Might*; (Eccleſ. ix. 10) as knowing that they are thereby ſerving the Lord Chriſt, in Obedience to his Commands, and for his Honour and Glory.

12 *Rejoicing in Hope; patient in Tribulation, continuing inſtant in Prayer:*

12. And, to animate them herein, let them go forward in God's Way and Work, with Alacrity and Delight, as thoſe who, through Grace, are well aſſured of, and rejoice in Hope of eternal Salvation, to crown all their Labours of Love, and make them completely happy for ever: With this View and Hope, let them be meek and patient towards each other, and ſubmiſſive, calm and reſigned to the Will of God, under their preſent Provocations, Trials and Afflictions, and ſuſtain them with an abiding and holy Courage: And as nothing of this Kind can be done without Help from Heaven, Let them be earneſt and importunate in humble Supplication and Prayer to God, with Faith in the Name of Chriſt, for all ſeaſonable Aſſiſtances of his Spirit; and whether they receive immediate Anſwers to their Prayers, or not, Let them perſevere therein, (*Luk.* xviii. 1—8) and not give over till they have *obtained Mercy, and found Grace to help them in every Time of Need.* (Heb. iv. 16)

13 *Diſtributing to the Neceſſity of Saints: given to Hoſpitality.*

13. And that there may be no Defect in your *Chriſtian-Charity*, (ver. 10.) Let thoſe of you, that are capable, ſhow your Love and Compaſſion to Chriſt's Poor, to ſuch as make a credible Profeſſion of being ſanctified and formed into his holy Image, by readily communicating to their Uſe, for the Relief of their Wants, and refreſhing their Bowels, like Perſons

ſons, who have a Fellow-feeling with them in all their Straits and Exigencies; that whilſt, as ye have Opportunity, ye make Conſcience, as ye ought, of *doing Good unto all*, ye may *eſpecially* abound therein *to the Houſhold of Faith*: (Gal. vi. 10.) And when any honeſt, religious Strangers, that are poor and deſtitute, come among you, or any perſecuted Miniſters, or Chriſtians, that are driven from Houſe and Home, are with you; Seek and purſue (διωκοντες) all Ways, Means, and Opportunities of entertaining them hoſpitably, without Grudging or Backwardneſs; but with a laudable Liberality, according to your Circumſtances, and with the greateſt Freedom and Delight, after the Examples of *Abraham* and *Lot*; who by *entertaining Strangers*, *entertained Angels unawares*. (Gen. xviii. 1, &c. and xix. 1, &c. compared with *Heb.* xiii. 2.)

14 *Bleſs them which perſecute you: bleſs, and curſe not.*

14. And as ye have *Enemies*, as well as *Friends*, to deal with, Take heed that ye do not miſbehave toward them; but while they are maliciouſly abuſing and perſecuting you, for Righteouſneſs Sake, either with their Tongues, or Hands, or both; inſtead of returning the like Injuries to them, do ye ſpeak civilly to them, and as well of them, as the Nature of Things admits of; (ευλογειτε) cordially wiſh their Happineſs, and endeavour to do them Good; and, according to the Command and Example of the meek and humble Jeſus, (*Luk.* vi. 28. and xxiii. 34.) pray for the Bleſſings of Grace and Glory, and for the Bleſſings of Providence too, as far as may be for their real Good, to come down upon them: Beg of God to convince them of their Errors, to forgive their Sins, and to bleſs them in turning them from their Iniquities: And let not bleſſing and curſing proceed out of the ſame Mouth and Heart; (*Jam.* iii. 10.) *Never render Evil for Evil, or Railing for Railing, but contrariwiſe Bleſſing; knowing that ye are thereunto called, that ye ſhould inherit a Bleſſing.* (1 Pet. iii. 9.)

15 *Rejoice with them that do rejoice, and weep with them that weep.*

15. Whether ye have to do with Enemies or Friends, Endeavour to maintain a ſympathizing Spirit, with Humanity towards all Men, as Partakers of the ſame common Nature with them; and with brotherly Affection toward your Fellow-Chriſtians, as Members of the ſame ſpiritual Body with them: (1 *Cor.* xii. 26.) Inſtead of envying, and repining at the Happineſs of thoſe, that are ſurrounded with Mercies, and enriched with Bleſſings, whether temporal or ſpiritual, rejoice with them therein, that ye may ſhare in their juſt and lawful, and eſpecially in their religious Joys, by *taking Pleaſure in their Proſperity*, as God doth in that of his Servants. (*Pſal.* xxxv. 27.) And as, ſpeaking after the Manner of Men, God's own Love and Tenderneſs to his People is expreſſed by his being *afflicted in all their Afflictions*; (Iſa. lxiii. 9.) ſo be ye touchingly affected with the Loſſes and Miſeries, Fears and Dangers of them, that are in any Trouble, relating to this World, or the next: Endeavour to ſooth and ſoften their Griefs

Griefs and Tears, by condoling with them, and shewing your compassionate Concern for them, and Readiness to do what in you lies, by Prayer, Counsel and all possible Means, to assist and comfort them; considering that ye yourselves are in the Body, and might have been, or soon may be, in the like deplorable Circumstances, (*Heb.* xiii. 3.) and that your own Iniquities have deserved them.

16 Be *of the same Mind one towards another. Mind not high Things, but condescend to Men of low Estate. Be not Wise in your own Conceits.*

16. Whatever Difference there may be in your *outward* Condition, as *Men*, or in your *inward* Attainments, as *Christians*, or in your *Professions*, as *Jewish* or *Gentile*-Converts, Labour to be as harmonious as possible, among yourselves: Whether ye can think just alike in *lesser* Matters, or not, Be sure to cultivate a mutual friendly Disposition of Mind, and Sameness of Affection towards one another; every one striving, by divine Grace, to keep up the same charitable Temper towards his Brother in the Lord, and to wish as well to him, and shew the same Willingness on all Occasions, to do him Good, as he desires, and expects, that his Brother should shew to himself: Neither affect Preheminence over others; but treat Inferiors with condescending Kindness; nor aspire after great Things in this World; but rather look upon them with an holy Indifference and Disdain: If the Providence of God bring any of you into strait and necessitous Circumstances *; Learn to submit with all Humility and Cheerfulness of Mind to them, that your Spirit may not be above your Condition; but may be brought down to a contented Acquiescence in it: And if any of you are raised to temporal Estates and Dignities; Take heed of setting your Hearts upon them, and being puffed up with them; and see that ye carry it with the greatest Affability, Courteousness and Freedom to Persons of the lowest Rank: Don't be ashamed to stoop to any proper Office of brotherly Love and Kindness to the poorest, and most despicable Saints upon Earth; but be ready to treat them with Benevolence, and to converse familiarly with them, that, like *David*, though a King, ye may be *Companions of all them that fear God*: (Psal. cxix. 63.) And in whatever Situation the Lord has placed you, as to worldly, or spiritual Endowments; Have a Care of entertaining a high Opinion of your own Wisdom, on any Account whatsoever; (*Prov.* iii. 7.) and particularly of being so vain, as to imagine that ye have no further need of divine Direction and Influence; or as to conceit that, if ye are richer and greater in this World, ye are therefore wiser and better, than others, and have no Need of any Assistance, Counsel or Advice from them.

17 *Recompense to*

17. Whether a Man be your Friend or Foe, a Chri-

* What is here translated *to Men of low Estate*, may as well signify *to low*, or *mean Things*. (τοις ταπεινοις). Accordingly I have taken both Senses into the Paraphrase.

stian

no Man Evil for Evil, Provide Things honeſt in the Sight of all Men.

ſtian or a Heathen, that has acted an unrighteous and injurious Part toward you; Take heed of giving Way to revengeful, or paſſionate Reſentments, or of going into any iniquitous or hurtful Practices, by Way of Retaliation upon him, which would be to imitate his evil Example, and make yourſelves Sharers in his Guilt. Whatever others do, let it be your conſcientious Care and Concern, by divine Aſſiſtance, to contrive, and go into ſuch Meaſures of Conduct, as ſhall be (καλα) good, generous and honourable in themſelves, and every Way becoming your Chriſtian-Characters, not only in the Sight of the Lord, but in the Judgment of all the unprejudiced Part of Mankind, (2 *Cor.* viii. 21.) that none, no, not the worſt of your Enemies, may ever be able to upbraid you with having done an unworthy, or indecent Thing. (*Phil.* iv. 8.)

18 *If it be poſſible, as much as lieth in you, live peaceably with all Men.*

18. In this Manner, ſtudy the Things, which make for the Peace and Welfare of all Mankind, that, were it poſſible, there might be no Feuds or Quarrels, Jarrs or Uneaſineſſes between you and others, in any Circumſtances or Relations of Life: And how impracticable ſoever, in ſome Situations, this may be with Perſons of an unhappy Temper, and amidſt all the Diſorders of this ſinful and ill-natured World; yet let nothing be wanting, on your Part, that may contribute towards it; but as far as is conſiſtent with Truth and Faithfulneſs, Honour and Conſcience, and with your Duty in other reſpects, labour, to the utmoſt of your Power, to cultivate a peaceable and quiet Temper and Deportment, in your Dealings with Perſons of all Ranks, Profeſſions and Characters; ſince the Beauty and Happineſs of all Society, whether civil or ſacred, your own Comfort, and the Credit of Religion very much depend upon it, and cannot ſubſiſt without it.

19 *Dearly beloved, avenge not yourſelves, but rather give place unto Wrath: For it is written, Vengeance is mine; I will repay it, ſaith the Lord.*

19. That no Provocation may ever tranſport you ſo far, as to abate your Concern for Peace, let me intreat you, my dearly beloved Friends and Brethren, who have known and experienced ſo much of the merciful Kindneſs and forgiving Grace of God toward you, to keep ſo ſtrict a Watch over your angry Paſſions, as not to go about to do yourſelves Juſtice, in a Way of private and perſonal Revenge upon your Enemies;" (*ver.* 20.) no, nor to ſeek Satisfaction from them, in a due Courſe of Law, from a litigious Spirit, inſtead of doing it from a Deſire of preſerving the Peace and Order of Society, and of obtaining Juſtice to yourſelves for any Affronts or Injuries, that ye may have received from them: But, as is moſt eligible, honourable, and comfortable to your own Souls, Labour rather, on the contrary, ſo far to ſuppreſs the Heat and Reſentment of your own Temper, as to turn away * their Wrath with a ſoft

* *Giving Place to Wrath*, may relate either to the Wrath of our Enemies, or to the Wrath of God, with whom it is a *righteous Thing to render Tribulation to them that trouble* his People. (2 *Theſ.* i. 6.)

Anſwer,

Anſwer, (*Prov.* xv. 1.) and to pacify it by yielding to it, inſtead of irritating it yet more and more, by intemperately and unſeaſonably ſetting yourſelves to oppoſe and reſiſt it; (*Eccleſ.* x. 4.) or elſe endeavour to get out of the Way of their Fury, that it's Torrent may run off, without doing you any Hurt: And when ye have done all, that becomes you, to divert it, if they ſtill continue their Rage againſt you, clamly leave them to the impartial Judgment of God, who beſt knows how to deal with them, and will one Day right your Cauſe: For it is recorded, (*Deut.* xxxii. 35) to the Encouragement of his People, and reſtraining their fretful Impatience, under the Oppreſſions of his and their Enemies; It is my ſupreme Right and Prerogative, ſays the infinitely wiſe and holy Lord, Ruler and Judge of the Univerſe, who can do no wrong, to inflict deſerved Puniſhments; and it belongs to me to order how, and when it ſhall be done. I will render Tribulation and Wrath to evil Doers, either by my immediate Providence, or by the equitable Laws of civil Government, or by ſome other Means in this World; or, at fartheſt, by terrible Executions of vindicative Juſtice on incorrigible Sinners, in the great Day of Retribution, in the World to come: Leaving therefore the Matter in God's Hand, be ye ready to do all Offices of Kindneſs and Compaſſion, even to the worſt of your Enemies, inſtead of avenging yourſelves upon them.

20 *Therefore if thine Enemy hunger, feed him; if he thirſt, give him Drink: For in ſo doing thou ſhalt heap Coals of Fire on his Head.*

20. If therefore any of your Adverſaries, that have been moſt injurious to you, and have even violently perſecuted you, be ready to periſh with Hunger, Don't neglect, much leſs inſult, reproach and cenſure him, as receiving the due Reward of his evil Deeds againſt you; but, to ſhew your compaſſionate and forgiving Spirit, chearfully and tenderly ſupply him with neceſſary and convenient Food for his Refreſhment, (See *Prov.* xxv. 1, 22.) according to your Ability and his Wants, even as one would feed and nouriſh an Infant, or ſick Perſon, that is not capable of helping himſelf. (ψωμιζε αὐτον) If he be uneaſy, and in Danger of Fainting, for Thirſt, afford him ſeaſonable Relief, by giving him ſomething to drink, that ſhall be moſt proper for him, according to the Opportunities you may have of doing it: For in this Way of kind and friendly, merciful and beneficent Conduct towards him, you will either mollify his Spirit, and make him your Friend, by melting him down into the moſt ingenuous Confuſion and Relentings, at the Thought of all the Injuries, that he has been guilty of againſt God, and you, his generous Benefactor; and ſo your Favours to him will anſwer their direct and deſired End, even as the Artificer diſſolves hard Metal, by heaping Coals of Fire upon it: Or elſe, if, after all, he ſhall remain ſo ungratefully, and obſtinately perverſe, as not to be won upon by all your generous and endearing Treatment, it will conſequen-

tially aggravate his Guilt and Ruin, and bring the heavier Vengeance from the righteous God upon him, which will be like Coals of unquenchable Fire heaped upon him; and which, though you ought not to deſire it, will be ſuch a terrible Retribution of his Evil, that you need not meditate any Revenge of your own for it.

2 *Be not overcome of Evil, but overcome Evil with Good.*

21. Upon the whole then, Let no ill Treatment, you meet with from others, get an inglorious Maſtery over you, ſo as to diſcompoſe your Spirit, and inflame your angry, malicious and impatient Paſſions; or ſo as to make you weary of ſhewing Love and Kindneſs to your Enemies, (*ver.* 20.) or deſirous of returning Evil for Evil: (*ver.* 17.) This would be really to enſlave your own Mind, and give your Adverſaries the greateſt Opportunity of triumphing over you. But, on the contrary, labour, by the Grace of God, to exerciſe all Meekneſs, Kindneſs and Forbearance, under the higheſt Provocations; and in that Manner purſue the nobleſt of all Victories over your Enemies, and over your own Reſentments too, by returning Good for Evil: *For he that is ſlow to Anger, is better than the Mighty; and he that rules his Spirit, than he that takes a City.* (Prov. xvi. 32.)

RECOLLECTIONS.

How ſhould a Conſideration of the endearing Mercies of God engage us to yield up our ſelves, as a living Sacrifice, holy and acceptable to him! This is every Way a moſt reaſonable Service. And how ſhould our Hearts be looſened from this World, and from all it's ſinful Faſhions, Cuſtoms and Practices; and how deſirous of ſuch a Renovation of our Minds, by the bleſſed Spirit, as ſhall transform us into the Image of God, and give us an experimental, practical and approving Acquaintance with every Thing, that is good in itſelf, pleaſing to him through Jeſus Chriſt, and agreeable to his holy Will! But, be our Gifts, Graces and Services ever ſo great, we ſhould keep up modeſt and humble Thoughts of ourſelves, and not be wiſe in our own Conceit, or deſpiſe others; ſince all that we receive, is according to the Meaſure of the Gift of Chriſt to us, as his Members, for the Good of the whole Body. Wonderful is the Grace and Care of the great Head of the Church in providing for it. He has furniſhed it with ſuch Gifts and Officers, as are neceſſary for it's ſpiritual Edification, and for managing it's temporal Concerns; and has ordered all his Servants to attend to their Charge, with Integrity, Diligence and Chearfulneſs, according to the Grace given them, and the Rule of his Word.—And, as to the Duties of private Chriſtians, they are called to the ſincereſt Love, the moſt affectionate Deportment, and honourable Regards, one towards another; to deteſt every Thing that is ſinful, and cleave to all that is good; to be vigorouſly active in the Buſineſs of their civil and religious Stations, and fervent in every Service, as doing it to the Lord; to rejoice in Hope of eternal Life, and to be patient and reſigned to the Will of God, under all their Trials and Afflictions, and perſevering in earneſt Prayer. How amiable are the Chriſtian-Morals, founded in evangelical Love; and how far ſurpaſſing all that was ever practiſed, or taught, by the moſt refined Heathens! This Love, which has ſuch an Influence upon, and gives ſuch a beautiful Turn to all Morality, is without Diſſimulation: It is liberal to the Neceſſitous, eſpecially to the Poor that bear the Characters of Holineſs; and is hoſpitable to good and honeſt Strangers, eſpecially thoſe that ſuffer for Righteouſneſs Sake: It inſpires us with ſuch a Fellow-feeling with others, as makes us rejoice with the Happy, and mourn with the Afflicted: It is humble and condeſcending to Men of the loweſt Degree, and benevolent to our very Enemies: It implores Bleſſings upon the Heads

Heads of thoſe, that perſecute, abuſe and curſe us: It chooſes to refer an injured Cauſe to the righteous Judgment of God, rather than render Evil for Evil, or ſeek private Revenge: It endeavours to live peaceably with all Men, and behave with Honour toward them: And it takes Pleaſure in giving Food and Drink to poor neceſſitous Enemies, in melting them with Kindneſs, and overcoming Evil with Good.

CHAP. XIII.

The Apoſtle lays out the Duty of Subjection to civil Government, with ſeveral Reaſons to enforce it, 1—7. *And then returns to his Exhortations to mutual Love,* 8—10. *And goes on to Temperance and Sobriety,* 11—14.

TEXT.

1 *LET every Soul be ſubject unto the higher Powers. For there is no Power but of God: The Powers that be, are ordained of God.*

PARAPHRASE.

1. LET every Perſon *, whether he be a *Jewiſh* †, or *Gentile*-Convert, Eccleſiaſtick or Lay-Man, take heed of imagining that he is under no Obligation to own the Authority of civil Government in all lawful Things, relating to this preſent World; though in Matters of Faith and Practice, relating to another World, he is indeed accountable to none but God, who alone has Dominion over any Man's Conſcience. But as Chriſtian-Religion makes no Alteration in natural and civil Rights; Let every one ſincerely, dutifully and voluntarily, as from his very Heart and Soul, pay a reverential and peaceable Obedience to the ſupreme Magiſtrate, as ruling according to the Laws and Conſtitution of the Government; and, by Conſequence, to thoſe

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* As in *Chap.* xii. 1. the Apoſtle had put *the Body* for the *whole Man*, the better to comport with his Alluſion to the legal Sacrifices, whoſe *Bodies* were offered up to God; ſo he here puts the *Soul* for the *Perſon*, to intimate that 'tis by the *Soul*, that we are proper Subjects of civil and moral Government, and that this, as well as the Body, is to be engaged in the Obedience due to Magiſtrates.

† The *Jews* having a proud Conceit of themſelves, as the only People of God, pretended that they ought not to ſubmit to any civil Governors, and pay Tribute to them, unleſs they were of their own Nation and Religion, and were ſet over them by the ſpecial Appointment of God, their ſupreme Lord and King; and ſo they were prejudiced againſt the *Roman*-Power, as unlawful, becauſe it was both *Foreign* and *Heathen*: And as the Apoſtles and many Chriſtians, in thoſe Days, were, of the *Jewiſh* Nation, they were ſtigmatized by the *Romans*, as a rebellious People, that were Enemies to the publick Peace and Order of the civil Government. *Acts* xvi. 20, 21. In Oppoſition therefore to this Error of the *Jews*, and in Vindication of Chriſtianity from all Imputations of that Kind, the Apoſtle, with a ſpecial Eye to *Judaizers*, repreſents the Duty of all Chriſtians owning and ſubmitting to any civil Government, under which the Providence of God caſt their Lot, even though it were *Heathen*, as the *Roman* Empire then was, under which the People lived, to whom the Apoſtle now wrote. And leſt from what he himſelf had ſaid about *Chriſtian-Liberty*, and againſt Perſons *avenging themſelves*, or *rendering Evil for Evil*, Chap. xii. 17, 19. any ſhould infer that the *civil Magiſtrate* ought not to avenge Injuries, nor be applied to, for the redreſſing of Wrongs in a legal Way; he inſiſts on the Neceſſity of Government for *that*, as well as other Purpoſes, and enjoins Chriſtians to ſubmit themſelves conſcientiouſly and peaceably to it, as the Ordinance of the God of Nature and of Providence, though it were not by ſo immediate and expreſs Inſtitution, as the *Jewiſh* State was of old under him, as their political Sovereign.

that are of an inferior and ſubordinate Rank *, which is, in Effect, the ſame Thing as paying it to himſelf, while they legally act under him, by and according to their Commiſſion from him: For whatever be the particular Form of any political Government †, that Men agree to live under, or in whoſe Hands ſoever it be lodged, the ſupreme Lord and Ruler of the Univerſe, by *whom Kings reign and Princes decree Juſtice*, (Prov. viii. 15.) has appointed it to be ſet up for the Good of Communities, that the Order and Peace, Rights and Liberties, Lives and Properties of the Subject may be preſerved, and defended againſt the private, or publick Quarrels, Injuries and Outrage, which the Corruptions of Mankind would naturally carry them into, againſt one another. And thoſe very Governors, that now reign over the *Roman*-Empire, even *Cæſar*, and ſuch as rule under him, though Strangers to the Faith of Chriſt, are raiſed to their Authority by the Providence of God, who, according to the Nature and Deſign of Government, has ordered that they ſhould exerciſe it for the common Welfare of every peaceable Subject: And remember that, if they would abuſe their Power, they can do nothing againſt you, but by divine Permiſſion; or, as our Lord, in his own Caſe, ſaid to *Pilate*, the *Roman*-Governor, *except it were given them from above.* (John xix. 11.)

2 *Whoſoever therefore reſiſteth the Power, reſiſteth the Ordinance of God: And they that reſiſt, ſhall receive to themſelves Damnation.*

2. So that, (ωςε) whoever he be, of what religious Profeſſion, or worldly Circumſtances ſoever, that in his private Capacity oppoſes any legal Commands of the Government, which is providentially ſet over him, or that, in a ſeditious and treaſonable Manner, endeavours to diſturb, defame and ſubvert it; or whoever, to gratify his own Reſentments, attempts in any Capacity to fling all Things into Anarchy and Confuſion, he is diſobedient to the Authority of God ‖, who has ordained the magiſtratick Power

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* This anſwers to the Apoſtle *Peter*'s ſaying, *Submit yourſelves to every Ordinance of Man for the Lord's Sake; whether to the King, as ſupreme, or to Governors, that are ſent by him.* (1 Pet. ii. 13.)

† The Apoſtle don't here determine that any particular Form of Government, whether Monarchy, a mixt Monarchy, Ariſtocracy, or a Commonwealth, is one more than another of God; but only that civil Government, for the Good of the Community, is his Ordinance, whatever may be the particular Form of it, ſo far, and no further than, as it is fit and proper, and is managed to anſwer that End.

‖ The Apoſtle *Peter* ſpeaks of civil Government, as the *Ordinance of Man*, (1 Pet. ii. 13) becauſe it is ſettled, as to it's Form and Powers, and the Perſons that ſhall poſſeſs it, by the implicit, or explicit Agreement, or Conſent of Men: But our Apoſtle here calls it the *Ordinance of God*, becauſe God, in the Intimations of his Providence, and in the natural Reaſonings and Inclinations of Mankind, has ordered that, by the Intervention of Men, ſome Form of Government ſhould be eſtabliſhed in the Hands of ſome Perſon or Perſons among them, for the Benefit of publick Society, and for the puniſhing of Offenders againſt it, whoſe Corruptions are too ſtrong to be reſtrained by the Fear of God, which they have put away from them. And that this is the View, in which the Apoſtle ſpeaks of Government, as the *Ordinance of God*, which ought not to be reſiſted, appears from what he adds in the following Verſes about the valuable Ends of it's Inſtitution.

for

for the Protection, Safety and Welfare of Mankind: And they that riſe up in Rebellion againſt it, while the fundamental Laws, and principal Ends, for which it was inſtituted, are purſued in it's Adminiſtration, and while nothing is enjoined repugnant to the Commands of God, who is to be obeyed, rather than Man; (*Acts* v. 29) ſuch Perſons will incur, and bring upon themſelves condign Puniſhment, even the ſevereſt Judgment, (κρίμα) either from the Hands of their Rulers, who *bear not the Sword in vain*; (ver. 4.) or elſe from that God, who has ordained them to be Guardians of the publick Peace and Liberty, and will righteouſly animadvert upon the Iniquity of Rebels, in Vindication of his own Ordinance, either in this World, or the next.

3 For Rulers are not a Terror to good Works, but to the Evil. Wilt thou then not be afraid of the Power? Do that which is good, and thou ſhalt have Praiſe of the ſame:

3. For temporal Princes, (ἄρχοντες) according to the End of their Inſtitution, for which they muſt give an Account to God, are obliged, not to puniſh Men for any Works, that are good in themſelves, (like thoſe which the Chriſtian Religion enjoins toward God and Man) and that are uſeful to the Community, in which they behave as quiet and regular Subjects; but they are appointed to reſtrain and correct Actions, that are immoral in their own Nature, and are injurious and diſturbing to the Peace and Safety of the Commonwealth; and to cut off thoſe Perſons, by Baniſhment, or Death, that are capital Criminals, for the Caution and Preſervation of others. If therefore there were no other Reaſon for your orderly and dutiful Subjection to the civil Government, under which you live, than your own perſonal Intereſt, Would you not be afraid of provoking it's terrible Authority, and powerful Indignation, which you muſt expect will fall upon you, in Caſe of Diſobedience and Rebellion? But, if you would have no Cauſe of fearing any Evil from the Government, take care to lead a quiet and peaceable Life, in all Godlineſs and Honeſty, (1 *Tim.* ii. 2.) and to do that which is morally and politically Good; and then you may ordinarily hope for, and indeed ought to enjoy, the Protection and Favour, Commendation and Encouragement of publick Authority, inſtead of coming under it's ſevere Reſentments.

4 For he is the Miniſter of God to thee for good. But if thou do that which is Evil, be afraid; for he beareth not the Sword in vain: For he is the Miniſter of God, a Revenger to execute *Wrath upon him that doeth Evil.*

4. For the civil Magiſtrate, by the Nature and Conſtitution of his Office, is God's Deputy, whom he has authorized to ſuppreſs Vice, Immorality and Prophaneneſs, to keep the publick Peace, to maintain natural, civil and religious Rights, and to encourage every Thing, that is virtuous and praiſe-worthy, for the Advantage of all his good Subjects: But if you violate the moral and political Laws of his Government, by doing any Thing that has a Tendency to diſhonour, weaken, or deſtroy it, Conſider the dreadful Conſequence to yourſelf, your Family and Poſterity, as well as to the whole Community; what Miſeries it may bring upon you and them; and let the Thought of that deter you.

you from it, as ever you would be concerned for your own, and their Proſperity and Safety: For the Sword of Juſtice, to puniſh Offenders, is not put into the Magiſtrates Hands by Providence, like a mere glittering Enſign of Authority, to no Manner of Purpoſe, as though it were not to be uſed againſt the Turbulent and Diſobedient: For he is ordained and deputed of God, not only for the Praiſe of them that do well, but likewiſe for *the Puniſhment of evil Doers*, (1 Pet. ii. 14.) according to the Commiſſion, which God, to *whom Vengeance* primarily *belongs*, (Chap. xii. 19) has given him, to ſupport the Authority of Government, and inflict Pains and Penalties in Executions of Juſtice upon Criminals, as far as any are found to be ſo by Overt-Acts, which are the only ones that can fall under the Magiſtrate's Cognizance; it being God's peculiar Prerogative, to know, judge of, and puniſh for evil Thoughts, as they lie merely in the Heart.

5 *Wherefore* ye *muſt needs be ſubject, not only for Wrath, but alſo for Conſcience Sake.*

5. Ye are therefore obliged, not only, in Point of Intereſt, to pay all due Subjection to the Magiſtrate's Authority, for Fear of the Puniſhment, which he is able, and concerned to inflict upon the Injurious, the Refractory and Rebellious; but alſo from a Principle of Religion, and Conſcience toward God, as acting in Obedience to his Ordination of Magiſtracy for the Preſervation of common Rights; to his Providence, which has lodged it in the Hands of thoſe, that are ſet over you; and to his Demand of your dutiful Subjection to them, as they are the publick Guardians of the State.

6 *For, for this Cauſe pay your Tribute alſo: For they are God's Miniſters, attending continually upon this very Thing.*

6. For this is the Reaſon why ye alſo pay Taxes and Duties, that are laid upon you by the legiſlative Power; and why every Subject is bound, according to his Station and Circumſtances, to contribute, by theſe Means, to the Support and Dignity of the Government, in Return for the neceſſary Care and Pains, Sollicitude and Fatigues, Expence and Dangers of thoſe, that are employed in managing it to the Advantage of the Publick: For they are God's Vicegerents, by whom he rules Nations and Kingdoms, and whoſe very Buſineſs it is, by Virtue of their Office, to lay themſelves out coutinually, to the utmoſt of their Power, for ſecuring the Rights and Liberties of all their good Subjects, and for puniſhing thoſe that would invade them, or would injure the Legiſlature, or their Neighbours.

7 *Render therefore to all their Dues: Tribute to whom Tribute* is due, *Cuſtom to whom Cuſtom, Fear to whom Fear, Honour to whom Honour.*

7. Upon the whole then, See that ye make Conſcience of paying to all Mankind, to ſupreme and ſubordinate Magiſtrates, as well as others, whatſoever is due to them by divine and human Laws, and by the juſt Reaſons of Things, which require ſuitable Compenſations for Value received: And as our Lord, in Anſwer to thoſe that aſked him, *Whether it were lawful to give Tribute to Cæſar?* ſaid, Render to Cæſar *the Things that are Cæſar's*, though he were neither of the *Jewiſh* Nation, nor of their Religion; (*Matth.* xxii. 17, 21.) ſo ye ſhould not make any Scruple, but think yourſelves

yourſelves obliged, to pay ſuch Taxes, Impoſts, Rates and Cuſtoms, without Fraud or Deceit, as are legally charged upon your Perſons, Commodities, or Eſtates, and are in Right owing to him for his great Expence and Trouble, in executing his high and important Truſt: And as, in this Manner, ye are honeſtly and readily to contribute to the Support of his Government; ſo, that ye may think and ſpeak of him ſuitable to his exalted Station, Be afraid of provoking his Anger; and labour to cultivate a becoming Reverence and Eſteem of him in your Minds; and, not only ſo; but honour him likewiſe in all outward Expreſſions of Reſpect, on Account of his Authority and Dignity; this Sort of Homage being due to him, under the Character of your political Father and Lord, as it is to your fleſhly Parents and Maſters, and indeed to every Superior, in their reſpective Places.

8 *Owe no Man any Thing, but to love one another: For he that loveth another, hath fulfilled the Law.*

8. Let none of you be backward, or behind-hand, in paying the ſeveral Debts of Money, Reſpect, or Service, but now mentioned, (*ver.* 7.) or that are owing from you to any Perſons whatſoever, according to your various Concernments with them, whether they be Superiors, Inferiors, or Equals, and according to what has been already inſiſted on. (*Chap.* xii. 9—21.) But, after all that ye have done, or can do, in Equity toward them; remember there is one important, delightful and comprehenſive Debt, which ye are always to be paying, and ſtill owing, and never to think yourſelves diſcharged from; and which, conſcientiouſly attended to, will effectually diſpoſe you to render to every one all his Dues, according to the utmoſt of your Power; and *that* is, to maintain a ſincere and cordial Love one to another, as becomes Men and Chriſtians, that ought to be ever deſiring, conſulting and promoting each other's Good by all proper Means, and in all Circumſtances, as long as ye live: For the Nature of Love to Fellow-Creatures, in it's due Latitude and Fervor, and as founded upon, and ſpringing from our Love to God, and from a Senſe of his Love in Chriſt to us, (1 *John* iv. 7—21.) is ſo excellent, and ſweetly powerful and engaging, that, as far as any one feels it glowing in his own Boſom, and is found in the Exerciſe of it, unto the producing of correſpondent Effects towards another, whom he conſiders in a View of Kindneſs as his Neighbour; (*ver.* 9, 10.) he has, ſo far, filled up (πεπληρωκε) the Requirements of the ſecond Table of the moral Law: And, were your Love to one another perfect, your Obedience to all it's Commands of that Sort, would be ſo too.

9 *For this, Thou ſhalt not commit Adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not*

9. For, to ſpecify it's principal Duties in the following negative Precepts, which include their contrary Affirmatives, the Tenor of them runs thus; You ſhall not be guilty, in Heart or Behaviour, of Fornication, Adultery, unnatural Mixtures, or any Sort of Uncleanneſs; nor entice or draw others into them;

bear falſe Witneſs, Thou ſhalt not covet; and if there be *any other Commandment, it is briefly comprehended in this Saying, namely, Thou ſhalt love thy Neighbour as thy ſelf.*

them; but ſhall maintain an intire Chaſtity and Modeſty in Thoughts and Deſires, Looks, Words and Actions: You ſhall not unlawfully take away your own, or others Lives; nor do any Thing that tends towards it, by indulging Wrath, Envy, Malice and Revenge, or any exorbitant Paſſions; by Intemperance in Meats and Drinks, or Excels of any Kind; nor by violent Provocations, Quarrels, Duels and cauſeleſs Fightings, that may hurt, wound, or deſtroy yourſelves or others; but ſhall carefully ſtudy and endeavour to do all, that you juſtly may and can, to preſerve, cheriſh and defend your own and their Lives, Health and Strength, by a meek and patient, ſober and peaceable, contented and beneficent Behaviour: You ſhall not injure the Property of others by forcible Robbery, or ſecret Theft, or Purloining; by encouraging any to ſteal, or by knowingly receiving ſtolen Goods; by Fraud, Cheating and Knavery in Contracts and Commerce; by Oppreſſion, Extortion, or unneceſſary and vexatious Law-Suits; nor by any covetous Deſires or Attempts to take, or withhold from others what is their Right and Due; but you ought to be faithful and juſt in all your Dealings with Mankind; and labour, by all lawful Means, to procure, preſerve and promote their temporal Proſperity, as well as your own: You ſhall not do any Thing, that is prejudicial to Veracity and Integrity between Man and Man, or to your Neighbour's Reputation or Intereſt, by Equivocations, Lies and Slanders, Backbiting, Tale-bearing, or Reviling; and eſpecially not by Perjuries and falſe Depoſitions in Courts of Judicature; nor by concealing ſuch Truths as may be to the Advantage of his Character, and to the procuring of Juſtice to his Cauſe; nor ſhall you admit of any Grudgings, Envyings or Grievings in your Heart at his Credit, Honour and good Name in the World; nor any Way contribute to, no, nor ſo much as ſecretly wiſh, or take Pleaſure in, a Blaſt upon them; but you muſt have the ſtricteſt Regard to Truth in all that you think, ſay and do towards every one, whether Friend or Enemy; muſt entertain as charitable an Opinion of him, as the Nature of Things admits of; muſt freely own all that is Good in him, and gently cover his Infirmities, and faithfully vindicate his Innocence under falſe Accuſations; and ſincerely and heartily do what in you lieth, to favour and ſupport his good Name, and righteous Cauſe; to diſcountenance every falſe and injurious Report, and to receive and ſpread, as Occaſions require, every good Report concerning him, as you would concerning yourſelf: You ſhall not murmur, or be diſſatisfied at thoſe Stations and worldly Circumſtances, in which the Providence of God has placed you, or for Want of any good Things, that others are poſſeſſed of; nor repine, or be envious at any of their agreeable Accommodations; nor ought you to have covetous and uneaſy Cravings in your own Mind after their Affluence, or any of their Enjoyments, as wiſhing that, inſtead of being theirs, they might be your own; but

you ſhould humbly, quietly and thankfully acquieſce in the wiſe and good, ſovereign and holy Diſpoſals of divine Providence toward yourſelf and them, and rejoice in your Neighbour's Proſperity, how neceſſitous and afflicted ſoever your own Condition may be; and, inſtead of deſiring to leſſen his Circumſtances, you ſhould be ready to do every Thing, you are capable of, to preſerve and enlarge them, as if they were your own. And whatever other Precept might be mentioned, as relating to Second-Table Duties, and particularly to thoſe, that the *Fifth* Commandment * enjoins Inferiors to pay to all their Superiors, ſome of which were taken Notice of but now, (*ver.* 7.) All theſe, put together, are ſummarily comprehended in, and may be reduced to, this one Head of Account, (εν τυτω τω λογω ανακεφαλαιυται εν τω) You ſhall love all your Fellow-Creatures, and eſpecially thoſe that fear God, as ſincerely and truly as your ſelf; and, from this generous Principle, you ſhould conſcientiouſly act in all Things toward them, as you would wiſh, and think reaſonable for them to do toward yourſelf, were you in their Circumſtances, and they in your's.

10 *Love worketh no Ill to his Neighbour: therefore Love is the fulfilling of the Law.*

10. Where undiſſembled and fervent Love reigns in the Heart, it ſweetly and powerfully reſtrains the Man from deſiring or deſigning, and from knowingly and willingly doing any Thing, that is miſchievous to another; and it conſtrains him to perform the kindeſt Offices to all, as Occaſions require, like the good *Samaritan*, who had Compaſſion upon the wounded Traveller, and treated him, as if he had been his neareſt Friend and Neighbour, though he was both a Stranger, and a Man of a different Religion from himſelf. (*Luke* x 33, *&c.*) We may therefore well conclude, that Love to our Neighbour, and eſpecially to the Houſhold of Faith, as reſulting from Love to God, is in it's genuine Nature, and correſpondent Actings, radically, intentionally and conſtructively, a Compliance with, and will bring on an unreſerved Reſpect unto, all the Duties of the Second Table of the Law, which requires that no Evil, but all Good, ſhould be done to others, even as to ourſelves.

11 *And that, knowing the Time, that now it is high Time to awake out of Sleep: for now is our Salvation nearer than when we believed.*

11. And (και τυτο) this comprehenſive Duty of Love to our Fellow Chriſtians, and to all Mankind, is to be cultivated with Diligence, and without Delay, as knowing, obſerving and bearing in Mind, that now, under our preſent Trials, and under the Light and Grace, Aſſiſtances and Encouragements of the Goſpel, the proper Time and Hour, Opportunity and Seaſon of our Day is come, and is but ſhort, in which we are loudly called to ſhake off Sloth, Indolence and carnal Security, and to rouſe out of a ſupine, careleſs and drowſy Frame of Spirit, and to be upon our Watch, that we

* What the Apoſtle ſays, *ver.* 7. about paying *Tribute*, *Cuſtom*, *Fear and Honour* to thoſe, to whom they are due, comes under the Obligation of the *Fifth* Commandment, and *that*, added to thoſe, which are recited in this Ninth Verſe, takes in all the Duties of the Second Table, as laid down in the Decalogue. *Exod.* xx 12—17.

may not be found aſleep when the Bridegroom comes; (*Matth.* xxv. 5.) but may *awake to Righteouſneſs, and not ſin* againſt God, or others, (1 *Cor.* xv. 34.) directly contrary to that great Principle of Love, which is *the fulfilling of the Law:* (ver. 10.) For we, who are true Believers, ſhall not only be ſoon freed from the Perſecutions, which the carnal *Jews* ſtir up againſt us; but a much greater Salvation †, of which all temporal Deliverances of the People of God are Figures and Emblems, and which they are looking, longing and hoping for, draws on apace: Even a complete Deliverance from all the Imperfections and Troubles of this preſent Life, and from the Wrath to come, together with an endleſs Advancement to all poſſible Bleſſedneſs and Glory in the heavenly State, haſtens towards us, or rather we are haſtening towards it, ſo as to be every Day approaching nearer and nearer to it, than we were when we firſt believed in the Lord Jeſus Chriſt to eternal Life; and therefore we ſhould be the more patient and watchful under all our preſent Trials, and the more vigorous and cheerful in diſpatching our Chriſtian-Courſe, as knowing that all it's Fatigues will ſoon be over-paſt, and crowned with immortal Honour, Reſt and Joy.

12 *The Night is far ſpent, the Day is at hand: let us therefore caſt off the Works of Darkneſs, and let us put on the Armour of Light.*

12. The Time, not only of *Jewiſh* Perſecutions, and of our various Afflictions and Trials; but alſo of our Ignorance, Unbelief and ſinful Ways, which on Account of it's Uncomfortableneſs and Unfitneſs for Service, may be compared to the Darkneſs of the Night; this deplorable Night, ſome Shadows of which will ſtretch over us, as long as we are in this imperfect World, is well-nigh wearing off; it's former and worſt Part, which lay upon us, during our State of Unregeneracy, is already paſt and gone; the Day of Goſpel-Light and Holineſs to *Gentiles*, as well as *Jews*, has begun to dawn in our Souls, like *the Morning Light, which ſhines more and more to the perfect Day*; (Prov. iv. 18.) and the Day of our complete Redemption from all Darkneſs, Sin and Sorrow, and of unclouded Light and Glory in a better World, is ready to break upon us, as well as the Day of Freedom from *Jewiſh* Troubles, which will ſoon appear; that Nation being juſt on the Point of falling into Ruin. Let it therefore be our Care, that, by divine Aſſiſtance, we may have no more Fellowſhip

† If, as ſome ſuppoſe, here is any Reference to the Deliverance of Chriſtians from the Perſecutions of the *Jews*, that ſhould ceaſe at the general Deſtruction, which was ſoon coming upon that People, I would rather conſider it, as emblematical of a greater Salvation, than as what is chiefly intended: For though by the national Deſolation, which was brought upon them, they loſt their Power and Influence for exciting Troubles againſt the Profeſſors of Chriſt's Name; yet the *Heathen*-Perſecutions were afterwards as violent as that, which had been ſtirred up by the *Jews*; and the Apoſtle concludes his Argument on this Head with an Exhortation, *ver.* 14, to *put on the Lord Jeſus Chriſt*, &c. which muſt certainly have a reſpect to the ſpiritual and eternal Salvation they were looking for: And as he had before repreſented the Goſpel-Salvation, as already come to the *Gentiles*, to enrich and reconcile them, *Chap.* xi. 11—15, I can't but apprehend that they too much narrow his Deſign, who underſtand him only to mean, that a fuller Spread of the Goſpel in the Converſion of the *Gentiles* was at hand, through the near Approach of the Deſtruction of the *Jewiſh* Church and Nation.

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with; but may utterly abhor and abandon, diveſt ourſelves of, and put far away from us, all thoſe ſinful Practices, which may well be called Works of Darkneſs, as they proceed from the benighted Obſcurity and deep Corruption of human Nature, and tend to everlaſting Darkneſs and Miſery, and are ſo vile and ſhameful, as to be commonly tranſacted in the Night, becauſe they are not fit to be ſeen in the Day-Time: And as we profeſs ourſelves to be Chriſtians, that are *renewed in the Spirit of our Mind*, and engaged in a holy Warfare; (*Eph.* iv. 23. and vi. 12.) Let it be our great Concern to put on ſuch Graces, and live in the daily Exerciſe of them, as are grounded in Knowledge, (*Col.* iii. 10.) and are like a Robe of Light for Purity, Excellence and Splendor, fit for the Children of Light to wear, when they go abroad in the Day-Time, and are expoſed to open View; and which, like the bright and glittering Armour, that Warriors put on, will be our Defence in the Day of Battle, and will ſhine, at length, in all the Luſtre of the Light of Glory.

13 *Let us walk honeſtly as in the Day; not in Rioting and Drunkenneſs, not in Chambering and Wantonneſs, not in Strife and Envying.*

13. In this View and Proſpect *, Let us take Heed that our whole Converſation and Behaviour in the World be conſtantly, uniformly and progreſſively, (ευχημονως) well adjuſted in a decorous and becoming Manner, anſwerable to the Character of Chriſtians, who have the Advantage of the Light of the Goſpel, and of the Spirit of God, to direct us in our Way and Walk; and whoſe Actions will bear the ſevereſt Examination and Obſervation of others, and of our own Conſciences, as in the Light of Noon-Day: Let us labour, by the Grace of God, that none of our Time be ſpent like theirs, who are *drunken in the Night*; (1 Theſſ. v. 7.) or in any Exceſs of eating and drinking, feaſting and carouſing, which inflame the Blood, intoxicate the Mind, and often carry People into all Manner of Revellings and Debaucheries; nor let us ever be guilty of any Sort of Whoredoms, that are wont to be committed in Bed-Chambers; or of any Kind of immodeſt Looks, Words, Geſtures, Actions, or Dreſs, that have a Tendency to excite impure Deſires, and unlawful Propenſions in ourſelves, or others; nor let us ever ſuffer ourſelves to give into angry Contentions, Quarrels and Scoldings with any one whomſoever, much leſs with our Chriſtian-Brethren; nor into Grudgings or Repinings at their Proſperity and Happineſs; or ſecret Wiſhes, much leſs Endeavours, to leſſen them. As theſe are all *Works of Darkneſs*, (ver. 12.) the former of which naturally lead on to the reſt; and as they are all forbidden in the Law; (*ver.* 9.) let us never give Way to either of them.

14 *But put ye on the Lord Jeſus Chriſt, and make not Provi-*

14. But, on the contrary, as ever ye would live like Children of the Day, that are awakned out of Sleep, and would expect the Salvation, that is continually approaching to Be-

* The famous *Auguſtine*, as is remarked by ſeveral Commentators, was converted by reading, and reflecting, upon this Text.

ſion for the Fleſh, to fulfil *the Luſts* thereof.

lievers; (*ver.* 11.) See that ye be all over covered with Chriſt, as with a Garment, and be found in him: Put on his Righteouſneſs, by daily renewed Acts of Faith, for your Diſcharge from all Tranſgreſſions of the Law, and Title to eternal Salvation; put on alſo his holy Image, by ſuitable Exerciſes of every Grace, and by a religious Walk and Converſation, in Imitation of him, to prove the Sincerity of your Faith, and to make you meet for the Inheritance of the Saints in Light; and put on a becoming Profeſſion of Chriſt, that ſhall be viſible to all around you. In this Manner, be ye continually receiving, owning, honouring, and making Uſe of the Lord Jeſus Chriſt in all his Offices, as anointed of God to guide and govern, as well as ſave you; *Be diligent* herein, *that ye may be found of him in Peace:* (2 Pet. iii. 14.) And take heed that ye never inordinately conſult, care, or provide for the Body, to the Neglect of the Concerns of your precious Souls; much leſs forecaſt in your Minds to do any Thing, that may miniſter Fuel for the Corruption of your Hearts, to promote, indulge and gratify their ſenſual and ſinful Inclinations and Deſires, or to *fulfil the Luſts of the Fleſh* in any Inſtance whatſoever. (*Gal.* v. 16.)

RECOLLECTIONS.

What a wiſe and important Appointment of Providence is civil Government, for the Good of Mankind; for a Terror to evil Doers, and a Praiſe to them that do well! And what a Friend is Chriſtian-Religion to it's Happineſs, Peace and Order! It directs Rulers how to anſwer the valuable Ends of the high Truſt, which God has committed to them; and teaches Subjects to yield all dutiful Obedience to them, for Conſcience Sake, as well as for eſcaping the Vengeance of the Sword of Juſtice, and reaping the Benefits of Government. While Magiſtrates rule for the general Good of the Community, according to the Laws and Conſtitution of the State, we ought to reverence and honour them in their publick Character, as the Miniſters and Ordinance of God for Good, and to pay the Cuſtoms and Tributes that are their Due, as an equitable and grateful Return for their Care, Trouble and Expence in protecting us, and our Rights and Properties: Publick as well as private Debts, ought to be faithfully diſcharged; only we are never to think that we have ſo fully paid the Debt of Love one to another, as to be under no further Obligations to it. What an amiable and conſtraining Principle is true Chriſtian-Love! It inclines and engages us to fulfil all the Duties of Morality towards our Neighbour; it reſtrains us from Adultery, Murder, Theft, Falſhood and Lying, and from all covetous Deſires of any Man's Goods and Enjoyments; and it obliges and diſpoſes us to a Performance of all the contrary Duties, yea, of every Thing contained in the Second Table of the Law. But, alas! how imperfect is the preſent State of Things! The beſt that can be ſaid of it is, that the Night is far ſpent, and the Day is at hand; and that complete Salvation is continually approaching nearer and nearer to every true Believer. How ſhould theſe Thoughts excite Chriſtians to ſhake off Sloth, and renounce all Works of Darkneſs; ſuch as Rioting and Drunkenneſs, Uncleanneſs and Wantonneſs, Strife and Envy; and to walk honourably, as becomes Children of the Light and of the Day, and as thoſe, that put on Chriſt, and the illuſtrious Armour, with which he has furniſhed them, to guard againſt all Evil; and that are careful never to do any Thing to indulge the Fleſh, and fulfil it's ſinful Deſires!

CHAP.

CHAP. XIV.

The Apoſtle cautions Jewiſh *Converts againſt judging; and* Gentile-*Believers againſt deſpiſing, one the other, on Account of their contrary Opinions and Practices, relating to ſuch indifferent Things, as ceremonial Meats and Days,* 1—13, *and exhorts the* Gentiles *to take heed of giving Offence in their Uſe of ſuch Things,* 14—23.

TEXT.

1 *HIM that is weak in the Faith receive you,* but *not to doubtful Diſputations.*

2 *For one believeth that he may eat all Things: another who is weak, eateth Herbs.*

PARAPHRASE.

1. WHereas there are different Opinions among you, about ſome Rites and Inſtitutions of the *Moſaick* Law, inſomuch that *Jewiſh* Converts look upon them as Ordinances of God, that are ſtill to be obſerved, becauſe they were formerly of his Appointment, and they themſelves have been taught, and uſed to practice them from their Childhood up; and *Gentile*-Believers, being led further into their Chriſtian-Liberty, are perſuaded that the Goſpel-Diſpenſation lays no Obligation upon them to pay any Regard to thoſe Things, eſpecially conſidering that they never were under that Law. This being the State of the Caſe between you, I earneſtly entreat the *Gentile*-Converts among you to bear with, and condeſcend to the Weakneſs, Prejudices and Scruples of your *Jewiſh* Brethren, that are not ſo well ſatisfied about the Nature of Chriſtian-Liberty, and the Abolition of thoſe antient Rites; and not to object againſt them on this Account; but to receive them into your Friendſhip, Affection and Communion, without any Coolneſs, or Diſreſpect, for their different Thoughts and Reaſonings about Things, which, for the preſent, may be left as Matters of Indifference, while their Temple is yet ſtanding; and without troubling them with perplexing Diſputes of little Moment, ſuch as relate to ceremonial Meats and Days, and Things of a like trivial Nature, which tend rather to puzzle and diſquiet their Minds, than to godly Edifying.

2. As to *Meats*, the *Gentile*-Convert indeed, (μεν) who is well grounded in the Liberty, wherewith Chriſt has made him free, is ſatisfied in his own Conſcience, that there is now no religious Diſtinction of them, as of old among the *Jews*, and that he may lawfully, and without Scruple, eat any Kind of Food, that is ſold in the Market, and ſet before him. (1 *Cor.* x. 25, 27)*. But (δε) another, who was converted from among the *Jews*, and through the Prejudices of Education, and the Obſcurity of his Light, is defective, and miſtaken in

* They that thought they might eat all Sorts of Food, which is here meant by *all Things*, were, doubtleſs, moſtly Converts from among the *Gentiles*; and they, who ſcrupled it, were moſtly thoſe that were converted from among the *Jews*: Though it is not improbable, but that ſome of the *Jewiſh* Believers might be ſo far enlightened in the Doctrine of Chriſtian-Liberty, as to eat them; and ſome of the *Gentiles* might be perſuaded by *Jewiſh* Zealots to think it unlawful ſo to do.

this

this Point of Chriſtian-Liberty, and is even offended, and ſtumbles at it; he thinks it unlawful for him to eat any Sort of Food, that was forbidden by the Law of *Moſes*, or any Meat, that was not killed in a legal Manner, by pouring out the Blood: (*Lev.* xvii. 10—14.) And leſt he ſhould ſin unawares, by partaking of ſuch Entertainments, as are promiſcuouſly uſed among the *Gentiles*, without any Regard to the different Sorts of Fleſh, or different Manner of dreſſing it, which are allowed, or diſallowed, by that Law; he confines himſelf, eſpecially when he takes a Meal with *them*, to the eating of Herbs, as *Daniel* and his Companions did, in *Babylon*, to the eating of Pulſe. (*Dan.* i. 12.)

3 Let not him that eateth, deſpiſe him that eateth not; and let not him which eateth not, judge him that eateth: for God hath received him.

3. In this Caſe, let Chriſtian-Charity and Forbearance be exerciſed on both Sides. As Perſons of ſuperior Light are too prone to deſpiſe others; Let the believing *Gentile*, who, being fully inſtructed in his Chriſtian-Liberty, can, with a good Conſcience, eat any Thing that Providence affords for the Suſtenance of Nature, be upon his Guard, leſt he pride himſelf in his Knowledge, and think meanly of his Brother, and treat him with Contempt, as a poor, ſuperſtitious, over nice, humourſome, and weak Creature, that, needleſsly indeed, and yet conſcientiouſly, abſtains from ſuch Meats, as were deemed unclean under the Law: And, on the contrary, as Perſons of weak, narrow and prejudiced, though honeſt Minds, are moſt apt to be ſeverely uncharitable to others, that differ from them, though but in trifling Matters; Let the believing *Jew*, who, for want of better Light, about the Liberty of the Goſpel-State, ſcruples eating ſome Kinds of Meat, take heed that he be not cenſorious of his Brother, who, with a good Conſcience, freely eats them, and that he don't condemn him, as a looſe, unguarded, irreligious Profeſſor, though he maintains all the eſſential and important Articles of the Chriſtian-Faith, and has a ſincere Reſpect to every moral Precept: For, whatever others may judge of him †, God has made him accepted in the Beloved, has taken him into his Favour and Family, and admitted him to all the Privileges and Bleſſings of his Church and People, without any Regard to ceremonial Obſervances.

4 Who art thou that judgeſt another Man's Servant? to his own Maſter he ſtandeth or falleth: Yea, he ſhall be holden up: for God is able to make him ſtand.

4. Since God has received him, Who art thou, a poor, ſinful, ignorant and fallible Mortal, that you ſhould aſſume to yourſelf an Authority of ſitting in Judgment upon his Conſcience, and of paſſing a Sentence of Condemnation upon his State, for uſing a Liberty, which he is ſatisfied his Lord allows him, as tho' you were to determine, whether he is ſincere, and ſhall have the Privileges of Chriſt's Houſe, as one accepted of him here, and whether he ſhall be acquitted and

† *God has received him*, ſome think relates to *him that eats not*, as well as to *him that eats*. But I apprehend that the Thread of the Diſcourſe carries it only to *him that eats*: For *he* is the neareſt Antecedent; and the Expoſtulation *in the next Verſe is with him that judgeth*; which plainly points out the believing ſcrupulous *Jew*, whom the Apoſtle here cautions againſt *judging him that eats*; and ſo he goes on to ſpeak to the *Jewiſh* Converts.

owned of him in the great Day of Account, or not? (This would be like taking upon you, to judge whether the Domeſtick Servant, (οἰκετην) who is not your's, but another Man's Property, ſhall be approved of by him, as one of his Family, or not, which you have nothing to do with:) He is accountable, not to you, but only to his own Lord and Maſter, even Chriſt, (*Matth.* xxiii. 10. and *John.* xiii. 13.) whoſe Judgment alone he muſt abide by: Nor is his State to be decided by your Opinion of him; but he muſt be acquitted, or caſt, at Chriſt's Bar, who, in Oppoſition to Men, has the ſole Right of judging him; and (δε) God having received him, (*ver.* 3.) whatever you may think of him, (ϛαθησεται) he ſhall be eſtabliſhed in the Faith and Fellowſhip, Hope, Comfort and Holineſs of the Goſpel, and ſhall ſtand with Boldneſs in the Day of Judgment: For that God, who has taken him into his Houſe and Covenant, and will faithfully perform his Promiſes to every true Believer, is *able to keep him from falling, and to preſent him faultleſs before the Preſence of his Glory with exceeding Joy.* (Jude 24.)

5 *One Man eſteemeth one Day above another: Another eſteemeth every Day* alike *Let every Man be fully perſwaded in his own Mind.*

5. Again, as to ceremonial *Days* *, that were ordered to be kept holy under the *Moſaick* Diſpenſation, ſuch as the merely *Jewiſh* Feſtivals; one Perſon indeed, (ος μεν) as is moſtly the Caſe of the *Jewiſh* Converts, accounts and determines in his own Thoughts, that theſe are ſacred, and ought to be religiouſly obſerved, in Diſtinction from common Days, according to the *Levitical* Law: (See the Note on *ver.* 2) But another Perſon (ος δε) thinks, with the *Gentile*-Converts, that, under the Goſpel-State, no Days are to be ceremonially diſtinguiſhed from others, as they were

* We are not to ſuppoſe, that what is here ſaid about the *Diſtinction of Days*, is to be underſtood, as if it were an indifferent Matter, whether any *weekly Sabbath* were to be regarded, and preferred to other Days, or not: For this I take to be of *moral* Obligation, on the Foot of the fourth Commandment, which enjoins, *in general*, that a *weekly Sabbath* be kept holy to the Lord, as well as that the *ſeventh Day, in particular*, ſhould continue to be obſerved by the *Jews* to that Purpoſe throughout the *moſaick* Diſpenſation, to which the delivering of the Law at Mount *Sinai* belonged: And as what Chriſt, the Lord of the Sabbath did, in transferring it from the ſeventh to the firſt Day of the Week, made no Alteration of the *general* Command, *Remember the Sabbath Day to keep it holy*; (Exod. xx. 8.) ſo neither the *Jewiſh*, nor *Gentile* Chriſtians denied the Obligation to obſerve a weekly Sabbath; and therefore it could not be ſaid of either of them, that they *eſteemed every Day alike*, though the *Jewiſh* Converts might be for retaining the *Seventh*, and thoſe of the *Gentiles* were for celebrating the *firſt* Day of the Week, as the Chriſtian-Sabbath. This was accordingly the uſual Day of their ſtated Aſſemblies for the Worſhip of God, and was known among them by the Name of the *Lord's Day*, in like Manner, and for like Reaſons, as the Ordinance of breaking Bread, was called the *Lords Supper*. (See the Note on *Acts* xx. 6.) Nor are the Days, here referred to, to be underſtood of *religious Faſts*, whether publick or private, on ſpecial important Occaſions: For 'tis not to be ſuppoſed, that either of theſe Parties of Chriſtians thought, that no Difference was to be made between thoſe ſolemn Days and others; ſince the *Phariſees* and *John's* Diſciples faſted often, and our Lord himſelf not only gave Directions to his Diſciples for faſting, but ſaid that, after his Departure from them, they ſhould be obliged to ſuch religious Exerciſes. *Matth.* vi. 16—18. and ix. 15. The *Days* therefore here intended, relate to the *Jewiſh* Feſtivals, ſo far forth as they were of a ceremonial and typical Nature, but were ſtill thought to be obligatory by many of the believing *Jews*, while the *Gentile*-Chriſtians took them to be aboliſhed: Accordingly the Diſtinction of *Days* is here annexed to, and put in the ſame Rank with that of *Meats*, which were prohibited by the ceremonial Law.

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under the typical Diſpenſation, which is now at an End; but that, in the ordinary Courſe of Things, every Day, which Chriſt has not diſtinguiſhed for ſacred uſe, is to be eſteemed and employed, one as much as another, for fulfilling the various civil, moral and religious Duties of common Life. Now as to ſuch Sort of Things as theſe, upon which no great Streſs is to be laid at preſent, conſidering all Circumſtances on both Sides; Let every one ſeriouſly weigh them, and determine for himſelf about them, according to the beſt Light he can get from the Word of God; leaving others to judge for themſelves, and to do what their Conſciences tell them is their Duty.

6 He that regardeth the Day, regardeth it *unto the Lord; and he that regardeth not the Day, to the Lord he doth not regard* it. *He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God Thanks.*

6. To diſpoſe you to a becoming Chriſtian-Temper one towards another, under your different Sentiments and Practices, with Relation to all theſe ceremonial Obſervances, It is to be conſidered, and charitably to be believed, that the converted *Iſraelite*, who thinks himſelf obliged to keep any of the *Jewiſh* Feſtivals, doth it from a Principle of Conſcience toward God, in Obedience to what he takes to be ſtill his Command, that he may thereby glorify him, and particularly in Honour to our Lord Jeſus Chriſt *; as ſuppoſing that he has confirmed all his antient Inſtitutions, which he delivered to *Iſrael*, by the Hand of *Moſes*: And, on the contrary, the converted *Gentile*, who doth not obſerve any of thoſe Days, proceeds upon a like Principle of Conſcience toward God, with a View to his Glory, and particularly to the Honour of the Lord Chriſt; as believing that, by his Authority, the Obligation to keep ſuch Days is now laid aſide; and that to think otherwiſe would be a practical, though undeſigned, Denial of the Liberty of the Goſpel-State, and of Chriſt's having come to put an End to all typical and ceremonial Rites. In like Manner, it is to be remembered, that the *Gentile*-Believer, who, having received Light concerning his Chriſtian-Liberty, eats any Sort of Meats, without Scruple, doth it with a ſincere Aim at the Glory of God, and particularly of Chriſt, who is Lord of all; as believing that he would have him aſſert this Privilege: For, in Teſtimony of his being well ſatisfied that he herein doth right, he religiouſly aſks a Bleſſing on his Food, of what Kind ſoever it be, and gives Thanks to our Lord Jeſus Chriſt, and to the Father by him, for the great Goodneſs, that has provided it, and allowed him *freely to eat of it, as may be moſt ſuited to* the Neceſſity, Convenience and *innocent Delight of Life: And the leſs* enlightened Chriſtian, who ſcruples eating in-

* *To the Lord* ſeems here, and in *ver.* 8, 9. to mean *to the Lord Chriſt*; and as he, appearing under the Character of the *Jehovah* of *Iſrael*, delivered the Law to *Moſes*; (See the Note on *Acts* vii. 38.) ſo *God* and *the Lord*, in this Verſe, may be conſidered as Terms of the ſame Import, [illegible] the only true God, and both of them as applicable to Chriſt, who is the God, to whom Thanks, as well as to the Father by him,

[illegible] differently

differently all Sorts of Meat, abstains from those, that were prohibited in the Law of *Moses*, with an upright Intention of glorifying God, and our Lord Jesus, the immediate Giver of that Law, by submitting to his Authority, who once forbad the Use of some Meats, and seems, to him, not to have revoked the Prohibition; and, as an Evidence of his Sincerity herein, he praises the Name of the Lord for giving him enough of other Sorts of Food, and for preserving him from eating such, as he thinks would be a Defilement to him; and he thankfully accepts, and begs of God to bless those Provisions to him, which he is allowed to eat of: And so they both aiming at the Glory of God, and of the great Redeemer, ought to bear with one another, in their different Opinions and Practices, as to these little Points, and receive each other as Brethren.

7 *For none of us liveth to himself, and no Man dieth to himself.*

7. For as no one ought, so none of us, who are true Believers in Christ, dares to live, as if he were his own Lord and Master, so as to make his own Humour, or private Views, in these, any more than in other Cases, the governing End of his Life; no, nor to give Way to any Influence from such mean, low and selfish Motives in religious Concerns: And as no Man ought, so no real Christian desires, to die, merely to get rid of present Troubles; nor doth he aim at only leaving a good Name behind him, among his Friends and Party, at Death; no, far be it from Christians of any Denomination, to think of living, or dying at such a Rate.

8 *For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lords.*

8. For whether we, who are real Converts, live a longer or shorter Time, it is, as it ought to be, in Obedience to the Will and Command of our Lord and Saviour, and with an Aim at his Glory, that we may serve and honour him, in all that we think and say, suffer and do: And whether we be cut off by a natural, or violent Death, it is with Resignation to the Will and Appointment of the Lord Christ, who died for us; with a fiducial Commitment of our departing Spirits into his Hands; and with a Desire that we may glorify him, and leave a Testimony to the Truth and Excellence of Christian-Religion, and to the Power of his Grace, in our dying Moments, and may go to be with him, to behold his Glory: Whether therefore we continue to live in this World, or be called, sooner or later, in any Manner whatsoever, to die out of it, we are Christ's Property and devoted Servants, at *his Disposé*; and are enabled to rely entirely upon *him*, to approve ourselves to *him*, and to glorify *him* with our Bodies and Spirits, which are his; and so whether we be *Jewish* or *Gentile*, weaker or stronger Believers, it hereby appears whose we are, and whom we serve, and that for us to live is Christ, and to die is Gain.

9 *For to this End Christ both died, and rose and revived, that he might be Lord both of the dead and living.*

9. For this is the very End, which our Lord *Jesus* had in View, and which was designed of God the Father, and answered by him, when he laid down his Life, as

he might be Lord both of the Dead and Living.

of the Dead and Living, he exalted to his Throne; and when he actually lived again (*anOwn*) in the heavenly State to ſecure his Purchaſe, and take Poſſeſſion, in human Nature, of that Glory, which he had with the Father, before the World was; (*John* xvii. 5) The very End, I ſay, of all this was, that he in his Office-Capacity, as Head over all Things to the Church, might have an abſolute, univerſal and ſovereign Dominion over them that are dead, and them that are, or ever ſhall be alive upon Earth, and might have the ordering of all Things, that relate to every ones living and dying, and to the eternal Conſequences of both; and eſpecially that he might maintain his peculiar Property, and be glorified, in thoſe that the Father has given him, by ſupporting them under the *Stroke*, and delivering them from the *Sting* of Death, and by receiving their Souls, and afterwards raiſing their Bodies, to an immortal State of Bleſſedneſs; as well as by influencing, governing and diſpoſing of them for his own Glory in this World, and reaping the everlaſting Honours, that are due to him from them, and on their Account, in the World to come.

10 *But why doſt thou judge thy Brother? Or why doſt thou ſet at nought thy Brother? For we ſhall all ſtand before the Judgment-Seat of Chriſt.*

10. But, ſtill further to enforce the Caution, that has been already given, (*ver.* 3.) Why ſhould any of you, who cannot get over your Scruples about Meats and Days, judge and condemn your Chriſtian-Brother, who can, as tho' he were a mere Libertine and preſumptuous Profeſſor, only becauſe he is ſatisfied that he need not make any Difference in theſe Things? Or, on the other Hand, Why ſhould ſuch of you, as think it your Duty to make uſe of your Chriſtian-Liberty, with reſpect to theſe Things, deſpiſe any one of your Brethren in the Lord, whoſe conſcientious Scruples about them ſtill hang upon him? Why ſhould you diſdain him, as though he were a poor deluded Bigot, not worth your Notice? What Room can there be for either of theſe unfriendly and unchriſtian Ways of treating one another? Ye certainly therein go beyond your Sphere, and take a Judgment upon you, which don't belong to you; and which ye ought to be afraid of raſhly going into: For both the Strong and Weak, the Deſpiſer and the Deſpiſed, the Cenſurer and the Cenſured; yea, whatever our Character and Conduct be, all and every one of us muſt, e'er long, be brought before the awful Tribunal of Chriſt, to take our Trial at his Bar, where all Things will be called over again; and he, as Lord and Judge of all, will ſet them in a juſt Light, and paſs a deciſive Sentence for, or againſt us, accordingly, to our inexpreſſible Happineſs, or Confuſion for ever.

11 *For it is written, As I live, ſaith the Lord, every Knee*

11. For in an antient Prophecy of Chriſt, (*Iſa* xlv. 23.) where he is introduced under the Character of *Jehovah*, to aſſure us of his being a divine Perſon *, we find Words

* The Apoſtle here plainly intimates, that what was ſaid in *Iſa.* xlv. 23. is to be applied to Chriſt.

shall bow to me, and every Tongue shall confess to God.

[illegible] which are recorded, as uttered by, and of the Father in himself; as speaking after the Manner of Men, have sworn by myself; to shew that the Decree is irreversible, that, as surely as I am the only living and true God, who necessarily, essentially and eternally have Life in myself, and am the Fountain and Author of all Life to others, the whole human Race shall be brought into such an entire Subjection to me, whether they will or not, in their final Appearance at my Bar, as is signified by bowing the Knee, in Token of humble Homage, and by swearing to me, and thereby owning me with the Tongue, as the great God and Judge of all, to whom they are accountable, and by whom their eternal State must be decided.

12 *So then every one of us all shall give an Account of himself to God.*

12. From hence then it plainly appears, that as every Individual of Mankind, of what Character, Nation, or Profession soever he be; so every one of us, in particular, must be called to an Account, not for the Mistakes or Miscarriages of others, but for his own Faith and Practice, which he shall be obliged to answer for at the Judgment-Seat of Christ, (2 *Cor.* v. 10.) who himself is God, and by whom, in his Office-Capacity, God the Father, will judge the whole World.

13 *Let us not therefore judge one another any more: But judge this rather, that no Man put a stumbling-block, or an Occasion to fall in* his *Brother's Way.*

13. Let none of us therefore presume any longer to invade Christ's Prerogative, or anticipate his judgment, by taking upon us to censure and condemn one another. But †, to lead you into a much better Way of Judging, let those of you, that can use your Christian-Liberty with a good Conscience, think and determine (κρινατε) in your own Minds, that no one ought to indulge to so free a Use of what may be in itself lawful, as thereby to grieve, ensnare and

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Christ. And if we look into the Prophecy itself, we shall find that in the next preceding, and the two following Verses, the very Person, who is brought in, as making this solemn Declaration, speaks of himself, in Distinction from all Idols, as the only true God, who says *to all the Ends of the Earth, Look unto me and be ye saved*; and is spoken of under the Character of that *Jehovah*, in whom *we have Righteousness and Strength*, even in him, to whom, it is said, *Men shall come, and all that are incensed against him shall be ashamed*; and in this *Lord*, or *Jehovah*, *all the Seed of* Israel *shall be justified, and shall glory*. All which Passages are so exactly answered in the New-Testament Account of the Characters sustained, and Benefits brought in by Christ, and of the Regards that are to be paid to him, as to leave no reasonable Ground to doubt, but that they belong to him (See my Discourses on *Jesus, Christ God-Man*, pag 50—55, &c.) And so, taking the whole together, we have here a strong Attestation to the proper Divinity of this great Judge of the World, who *swore* by *himself*, which is, in Effect, the same Thing, as swearing by his *Life*, or saying, *as I live, unto me every Knee shall bow, and every Tongue shall swear*, by Way of Confession or Acknowledgment of his absolute Sovereignty and supreme Dominion, that is, *Every one*, either *freely*, or by *Constraint*, shall pay him divine Homage, which is signified by *bowing the Knee*, and *swearing to him*; and this will be most eminently, publickly and compleatly verified in the universal Subjection of all Mankind to Christ, *at the Day of Judgment*. Let me also take this Occasion to observe, that as God's swearing by himself, is often expressed by his saying, *As I live*; they approach too near an Oath, peculiarly proper to God, who in common Conversation [illegible] *As I live*, or as *I am alive*, or as *I am a living Man*, and the like, to gain Credit to their Words.

† This ought to have been made the Beginning of a Verse: For here the Apostle enters upon his Caution, particularly of the *Gentile*-Converts, against an unguarded and unseasonable Use of their Christian-Liberty, to the Offence of their *Jewish* Brethren, that would be stumbled at it.

lay an Obſtacle in the Way of his Chriſtian-Brother, who would be offended at it; or to draw him into Sin by tempting him, either to go into uncharitable Cenſures, or to take a Liberty of doing that with a doubting Conſcience, which another doth with a well ſatisfied Mind.

14 I know, and am perſwaded by the Lord Jeſus, that there is *nothing unclean of itſelf: But to him that eſteemeth any Thing to be unclean, to him* it is *unclean.*

14. For my part, I clearly underſtand, and am thoroughly perſwaded upon the Authority of the Lord Jeſus, (*Mark* vii. 19.) and from the Nature and Deſign of his Death, which was to reconcile both *Jews* and *Gentiles* to God, and take away all religious Diſtinction between them; and ſo remove the Curſe, that the Fall had brought upon Creature-Enjoyments, in Token of which the Uſe of ſome Meats was forbidden in the ceremonial Law; and I am fully aſſured, by ſpecial Revelation from Chriſt to me, that now, under the glorious Liberty of the Goſpel, *every Creature of God is good, and nothing to be refuſed, if it be received with Thankſgiving*, (1 Tim. iv. 4.) and that no Sort of Food is, in it's own Nature, morally unclean, no, nor any longer ceremonially ſo; Chriſt having put an End to the Diſtinction of clean and unclean Meats, to ſignify that all Things are now pure to him that believes; (*Tit.* i. 15) and am ſatisfied, that there is now no Diſtinction, as there was under the Old Teſtament-Diſpenſation, between clean and unclean Nations; as if either of them, as Nations, were to be excluded from God's Covenant, while others of them are admitted into it. Yet as, in certain Circumſtances, there may ariſe a moral Defilement to a Man's Conſcience, even by doing what is in itſelf lawful; ſo if any one really thinks in his Heart, that this or the other Sort of Food is ſtill forbidden, and ought not to be received, he, by eating it, would violate the Dictates of his own Conſcience, and ſo defile it, by doing what it tells him is offenſive to God.

15 But if thy Brother be grieved with thy *Meat, now walkeſt thou not charitably. Deſtroy not him with thy Meat, for whom Chriſt died.*

15. But, on the other Hand, ſuppoſing that any of you are ever ſo well ſatisfied, on Goſpel-Principles, that you may innocently eat of any Sort of Food that comes in your Way, provided *it be received with Thankſgiving, and be ſanctified by the Word of God and Prayer*; (1 Tim. iv. 45) yet if your Chriſtian-Brother, tho', through *Jewiſh* Prejudices, he be ever ſo weak and miſtaken in his conſcientious Scrupuloſity, is troubled and offended at your eating it, and you, knowing this, will nevertheleſs perſiſt in the Uſe of your Liberty, and *that* in his Preſence; you therein don't behave with ſuch Tenderneſs and Condeſcention towards him, as the great Law of Love requires; but you live and act in direct Contradiction to it, as that obliges you to do all you can for your Neighbour's Good, eſpecially in ſpiritual and eternal Concerns. Let this Thought prevail upon you to wave the unſeaſonable Uſe of your Liberty in ſuch Circumſtances, that you may not ſtagger the Faith *, and wound the Conſcience

* Some who underſtand this Paſſage, as relating to *eternal Deſtruction*, ſuppoſe, that by *him, for whom*

[illegible] your Christian Brother, nor destroy his Peace and Comfort, or draw him into Sin, and so do what has a direct moral Tendency, in it's own Nature, to bring everlasting Perdition upon one, to whom Christ has shewn such superlative Love, as to lay down his own Life, which he did, as a Ransom for the weakest, as well as strongest Believers.

16 *Let not then your Good be evil spoken of.*

16. Take heed then that your Liberty in eating formerly forbidden Meats, though it be good and allowable in itself, and in some Cases may be justly insisted on, be not exposed to Censure and Reproach, and stigmatized as mere Licentiousness, or made a Bone of Contention, and an Occasion of speaking Evil of Christianity itself, thro' the Imprudence, Unseasonableness and Mischief of your using it, to the scandalizing of your weaker Brethren.

17 *For the Kingdom of God is not Meat and Drink, but Righteousness, and Peace, and Joy in the Holy Ghost.*

17. For, after all, the Nature, Glory and Blessedness of the Gospel-Dispensation, or of that Kingdom of Grace, which God has now erected in the Hearts of his People, in order to his training them up for his heavenly Kingdom, don't consist of such circumstantial, external and carnal Things, as using, or refusing different Sorts of Meat and Drink, according to the Settlements made in the *Mosaick* Law, which were to be observed only *till the Time of Reformation:* (Heb. ix. 10) No; but it is of a much more excellent, pure and spiritual Constitution, which consists of the Righteousness of Faith, and true Holiness in Heart and Life; and of a solid Peace in our own Souls, and a peaceable Temper and Carriage towards others, under a Sense of God's being at Peace with us, through the Blood of Jesus; and of those supernatural and divine Consolations, which the Holy Spirit is the Author of, as he *sheds abroad the Love of God in our Hearts*, and *witnesses with our Spirits, that we are the Children, and Heirs of God, and joint Heirs with Christ.* (Chap v. 5. and viii. 16, 17.)

18 *For he that in these Things serveth Christ, is acceptable*

18. For whatever a Man's Opinion, and correspondent Practice may be, about Meats and Drinks, and Things indifferent, he that, with a due Regard to these substantial

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whom Christ died, is meant only a professing Christian, who, in the Judgment of Charity, is to be deemed one, for whom Christ died; and that such an one may be destroyed, though our Lord says of his Sheep, for whom he laid down his Life, *they shall never perish, neither shall any pluck them out of my Hand* (John x. 28) But the Destruction here spoken of, seems rather, from the Context, to relate to the destroying of a Brother's *Peace*, than of his Soul. For, in the former Part of this Verse, it is called *grieving* him with Meat; and in ver. 20, 21 it is represented, as doing Things, whereby *he stumbles, or is offended, or is made weak*, and so *destroying the Work of God*, in Opposition to *following after the Things which make for Peace, and Things wherewith one may edify another* (ver. 19) And, if we compare this with the Apostle's Discourse in a somewhat parallel Case, 1 Cor viii 8—13 we may observe that his Argument, about *eating Things offered to Idols*, turns just in the same Manner there, as it doth here, upon misleading and wounding the Conscience of a weak Brother. But, even admitting that he had Reference in both these Places to *eternal Destruction*, his Caution may be understood, only as level'd against doing what, in the Nature of Things, has a Tendency to the Ruin of a Soul, for whom Christ died, and what would issue in it, were not the Grace of God to prevent the natural Effect of such an uncharitable Behaviour towards him.

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to God, and approved of Men.

Points of vital Religion, behaves as a faithful Servant of Christ, in Subjection and Obedience to him, in a Dependence on him, and with a View to his Glory, is, both as to his Person and Services, (εὐάρεστος) well pleasing to God, in and through the Son of his Love; and one of such an evangelical Spirit and Conversation is both (δόκιμος) proved to be a sincere Christian, and approved of, as such, in the Judgment of all good and wise Men of every Denomination, whether he observe ceremonial Rites, or not.

19 *Let us therefore follow after the Things which make for Peace, and Things wherewith one may edifie another.*

19. Since therefore all ceremonial Things are but of trifling Account, in Comparison with these great Importances of Christianity; Let us, instead of laying any Stress upon them, or going into uncharitable Heats, Feuds and Disputes about them, and Practices of them, study and pursue such Things as, in their own Nature and Circumstances, tend to cultivate spiritual Peace and Prosperity in our own Souls, and an amicable Temper and Conduct towards our Brethren in Christ; and let it be our great Concern and Care to propagate such Opinions and Practices, as may be for the building up, strengthning and encouraging one another in Faith and Love, and in the Hope and Holiness of the Gospel.

20 *For Meat destroy not the Work of God. All Things indeed are pure; but it is evil for that Man who eateth with Offence.*

20. Take heed that for the Sake of so inconsiderable a Thing, as eating certain Sorts of Meat, you don't obstruct and ruin that Harmony, Love and Peace, spiritual Edification and Comfort, (See the Note on *ver.* 15) which are noble Branches of the Work of God's Spirit and Grace, and which he delights in, and produces by Means of, and according to, the great Design of the Gospel. If any of you are so stiff, as to insist, that 'tis not fit or reasonable for you to abridge yourself of a Liberty in this Case, which Christ has given you; I grant indeed, as may be seen from what has been already said, (*ver.* 14) that every Kind of Food may now be eaten without Defilement to the Conscience, provided it be done in a lawful Manner; and I further own, that to the true Believer in Christ, they are all cleansed from the Curse, which Sin had brought upon earthly Enjoyments: But yet 'tis a plain Abuse of Christian-Liberty, and is very sinful and injurious in that Man, who has so little Love and Compassion for a tender spirited Brother, as to indulge himself in eating one or another Sort of Meat, when he knows that his so doing is Matter of Grief and Stumbling to him.

21 It is *good neither to eat Flesh, nor to drink Wine, nor* any Thing *whereby thy Brother stumbleth, or is offended, or is made weak.*

21. In such Circumstances, it is kind and prudent, commendable and right, well pleasing to God, and shews an excellent Spirit, and is indeed a fulfilling of the great Law of Love, so far to wave a Liberty, which is allowable in itself, as not only to abstain from such Meats, as were formerly forbidden, but even from any Sort of Flesh, while other convenient Food may be had, and not to drink Wine without a Necessity for it; no, nor to do any Thing whatsoever,

[redacted] ſtrong, that may be avoided without violating ſome Law of God and Nature; it is morally good, I ſay, to refrain from all theſe Things, when by indulging to them your Chriſtian-Brother would be hindered, thrown down and wounded, in his Way and Walk before God, like one that has a Stumbling-Block laid before him *; or would be diſcouraged, and troubled, and brought into Danger of being prejudiced againſt the pure unmixed Goſpel itſelf, on that Account; or would be enfeebled and ſtaggered in his Faith and Hope, and be tempted to Sin, either by raſhly condemning others for doing what he takes to be unlawful, or by doing the ſame Thing himſelf, with a doubting Conſcience, under the Influence of their Example.

22 Haſt thou Faith? Have it to thyſelf before God. Happy is he that condemneth not himſelf in that Thing which he alloweth.

22. Upon the whole then, Is one or another among you fully perſwaded in your own Mind, on the Foot of the Goſpel-Revelation, that you may lawfully eat of every Kind of Food, and are not tied to *Jewiſh* Ordinances about Meats, any more than about Days? This perſwaſion of your Chriſtian-Liberty is right: Hold it faſt †, with reſpect to your ſelf, and your own uſe of it, on all proper Occaſions, to the Glory of God, with a ſincere Conſcience towards him, as in his Sight and Preſence, and as a Rule to you, though not to them that are otherwiſe minded. That Chriſtian is happy indeed, he poſſeſſes his own Soul in Peace, and is acceptable to God, in his Conduct, whoſe own Conſcience don't reproach and condemn him, but is clearly ſatisfied, both as to the Lawfulneſs and Expediency of what he allows himſelf to do in every Inſtance, and particularly in this of eating, or not eating what is ſet before him.

23 And he that doubteth, is damned if he

23. But on the contrary, He who, in his own Opinion, diſcerns a Difference between Meats that are lawful and unlawful ‖; Nay,

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* Dr *Whitby*, in his Notes on this Verſe, and others there referred to, would have it, that the Words (προσκοπὴ ἢ σκανδαλίζεται ἢ ἀσθενεῖ) here rendered *ſtumbleth, or is offended, or is made weak*, ſignify to ſtumble and fall to one's *Ruin*, or to *periſh*. But though *ſometimes* they may be, they are far from being *always* uſed in that Senſe, as appears from *ver.* 1, 2. and *Chap.* iv. 10 *Matth* iv 6, and xxvi 31 *John* xvi. 1 2 *Cor.* xi 29 and xii 10 and xiii. 3, 4, 9. with ſeveral other Places. See alſo the Note on *ver.* 15.

† *To thyſelf* (κατὰ σεαυτὸν) The Prepoſition here uſed rarely ſignifies *to*, but very often *concerning, as concerning, as pertaining to*, or *in reſpect of*, and thus it is rendered, *Rom* i 3 iv 1 ix 5 and xi. 28 2 *Cor* xi 21 *Phil* iv 11 and in ſeveral other Places. And after this Manner it might have been rendered with the greateſt Propriety and Advantage here. For I can ſcarcely think, that the Apoſtle adviſed *Gentile*-Believers to conceal their Sentiments about Chriſtian-Liberty, and keep them entirely to themſelves, as according to our Tranſlation of this Paſſage, the Generality of Interpreters have been led to underſtand it.

‖ The Word here uſed for *him that doubts* (Ὁ διακρινόμενος) is ſometimes rendered *to diſcern*, or *to make a Difference*, as in *Matth* xvi. 3 and *Jude* ver. 22 and at others to *ſtagger* or *waver*, as in *Rom* iv 20, and *James* i 6. Both theſe Senſes may be taken in here; though *the laſt* ſeems to be principally intended, as it ſtands oppoſed to *him that has Faith*, ver. 22 and is the ſame with *him that is weak*, in Oppoſition to *thoſe that are ſtrong*, Chap. xv. 1. And the Word, (κατακέκριται) tranſlated *is damned*, properly ſignifies *is condemned*, that is, by his own Conſcience, when he doth what *they* tells him, or at leaſt ſuſpects, is wrong. But this has no Reference to

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eat, because he eateth not of Faith: For whatsoever is not of Faith, is Sin.

Rom. 14. 23. He that staggers in his Mind about eating them, and is doubtful whether it be lawful or not, is condemned in his own Conscience, and by the Word of God, with relation to what he doth therein, if notwithstanding this Perswasion, or these Scruples, he ventures to eat of it; the Reason is, because he is far from being satisfied, that God has given him any Warrant for so doing, or that it is not displeasing to him: For, in all Matters of a religious Nature, whatever we do not believe has a Foundation in, and is authorized by, the Word of God, is very sinful for us to practise or comply with, as it is a Contempt of his Authority; a Disregard to what we profess to be our only Rule of Faith and Duty; and a Violation of those sacred Dictates of Conscience, which ought to restrain us from every Thing, that we fear will not be approved of in the Day of Judgment.

Recollections.

How ready should Christians be to hold Communion one with another, notwithstanding little Differences between them, like those that relate to ceremonial Days and Meats, which are set aside by the Gospel-Dispensation, and don't affect the vitals of Religion! They should take heed of an uncharitable, disdaining and censorious Spirit; but the sincere Believer may comfort himself in this, that God has received him, and is able to make him stand, tho' others may despise, or judge him. How much better therefore is it to approve ourselves to God and our own Consciences, than to be approved of Men! For we must all appear before the Judgment-Seat of Christ. And O what awful Thoughts should we have of the Lord Jesus, as the great God, as well as Judge of all, who has sworn by himself, that every Knee shall bow to him; and to whom every one must give an Account of himself! And in View of an impartial and decisive Judgment to come; How tender and condescending should we be to our Brethren, that are apt to be offended, on every little Occasion, for want of better Light! It is an high Aggravation of Guilt to do any Thing, that in it's own Nature tends to the Discomfort and Ruin of the weakest of those, for whom Christ died, and to the disconcerting of the Work of God in them; since they have as sure an Interest in the Redeemer, as the strongest Saint upon Earth. The weak Believer should not judge the strong, nor the strong despise the weak; each remembring that what is not of Faith is Sin: Nor should either of them behave so imprudently, as to give Occasion for their Good to be evil spoken of; but happy is he, who condemns not himself in that, which he allows himself to do. How concerned should Christians of all Ranks and Denominations be, to act upon Principles of Faith, and a good Conscience, in all Things, and to promote each others Edification and Peace! O how excellent are the Blessings of Christ's Kingdom, which consists, not in external ritual Things, like Meats and Drinks, but in Righteousness, Peace and Joy in the Holy Ghost! And how preferable is his Service to all others! It is acceptable to God, and approved of all good Men; and, in the Performance of this, we are called to live and die, not to ourselves, but to Christ, whose we are, and whom we ought to serve, in Consideration of his having died and rose, and now living in Heaven, that he might be Lord both of the Dead and the Living.

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eternal Damnation, any farther than all Actings against Conscience, exposes one to it: And tho' many serious Christians have raised discouraging Scruples to themselves, by applying this Passage to the *Lord's Supper*, it is undeniably plain, that it has no Relation to that Ordinance, but only to eating such *Meats*, as the Apostle had all along before been discoursing about.

CHAP.

CHAP. XV.

The Apoſtle gives Directions to ſtronger Believers how to behave toward the weak, 1—6. *And to all of them to receive one another as Brethren,* 7—12. *And draws to a Concluſion of the main Body of his Epiſtle,* 13—33.

TEXT.

1 *WE then that are ſtrong, ought to bear the Infirmities of the weak, and not to pleaſe ourſelves.*

PARAPHRASE.

1. FROM what has been ſaid, in the foregoing Diſcourſe, about the charitable and cautious Uſe of Chriſtian-Liberty, relating to *Jewiſh* Meats and Days, it plainly follows, that thoſe of us who, like the believing *Gentiles*, are eſtabliſhed in the Faith of the Goſpel, with reſpect to the whole of that Liberty, wherewith Chriſt has made us free, and who have arrived to any conſiderable Meaſures of Knowledge and Grace, are bound in Duty to have a compaſſionate and tender Regard to our Chriſtian-Brethren, whoſe Faith is ſtaggering, and whoſe Judgment and other ſpiritual Attainments are but ſmall. We ſhould be meek, forbearing and patient toward them, and ſhould make kind Allowances for, and endeavour to relieve them under, their Prejudices, Doubts and Fears, raſh Cenſures, and conſcientious Scruples, which, like thoſe that are found in ſome *Jewiſh* Converts, proceed merely from honeſt, though miſguided Zeal, and Want of better Light. And as we ought not to live to ourſelves; (*Chap.* xiv. 7.) ſo it by no Means becomes us to aim only at gratifying our own Inclinations, much leſs to indulge our own Humour, Pride and Paſſions, and contemptuous Thoughts of others; nor ought we to reſolve upon having our own Way and Will in every Thing, that we apprehend to be barely in itſelf lawful, though offenſive and injurious to the tender Minds of others.

2 *Let every one of us pleaſe his Neighbour for his good to Edification.*

2. Let each of us therefore ſtudy and labour, and beg of God to enable us, to behave in the moſt condeſcending, engaging Manner towards our Fellow-Chriſtian, who, notwithſtanding his Weakneſſes, is undoubtedly to be deemed our Neighbour, that ought to be loved as ourſelves; let us yield, as far as lawfully may be, to make him eaſy, and endeavour to ſoften his Temper, and gently to inſtruct and win upon him, with a View to what is, by Way of Eminence, *Good*, (εις το αγαθον) that his Soul may grow in Grace and Knowledge, Comfort and Holineſs, to compleat Salvation; and that the whole Church may be edified in Love, to the Glory of God.

3 *For even Chriſt pleaſed not himſelf; but as it is written, The Reproaches of them that reproached thee, fell on me.*

3. For our great and bleſſed Lord himſelf, who was under no Obligation to any of us, nor had the leaſt Need of us, did not indulge his own Eaſe or Pleaſure, nor ſeek his own Safety or Honour, to the Neglect of others, when he was here upon Earth; but he waved all Gratifications of Nature, condeſcended and denied himſelf in numberleſs Inſtances, and freely ſubmitted to all Manner of Hardſhips, Sufferings and Diſgrace for our Sakes, and for his Father's Glory, according

to what is recorded, *Pſal.* lxix. 9, and was moſt eminently fulfilled in him †, whom *David*, his Type, perſonated, as ſaying to God his Father, The Reproaches, that were caſt on thy Name, by thoſe that ſpoke Evil of, and vented their Rage againſt, the Methods of thy Providence and Grace, ſenſibly pierced my Heart with Grief; yea, thoſe Reproaches fell with all Manner of Indignity and Cruelty upon me, and I willingly ſuſtained them for thy Glory, while I *endured the Croſs, deſpiſing the Shame, and endured the Contradiction of Sinners againſt myſelf:* (Heb. xii. 2, 3.) ‖ And the Tranſgreſſions of thy People, whereby they have highly diſhonoured and affronted thee, were, in a judicial Manner, laid upon me, that I might be ſmitten and wounded for them; (*Iſa.* liii. 5, 6, 8.) and I bore the Puniſhment, due to them, *in mine own Body on the Tree, when I ſuffered for Sin, the Juſt for the Unjuſt, that I might bring them to God.* (1 Pet. ii. 24 and iii. 18)

4 For whatſoever Things were written aforetime, were written for our Learning; that we through Patience and Comfort of the Scriptures might have Hope.

4. We are not to ſuppoſe that this antient Paſſage, though primarily meant of *David* himſelf, had no Reference to our Lord; or that it is of no Uſe to teach us the Duty of bearing with the Infirmities, and ill Treatment of others, and denying ourſelves for their Good: For this, and all Things elſe, in general, that ſtand on Record in the Old Teſtament, were written, by Inſpiration of God, ſo long ago, for our Inſtruction and practical Improvement, that by Means of the Types, Prophecies, Hiſtories and Examples, as well as every other Part of thoſe ſacred Writings, we might be excited and animated to the Exerciſe of Long ſuffering, Patience and Forbearance, under all our Trials, Provocations and Reproaches; and might be made Partakers of thoſe divine Conſolations, which conſiſt in the Joys of Faith, the Peace of a good Conſcience, and the Comforts of the Holy Ghoſt, to relieve and encourage us under all the Difficulties of this imperfect State, and to raiſe and confirm a well grounded Hope of all needful Aſſiſtance and Support under them, and of eternal Glory to crown them.

5 Now the God of Patience and Conſolation, grant you to be like-minded one towards another, according to Chriſt Jeſus:

5. But as an effectual Improvement of the Holy Scriptures, and of every Conſideration whatſoever, to theſe noble Purpoſes, depends on gracious Influences from above, May that God, who exerciſes all Long-ſuffering and Forbearance towards us, and comforts them that are caſt down; and who is the Author, Fountain and Giver of all Chriſtian-Patience, and of all the ſpiritual Conſolation, that we either have in ourſelves, or are the Inſtruments of promoting in others; May this Father of Mercies, and God of all Comfort, give you an harmonious, tender and peaceable Diſpoſition towards

† As the laſt Clauſe of *Pſal.* lxix. 9. is here applied to Chriſt, ſo is the former Part of that Verſe in *John* ii. 17: And *ver.* 21. of that *Pſalm* is ſaid to be *fulfilled* in him, *John* xix. 28, 29.

‖ *The Reproaches of them that reproached thee*, may refer, either to the opprobrious and blaſphemous Speeches of the Wicked, that reflect upon God, and upon his Diſpenſations, ſuch as the *Jews* went into in their reviling his Son, as if he, whom God had ſent, were an Impoſtor; or it may ſignify the Diſhonour that all Sin, in it's own Nature, brings upon God, as it is a Reproach to his Name and Image, Law and Government.

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each other, that, whether ye be united in Sentiments, or not, as to leſſer Matters, ye may nevertheleſs be intirely ſo, as affectionate Brethren, in Heart and Deſign, with regard to theſe and all other Doctrines and Duties, that belong to your Chriſtian-State and Character, according to the Example, Will and Commandment of the anointed Saviour; and according to the Truth, as it is in Jeſus, and as may be moſt for his Glory, and acceptable to God through him.

6 That ye may with one Mind and *one Mouth glorify God, even the Father of our Lord Jeſus Chriſt.*

6. My Heart's Deſire and Prayer, on your Behalf, is for all this, (ινα) to the End that with united Hearts and Voices, as though ye were all animated by one Soul, under the Influence of the Holy Spirit, ye may cordially agree and concur, in your religious Aſſemblies, in common Converſation, and in Spirit, Temper and Behaviour, to ſhew forth the Praiſes of God; and may aſcribe the Honours to him, that are his Due; even to the eternal Father of our Lord Jeſus Chriſt, who is the Center of all our Union and Communion with God, and with one another.

7 Wherefore receive ye one another, as Chriſt alſo received us, to the Glory of God.

7. Notwithſtanding therefore the different Opinions, that may be among you about Matters of little Importance; See to it, that there be no Breach of Charity between you, but that ye receive one another into your brotherly Affection, friendly Converſes, and holy Communion; and let the endearing Example of our great Lord and Saviour himſelf influence you hereunto. As he, in his wonderful Condeſcention and Grace, bears with our Infirmities, and has viſibly taken all of us, who credibly profeſs his Name; and has actually and effectually received every one of us, who are true Believers, into his Favour and Family, and into the neareſt Union and Communion with himſelf, whether we be weaker or ſtronger Believers, of *Jewiſh* or *Gentile*-Extract; and as he has done this, that God might be glorified in the Manifeſtation of his Truth to the *Jews*, and of his Mercy to the *Gentiles*, (ver. 8, 9.) and that both might glorify him, and be brought to his eternal Kingdom and Glory: Even ſo do ye cordially embrace one another, as Brethren, without Diſtinction of Nations, or Parties, that ye may glorify God by your Harmony and Peace, and by walking together in Faith and Love, and in the Fellowſhip of the Goſpel, till ye arrive at all poſſible Perfection in his glorious Preſence for ever.

8 Now I ſay, that Jeſus Chriſt was a Miniſter of the Circumciſion for the Truth of God, to confirm the Promiſes made unto the Fathers:

8. Now, to ſhew how Chriſt has admitted both *Jewiſh* and *Gentile*-Believers to equal Privileges and Bleſſings, without Diſtinction, under the Goſpel-State, I would, in the firſt Place, obſerve, on Behalf of the *Jews*, to take off Prejudices from *Gentile*-Converts againſt them; that Jeſus, the Meſſiah, took upon him the Form of a Servant, and appeared under that Character, in a ſpecial Manner, to the loſt Sheep of the Houſe of *Iſrael*; and that he was circumciſed, came under their Law, and perſonally miniſtered to them, for diſplaying the Glory of God's Truth and Faithfulneſs, by what he taught,

did and suffered, to ratify, establish and give Efficacy to those Promises of the Covenant of Grace, which were made to the Patriarchs, *Abraham*, *Isaac*, and *Jacob* *, and of which Circumcision was the visible Sign and Seal; that they might be primarily fulfilled to the spiritual Seed, which should be raised up from among their natural Off-spring; and then to all others, of what Nation soever, that should be the Children of *Abraham*, by Faith in Christ Jesus. (*Chap.* iv. 16, 17, 18. and *Gal.* iii. 7, 8, 9, 28, 29.) And therefore *Gentile*-Believers ought, by all Means, to shew the greatest Tenderness and Love to those of the Circumcision, since they are only grafted in among them, to partake of the Privileges of the Covenant together with them. (*Chap.* xi. 17.)

9 And that the Gentiles might glorify God for his *Mercy; as it is written, For this Cause I will confess to thee among the Gentiles, and sing unto thy Name.*

9. And, to engage the brotherly Regards of *Jewish* Converts to the believing *Gentiles*, I would observe that, according to the Tenor of the Covenant, and the most extensive Meaning of those Promises, which Christ confirmed, Salvation is now come to the *Gentiles*; that they, who, for many Ages past, were *Aliens from the Commonwealth of* Israel, *and Strangers from the Covenants of Promise*, (Eph. ii. 12.) might have Occasion, and Hearts given them to magnify and shew forth the Praises of God, on Account of the exceeding Greatness of his sovereign, free and tender Mercy toward them, in, at length, looking with an Eye of Pity upon them, under all their deplorable Circumstances of Sin and Misery, and bringing them into a State of Acceptance with God, through Faith in the Lord Jesus. And this is no more, than was foretold in antient Prophecies; as for Instance, What Christ, personated by *David* his Type, is introduced as saying to his Father, is written (*Psal* xviii. 49.) to the following Purport †, Because, in the Exaltation and Enlargement of my Kingdom, thou hast constituted me Head over Heathen-Nations, and brought Multitudes of them into a willing Subjection to the Scepter of my Grace, I will publish thy Praises, and extol thee among the *Gentiles*, that shall be converted to thee; and I will advance the Honours of thy Name, by declaring it to them, and by

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* Christ's being stiled *a Minister of Circumcision*, with respect to his *confirming the Promises made to the Fathers*, naturally suggests, that he has confirmed the Covenant of Promise, which Circumcision was the Sign and Seal of, and that this Covenant had a Relation to *spiritual* Benefits, as included in the Promise, that God would be *a God to Abraham and his Seed in their Generations*; (Gen. xvii 7) and that *in his Seed all the Nations of the Earth should be blessed*, Gen. xii. 3. and xviii. 18. and xxii. 18 which was repeated to *Isaac*, Chap xxvi 4. and to *Jacob*, Chap. xxviii. 14. (See Dr *Owen*'s Volume of Sermons printed for *Clark*, p 577, 578.) And these I take to have been the two grand Promises of the Covenant of Grace, under that Dispensation, which had Circumcision for it's initiating Sign and Seal.

† *For this Cause*, or, as it is in *Psal* xviii. 49. *Therefore will I give Thanks*, or *confess unto thee, O Lord, among the Heathen*, has a manifest Reference to the Verses, which went before in that *Psalm*; and which, as appears from the Application of this Verse to Christ, are likewise ultimately to be understood of him; where, among other Things, he is brought in as saying, (ver. 43, 44, 47.) *Thou hast made me the Head of the Heathen; a People whom I have not known shall serve me; as soon as they hear of me, they shall obey me; Strangers shall submit themselves to me; it is God that avenges me, and subdues the People under me*: And so the Connection stands with great Propriety, *Therefore*, or *for this Cause will I give Thanks*, or *confess to thee, among the Heathen*, or *the Gentiles*.

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[illegible] offer Thanksgivings to thee, for thy wonderful Mercy toward them. (See *Psal.* xxii. 22.)

10 *And again he saith, Rejoice ye Gentiles with his People.*

10. And in another Prophecy, applicable to Gospel-Times, which was exhibited in the Song of *Moses*, (Deut. xxxii. 43) the Spirit of God, who inspired the sacred Writers, and carried his View to the Enlargement of the Messiah's Church and Kingdom, says to this Effect, Delight yourselves abundantly, and be exceeding glad, O ye *Gentile* Nations, together with his People *Israel*, under a grateful Sense of the surprizing Mercy and free Favour, that is shewn to you, in making you one spiritual Body with them, and taking you into all their Privileges and Blessings.

11 *And again, Praise the Lord all ye Gentiles, and laud him all ye People.*

11. Again, in another prophetick Passage it is said, (*Psal.* cxvii. 1.) Bless and magnify the Lord, and make his Name glorious, in Ascriptions of divine Honours to him, for his great Mercy to you, O all ye People of the Earth, whether consisting of *Jews* or *Gentiles*, that are called by his Grace.

12 *And again Esaias saith, There shall be a Root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.*

12. Once more, to wind up this Argument with another famous Testimony, which is still more obvious and express, the Prophet *Isaiah* (*Chap.* xi. 10.) says, with a special Reference to the Time of Christ's appearing upon Earth; In that Day the Messiah, who, like a noble Branch, shall spring from *Jesse* ‖ through *David*'s Loins, shall sustain and invigorate his own Family, and the whole Church of God, and make them fruitful, as the Root doth a Tree and all it's Branches: And this divine Saviour, who, according to the Flesh, shall arise in that Family, at a Time when it shall be in as obscure a State, as in the Days of *Jesse*, before it was ennobled with regal Dignity; and who shall rise from the Dead, and be advanced to his Throne, that he may reign by the Power of his Word and Spirit over *Gentiles*, as well as *Jews*; to him shall the Ends of the Earth, even *Gentile*-Sinners, seek and look by Faith, that they may be saved; and in him shall they be brought to place their Dependence and Hope for a whole Salvation. All these Testimonies, put together, evidently shew, that there was to be a Time, when the *Gentiles* should be Fellow-Heirs with the *Jews*, and the middle Wall of Par-

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‖ *There shall be a Root*, or rather *the Root* (ἡ ῥίζα) of *Jesse*, is a Phrase so very singular and emphatical, as seems to be applicable with no Propriety to any but *the Messiah*: For of the very Person, of whom this is affirmed, *Isa* xi. 10 from whence this Passage is quoted, it is said in the first Verse of that Chapter, *There shall come forth a Rod out of the Stem of* Jesse, *and a Branch shall grow out of his Root* These compared together, intimate that he, who in his human Nature sprang from *Jesse*, the Father of *David*, is in his divine Nature, and mediatorial Office, the Root, Life and Strength of the Family; and so, in different Views of him, is both *the Root and Offspring of* David, as he is stiled, *Rev* xxii. 16. The remaining Part of this Citation is exactly in the Words of *the Seventy*, correspondent to the Sense of the *Hebrew*-Text, which runs thus, *In that Day there shall be the Root of* Jesse, *which shall stand for an Ensign of the People; to it shall the* Gentiles *seek*. Christ's standing for an Ensign, Banner, or Standard of the People, is emblematical of their lifting under him, as their Lord and Sovereign, and of his reigning over them: and the *Gentiles seeking to him*, is supposed to be in a Way of Hope and Trust in him: So that the Sense is much the same; and the Apostle's speaking of Christ, as the Object of the *Gentiles* Faith or Trust, supposes him to be a divine Person; and so doth his representing the supernatural and saving Effects of his own Ministry, as what *Christ wrought by him*, ver. 19

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tition between them ſhould be taken down, as it is at this Day. And therefore the Jewiſh Converts ought to receive *Gentile*-Believers, with all Readineſs of Mind, as their Brethren in Chriſt.

13 *Now the God of Hope fill you with all Joy and Peace in believing, that ye may abound in Hope through the Power of the Holy Ghoſt.*

13. Now, laying aſide every Diſtinction of Parties, my moſt affectionate Prayer for you all is, that the Bleſſed God, in whom is my intire Truſt and Confidence, and who in Chriſt is the Object, Ground and Author of all the Hope, which *Gentiles*, as well as others, have of ſpiritual and eternal Bleſſings, may plentifully enrich, and ſatuate you with all Sorts of divine Conſolation and rapturous Joys; and with all abiding, ſolid and evangelical Peace, to the utmoſt Degree, in your own Souls, and with one another, as the Reſult of lively Exerciſes of Faith on an unſeen Jeſus, and on the Promiſes of the everlaſting Covenant, and of realizing Views of inviſible Glory; that ye may not only have good Hope, through Grace, of future Bleſſedneſs, but even a full Aſſurance of it, and the moſt ſettled Eſtabliſhment and humble Confidence in believing, to the ſuppreſſing of all Doubts and Fears, through the powerful Operation of the Holy Spirit, by his enlightening your Minds, ſtrengthning your Hearts, witneſſing with your Spirits, that ye are the Children of God, and giving you the Earneſts of the eternal Inheritance *.

14 *And I my ſelf alſo am perſuaded of you, my Brethren, that ye alſo are full of Goodneſs, filled with all Knowledge, able alſo to admoniſh one another.*

14. And as this is my fervent Prayer for you; ſo I myſelf, judging of you upon the Foot of moral Evidence, am well ſatisfied concerning you, my dear Brethren in the Lord, that ye are endued with ſuch benevolent Graces of the Spirit of Love and Peace, as diſpoſe you to mutual Kindneſs in your Temper and Behaviour one towards another, as Fellow-Chriſtians, notwithſtanding the little Differences of Sentiment and external Circumſtances between you; and I am perſuaded that ye are abundantly repleniſhed with the Knowledge of all Things neceſſary to Salvation, and *that* to ſuch a Degree, as to be capable of inſtructing each other in the moſt important Points of the Goſpel, and of quickning and exciting one another, with relation to every Thing that is good, and particularly to your Duty in cultivating a cordial Friendſhip among yourſelves, as becomes thoſe, that are agreed in the fundamental Articles of the Chriſtian-Faith.

15 *Nevertheleſs, Brethren, I have written the more boldly unto you, in ſome Sort, as putting you in Mind, becauſe of the Grace*

15. But notwithſtanding your excellent Qualifications, and the good Opinion I have of you, who are exceeding dear to me as Brethren, I have taken the Liberty of writing with the greater Freedom and Plainneſs in ſome Things to you, eſpecially to the *Gentile*-Part among you, (See the Note on 2 *Cor.* ii. 5.) with reference to your Chriſtian-Liberty, and Obliga-

* *The Power of the Holy Ghoſt* here, and *the Power of the Spirit of God*, ver 19, make a plain Diſtinction between the Holy Spirit *himſelf*, and the *Power* which he exerts, and ſhew that he is a divine *Perſon*. (See my Sermons on this Text, p. 49, 50, 51.) And as, in theſe Paſſages, Things peculiar to God are ſaid to be performed *by the Power of his Spirit*, or of *the Holy Ghoſt*, it is manifeſt that the Power, which the Holy Spirits exerts, is no leſs than the Power of God.

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that is given to me of God,

these Matters, and to share with the believing *Jews* in the Blessings of the Gospel, as designing to be your Remembrancer in those Particulars, which ye indeed already know; but, considering the Imperfection of this present State, ye may need to be reminded of, both for your Caution, Quickning and Consolation: And this I have been emboldned, and thought it my Duty to do, because of the Apostolick Authority, with the Endowments answerable to it, that is conferred upon me by the free and sovereign Favour of God, who disposes of his Gifts, Graces and Benefits to whom he pleases, and who has bestowed this Honour upon me.

16 *That I should be the Minister of Jesus Christ to the Gentiles, ministring the Gospel of God, that the Offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.*

16. That I might be the Servant of Jesus Christ, sent forth with his Commission, to proclaim his Name, and to publish, propose and recommend his unsearchable Riches, especially among the *Gentiles*; (Acts ix 15 and Eph. iii. 8) officiating (ιερουργουντα) with Assiduity, Labour and Zeal in holy Ministrations of that Gospel, which is of divine Original †, (ινα) to the End that Heathens themselves, being converted by this Means, might be devoted as a living Sacrifice, holy and acceptable to God; (*Chap* xii. 1 compared with *Isa.* lxvi. 20.) and that their spiritual Offerings of Prayer, Thanksgiving and Praise, and of charitable Benevolence, might be presented to him, as an Odour of a sweet Smell, (*Phil.* iv. 18.) with Acceptance through Jesus Christ, (1 *Pet.* ii. 5.) far beyond all the Oblations, that were ever made at the Temple; they and their Services being purified and consecrated to God, not by legal Libations, but by an Effusion of the Gifts, Graces and sanctifying Influences of the Holy Spirit.

17 *I have therefore whereof I may glory through Jesus Christ, in those things which pertain to God.*

17. This therefore being the Office, to which I am especially appointed, and my Discharge of it having been so remarkably blessed; I have great Matter of rejoicing and glorying, not indeed in myself, who am nothing, but in and through Jesus Christ, *who is ascended up far above all Heavens, that he might fill all Things*; (Eph. iv. 10.) and by whose Grace it is, that I have so abundantly and successfully laboured in preaching the Gospel, and bringing Multitudes of *Gentile*-Sinners to the Faith of Christ, (1 *Cor.* xv. 9, 10) that they, like the Offerings under the Law, may be, as dedicated Things, to the Praise and Glory of God.

18 *For I will not dare to speak of any of those Things which*

18. For, in this my humble and holy Boasting, I will not; no, I in Conscience dare not, allow myself the Liberty of mentioning any Thing, that is not strictly true,

† Here, as is observed by several Commentators, is a plain Allusion to the *Jewish* Priests officiating at the Altar, and to the Sacrifices, which they offered with such Libations, as were appointed to be poured upon them, that they might be acceptable to God: Accordingly the Apostle speaks of himself, as *ministring* like the Priests of old; but the *Sacrifice* he offered to God was not that of slain Beasts, but of Men made spiritually alive, even of the *Gentiles*, that were turned from Idols to serve the living and true God; and as all legal Offerings were *purified*, so this was *sanctified by the Holy Ghost, an Offering unto the Lord, out of all Nations.* Isa. lxvi. 20.

Chriſt hath not wrought by me, to make the Gentiles obedient, by word and deed.

or of aſſuming the leaſt Honour to myſelf, as if it were done by any Wiſdom or Power of mine own; but ſhall only take Notice of thoſe wonderful Effects, which have been actually wrought, and which Chriſt himſelf is the Author of, and has performed, by the Inſtrumentality of my Miniſtrations, to bring the *Gentiles* to the Obedience of Faith; which is manifeſted in their publickly avowing Chriſt, as their Lord and Saviour, in their ſpeaking of him as ſuch, and living ſuitable to their holy Profeſſion of his Name*; and which is brought to paſs, by Means of my Preaching and Converſation, Labours and Sufferings for him.

19 *Through mighty Signs and Wonders, by the Power of the Spirit of God; ſo that from Jeruſalem and round about unto Illyricum, I have fully preached the Goſpel of Chriſt.*

19. Theſe viſible Tokens of divine Authority and Aſſiſtance, that attend me, are ſtill further ſealed and atteſted by the Power, (εν δυναμει) that is exerted in producing ſignal Miracles and wonderful Works, which lie beyond the Reach of all Operation in the ordinary Courſe of Nature; but are wrought (εν δυναμει) by the immediate Power of God's own Spirit, who comes from the exalted Head and Saviour to perform them, and renders all theſe Means effectual by an internal Illumination, and impreſſive Energy in the Hearts of them that believe, whereby they are perſwaded, and brought over to *receive the Goſpel, not as the Word of Man; but, as it is in Truth, the Word of God*, and to *turn from Idols to ſerve the living and true God:* (1 Theſſ. i 9 and ii. 13) So that in this Manner, under the Agency of the bleſſed Spirit, I have been enabled to publiſh the glad Tidings of Salvation by Jeſus Chriſt, and to fulfil the Miniſtry, which I received from him, in the whole Compaſs of it, with great Freedom, Enlargement and Succeſs; not ſhunning to declare any Part of the Counſel of God; but ſpreading the Savour of the Knowledge of Chriſt in all Places, where I travelled, from Jeruſalem, the Capital of *Judea*, for a great many Hundreds of Miles, in numerous Towns and Cities, through the Regions of *Syria*, *Aſia* the Leſs, and *Greece*, till I came to † *Illyricum* in *Europe*.

20 *Yea, ſo have I ſtrived to preach the Goſpel, not where Chriſt was named, leſt I ſhould build upon*

20. And (δε) in my fervent Zeal for the Glory of God, the Intereſt of a dear Redeemer, and the Salvation of periſhing Sinners, it has been my holy Ambition (ουτω φιλοτιμουμενον) and chief Aim, in this vaſt Circuit of Labour, under the divine Aſſiſtance before mentioned, to preach the

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* *By Word and Deed* may relate either to the Obedience of the *Gentiles*, or to what was done by the Apoſtle, for bringing them to it; and I have given ſuch a Senſe of the Words in the laſt of theſe Views, as is intirely diſtinct from what follows in the former Part of the next Verſe, and as, together with *that*, makes a beautiful Gradation, in accounting for the Converſion of the *Gentiles*.

† *Illyricum* is a great Country in *Europe*, between *Pannonia* on the North, and the *Adriatick Sea*, now called the Gulph of *Venice*, on the South; and is moſtly comprehended under the Name of *Sclavonia* or *Dalmatia*, bordering upon *Hungary*. (See *Collier*'s Dictionary) And we have an Account of the Apoſtle's prodigious Travels, Labours and Succeſs in many of thoſe Parts. *Acts* xiii. and ſeveral following Chapters.

Goſpel

[illegible] Gospel of the blessed God, among such People as were entire Strangers to it, and had never so much as heard of Christ, much less been converted to him, by any Means whatsoever before: I was desirous of this Honour, lest, if I had gone to Places, where other Apostles, Evangelists, or ministring Servants had paved the Way, I should have been thought to have taken my Light from them, and only built upon Principles, which they had laid down, and to have only carried on the good Work, which they had begun; and so should have failed of one grand Proof of my Apostleship and Doctrine, as received immediately from Christ himself.

21 *But as it is written, To whom he was not spoken of, they shall see: And they that have not heard, shall understand.*

21. But my Ministrations have been mostly among the *Gentiles*, and for some Time past among the blindest, and the most idolatrous and miserable of them, according to that antient Prophecy of the Messiah's Kingdom; (*Isa.* lii. 15.) where it is written, with a peculiar Reference to the calling of other Nations besides the *Jews*, The People that were ignorant of Christ, and to whom he never had been preached, shall see in the glorious Light of the Gospel, attended with the Power of the Spirit, such Things as are new and strange, and of the highest Importance; Things which none of the Philosophers, or Oracles of the Heathen could ever tell them; and Things which exceed all that ever had been revealed under any foregoing Dispensation: And they who have never heard any Thing about Christ, and the Blessings purchased and brought in by him, shall consider and understand, so as to be brought to the saving Knowledge of him.

22 *For which Cause also I have been much hindered from coming to you.*

22. And (*και*) these my necessary and important Engagements, in continually travelling and preaching about, to plant the Gospel, as Providence called me from Place to Place, in various distant Countries, has hitherto unavoidably prevented my coming to see you; my Times, Work and Ways, being all in God's Hands, at his Direction and Disposal, and it being my Duty to wave an Indulgence to my own private Inclinations, Purposes and Pleasure, for the Sake of promoting the Kingdom and Glory of Christ among the poor Heathens, that were perishing in their Sins, Darkness and Idolatry.

23 *But now having no more Place in these Parts, and having a great Desire these many Years to come unto you;*

23. But as now, through the powerful Operations of the Spirit and Grace of God, (*ver.* 19.) the Gospel is planted, and Churches are gathered and settled, (*Acts* xiv. 21, 22, 23.) in all these Regions; (*τοις κλιμασι τουτοις*) so that there is no more Room or Opportunity, for me to be any further employed in that Sort of Service here; and as I have been exceedingly desirous, for many Years past, were it the Will of God, to take a Tour to *Rome*, not to gratify my Curiosity in seeing the Rarities, Antiquities and Grandeur of that magnificent Metropolis, and Seat of the Empire, or in conversing with the great and learned Men there; but that I might impart some spiritual Gift to you, for your Edification and

Eſtabliſhment, and we might be comforted together, by our mutual Faith. (*Chap.* i. 11, 12.)

24 *Whenſoever I take my Journey into Spain, I will come to you: For I truſt to ſee you in my Journey, and to be brought on my way thitherward by you, if firſt I be ſomewhat filled with your* Company.

24. As the Lord, I ſay, ſeems to have done his Work by me, for which he called me into theſe Parts, I purpoſe, by his Will, to attempt a Propagation of the Knowledge of Chriſt in *Spain*, my Heart being greatly bent on ſtill further ſpreading his Glory among thoſe, that are utter Strangers to him; and whenever he may favour me with an Opportunity of ſetting out for that Country, which is over-run with Heatheniſm and Idolatry, I deſign to give myſelf the Pleaſure of making you a Viſit by the Way*: For, according to preſent Appearances, I hope that, by his good Providence, I ſhall be capable of ſeeing you in that intended Journey; and I have ſuch Confidence in your Affection, and eſpecially in the Care and Kindneſs of my God, that I humbly truſt ye will be diſpoſed, according to the Cuſtom of other Churches, (*Acts* xvii. 15) to aſſiſt me in ſuch a Manner, as may be needful for my ſafe Conduct; and for accommodating me with proper Conveniencies, in my Travels from you to *Spain*: This I hope for, after I ſhall have had the Satisfaction of ſpending ſome Time in perſonal Converſation with Chriſtians of your excellent Character, and of being refreſhed with your Company, by hearing and ſeeing what God has done for you. I promiſe myſelf a great deal of Pleaſure in this; and yet I call it my being filled or ſatisfied but *in Part*, (απο μερους) becauſe it is poſſible, that I may not find equal Satisfaction in every one of you, (See the Note on *Chap.* xi. 25.) and I ſhall not be able to enjoy your good Company ſo long as I ſhould be glad of; and becauſe the beſt Society, that the Saints can have together on Earth, falls vaſtly ſhort of the Communion, which they have with Chriſt; and much more of that, which they will have, with ſtill greater Freedom, Fulneſs and Duration, both with him and one another in Heaven.

25 *But now I go unto Jeruſalem to Miniſter unto the Saints.*

25. But, for the preſent, I am engaged in a very neceſſary Affair of another Nature; being bound for *Jeruſalem*, whither I am going, charged with the Service of aſſiſting in the Diſtribution of ſome charitable Contributions, that have been generouſly made by ſeveral *Gentile*-Churches, under my Direction, for the Relief of the poor Chriſtians there; (1 *Cor.* xvi. 1—4. and 2 *Epiſt.* ix. 1—5.) which are a Body of holy Profeſſors of Chriſt, devoted to God, ſanctified by his Spirit, and diſtinguiſhed from the reſt of the

* The Apoſtle *deſigned* all this; but as many Purpoſes, of that Nature, were only according to preſent probable Views of what might be beſt, for ſerving the Intereſt of Chriſt, and the Good of Souls, and were not always formed under divine Suggeſtion; God, who ſends his Servants wherever he pleaſes, often called him to other Employment, and ſo prevented the Execution of his own Schemes, ſometimes by the Oppoſition of Adverſaries, or ſome unexpected Turns of Providence, and at others, by immediate Revelation, as in *Acts* xvi. 6—10. and xviii. 5—11. And whether he ever went to *Spain*, or not, is very uncertain.

World,

World by the Purity of their Hearts and Lives; while many of them, through violent Perſecutions and a Famine, (*Acts* xi. 27—30.) are reduced to extreme Neceſſity.

26 *For it hath pleaſed them of Macedonia and Achaia, to make a certain Contribution for the poor Saints which are at Jeruſalem.*

26. For the *Gentile*-Believers (*ver.* 27.) in the *Grecian* Provinces of *Macedonia* and *Achaia*, among whom I have been travelling and preaching for ſome Years paſt, have, from their benevolent Spirit, cheerfully joined together, and made a general Collection for the Uſe of the religious Poor at *Jeruſalem*, that they might teſtify their Love particularly toward them, and their Readineſs to hold Communion in all good Things with them, notwithſtanding their Diſtance of Place, and Difference of Nation, and of Sentiments, about ſome Points of little Conſequence.

27 *It hath pleaſed them* verily, *and their Debtors they are. For if the Gentiles have been made Partakers of their ſpiritual Things, their Duty is alſo to miniſter unto them in carnal Things.*

27. They have done this, I ſay *, not grudgingly or of Neceſſity, like Perſons over-preſſed, or under a Force; but with the greateſt Freedom, Liberality and Delight, like People forward, of their own Accord, to excite one another by their own Example; an Example worthy the Imitation of all that hear of it. And this is indeed no more than what, on the Foot of Gratitude, as well as of common Benevolence, may be deemed an equitable Debt, which the *Grecian*-Churches owe to thoſe of *Judea*: For ſince, according to the Diſpoſals of God's Providence and Grace, they, who were Sinners of the *Gentiles*, have received the Goſpel, which at firſt came from *Jeruſalem*, and was preached to them by Apoſtles ſent forth from among the *Jews*; and ſince, by this Means, the *Gentile*-Converts have been brought to the Knowledge of that Saviour, who was peculiarly promiſed and ſent to the natural Seed of *Abraham*, and was born and raiſed up among them; and are now made Partakers of the ſpiritual Privileges and Bleſſings, which for many Ages were confined to the Church of *Iſrael*; ſince, I ſay, the *Gentiles* are now, *in this Manner*, become equal Sharers with *Jewiſh* Believers in all ſpiritual and eternal Benefits, and *that* at the Expence of the Rejection of the Body of that People, through their own Unbelief, (*Chap.* xi. 11, 12, 28, 30.) It is highly fit and reaſonable, and the leaſt Return that can be made to them, that they, who received ſo much Mercy, through them, for the Salvation of their Souls, ſhould (to allude to Perſons that are bound (λειτουργοι) to miniſter to God in ſacred Things) conſcientiouſly, cheerfully and thankfully honour him with their temporal Subſtance, by communicating to their Neceſſities, for the Support and Refreſhment of their Bodies.

* The Apoſtle brought this over again with ſuch an Emphaſis, not only for their Honour, and to ſhew with what Satisfaction he reflected on the Readineſs and Pleaſure, which they diſcovered in their generous Contributions; but to impreſs the Thought, with the moſt genteel Inſinuation and Addreſs, on the Minds of the Church at *Rome*, and particularly of the *Gentile*-Part among them, to excite them to follow this noble Example; and to recommend a cheerful Liberality to all other Chriſtians, on every proper Occaſion, according to their Ability.

28 *When therefore I have performed this, and have ſealed to them this Fruit, I will come by you into Spain.*

28. As ſoon therefore as I have finiſhed the Journey and Service, in which I am now engaged, and have ſafely delivered the charitable Contributions of the *Gentile*-Churches; which are the Fruit of their Faith and Love, well pleaſing to God through Jeſus Chriſt; and Fruit which will abound to their own ſpiritual Account, (*Phil.* iv. 17.) and to the Advancement of the Intereſt and Glory of our bleſſed Lord, as well as to the ſeaſonable Relief of the poor Saints at *Jeruſalem*; and which I ſhall take as much Care of, that it be not diminiſhed, embezled, or applied to any other Uſe, as if it were a Treaſure ſealed up in a Bag, till opened for Diſtribution. I then purpoſe, God ſparing Life, and giving Opportunity, to take you in the Way of my forementioned Journey into *Spain*. (See the Note on *ver.* 24.)

29 *And I am ſure that when I come unto you, I ſhall come in the Fulneſs of the Bleſſing of the Goſpel of Chriſt.*

29. And if Providence ſhall enable me to bring my preſent Deſign to paſs, I am fully ſatisfied, from Chriſt's Promiſe of being always with his Servants; (*Matth.* xxviii 20.) from the large Experience I have already had of his powerful Workings by me; (*ver.* 18.) and from what I hear of his Grace beſtowed on you, (*Chap.* i. 8. and xvi. 19) that, when I may make you a Viſit, I ſhall come, like a Veſſel richly fraught, under the plentiful Anointings of the Holy Ghoſt, and with great Liberty of Spirit, in declaring to you the whole Counſel of God, and particularly in further explaining, enlarging upon, and eſtabliſhing you in all the great Doctrines of this Epiſtle; and ſhall be the Means of communicating to you ſuch an Abundance of Gifts, Graces and Conſolations, as make up the utmoſt Fulneſs of ſpiritual Bleſſings, that are promiſed and convey'd, under divine Influence, by the glorious Goſpel, of which Chriſt is the Author, and principal Subject, and which he has ordered to be *preached to all Nations, for the Obedience of Faith.* (Chap. xvi. 26.)

30 *Now I beſeech you, Brethren, for the Lord Jeſus Chriſt's Sake, and for the Love of the Spirit, that ye ſtrive together with me in* your *Prayers to God for me;*

30. Now, my beloved, Chriſtian Brethren, in order to the accompliſhing of all theſe deſirable Deſigns, I earneſtly entreat you, by all the Obligations and Endearments of the Love and Grace of our Lord Jeſus Chriſt, which he has in his Heart, has demonſtrated in his Death, and has manifeſted and communicated, in diſtinguiſhing Effects, to you; and by all the Love, which ye, in Return, have, or ought to have, to his divine and glorious Perſon, and to his Cauſe and Intereſt: And I beſeech you by all the Love and Grace of the bleſſed Spirit, in his coming to work effectually, and take up his Abode in you *; and by all that excellent Grace of Love,

* * *The Love of the Spirit* may ſignify either the Love that is *ſubjectively* in him; or the Love that he is the *Author* of, and works in us; or the Love that is carried out to him, as it's *Object*. 'Tis difficult to ſay, which of theſe is moſt preciſely the Apoſtle's Meaning; they all ſuit the Words of the Phraſe, and the Deſign of his Argument, to engage the Prayers of the believing Romans for him; and we may well enough ſuppoſe, that he took in every Conſideration of the Love

Love, which is to be wrought in you toward God, and Christ, and your Brethren, and toward me, and all his Servants and People; and for all the Love, which ye bear, and profess to have, particularly to the Holy Spirit himself, and to the Triumphs of his Power and Grace in the Conversion of Sinners, and in the Edification, Comfort and Establishment of the Saints, and particularly of your own Souls; I beg of you that, as ever ye would set up to these solemn and endearing Considerations of Christ and his Spirit, ye would give me a Fellowship in all your Addresses to God, as I do you in mine; (*Chap.* i. 9, 10.) joining your fervent Prayers with my own, and wrestling mightily, like Persons in good Earnest, together with me, in your believing, importunate and persevering Supplications for my Guidance and Protection, and for the special Presence and Blessing of God with me.

31 *That I may be delivered from them that do not believe in Judea; and that my Service which* I have *for Jerusalem, may be accepted of the Saints:*

31. And particularly pray for me, that by an overruling Providence, in my present Journey to *Jerusalem*, (ver. 25.) I may escape the Snares, and be preserved from the malicious Designs, and violent Outrage and Persecutions (ἀπειθούντων) of the unbelieving, disobedient and refractory *Jews* there; who, being a Set of *unreasonable and wicked Men*, (2 Thes. iii. 2.) are my inveterate Enemies, and seek to destroy me, (*Acts* xx. 22, 23, 24. compared with xxi. 28, 31.) merely for my Fidelity and Zeal, in preaching the pure Doctrine of Justification alone through Faith in Christ, without the Deeds of the Law; and in strenuously maintaining, that this, and all the other Privileges and Blessings of the Gospel, lie as open to the *Gentiles*, as to themselves: (*Chap.* iii. 28, 29, 30.) And I earnestly entreat your Prayers, that when I may, by the Will of God, arrive at *Jerusalem*, with the charitable Contributions of the *Grecian* Churches, (*ver.* 25, 26.) this noble Service, which is so beneficial, brotherly, and well designed by them and me, may not be rejected or despised, thro' unhappy Prejudices; but may be kindly and affectionately received by the believing *Jews*, who, though upright honest Souls, are too zealous for the Rites of the *Mosaick* Law; too cool towards, and jealous of the Converts from other Nations; and too much incensed against me, by means of false and invidious Reports, as if I had absolutely forbid those believing *Jews*, that live among the *Gentiles*, to circumcise their Children, or to observe any antient Customs of their Fathers. (*Acts* xxi. 20, 21.)

32 *That I may come unto you with*

32. One great Motive of my desiring, which should make you the more fervent in offering up your Prayers

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Lord of the Spirit, that was proper to strengthen his vehement Obtestation for their Prayers. — The Holy Ghost may be called, by Way of Eminence and Peculiarity, *The Spirit*, as personally distinguished from the Father and Son; and as properly *divine*, and infinitely superior to all created Spirits.

for

for their Appearances of God in your Behalf, that, being thus prospered in my present Way and Work, I may be at Liberty, God willing, to prosecute my intended Journey to you, and may have an Opportunity of seeing you with the greater Satisfaction and Joy to us all; and that I may take some Rest with you after my Fatigues, (συναναπαυσωμαι υμιν) and be comforted in the Enjoyment of your good Company, and in our conferring together about the Faith, which God has wrought in us severally, (*Chap.* i. 12.) and about his gracious Answers to our Prayers.

33 *Now the God of Peace* be *with you all. Amen.*

33. In the mean while, as the best Return I can make for what I have been asking of you, my most ardent Wishes and Prayers for every one of you are, that, as God is reconciled to us, and at Peace with us, through the Blood of the everlasting Covenant, and is the Fountain and Author of all desirable Prosperity; and as he delights in his Peoples possessing their own Souls in Patience and Peace, and living together in Harmony and Love; so he, according to this his encouraging and endearing Character, would be graciously present with you, by the special Influences of his Spirit, to unite all your Hearts in brotherly Affection one towards another, that there may be no Party-Temper, Jars or Discords among you; and that he would bless every one of you, with all spiritual Blessings in Christ Jesus, and with whatever else he sees needful and best for you, relating to this World, as well as that which is to come. Thus may it be! thus I humbly trust it will be, in Testimony of which I heartily say, *Amen*.

RECOLLECTIONS.

With what Tenderness and Self-Denial should we behave towards our Brethren in Christ! We should bear with the Infirmities of the Weak; study to please every one for his Edification; receive into our Affection and Communion all, that Christ has received to the Glory of God; and unite in glorifying him, as with one Heart and Voice. What a noble Pattern has our Lord set us of this excellent Spirit, in denying himself; in the Reproaches he sustained for his Father's Honour, and the Good of his Church; and in his condescending to act the Part of a Minister, to confirm the Promises made to the Fathers, that the *Gentiles* might glorify God, rejoice in him, and praise him, for making them equal Heirs of all Privileges and Blessings with the *Jews*. What a rich Treasure have we in the Holy Scriptures, which were written for our Instruction and Comfort, Patience and Hope! And how should we strive together in Prayer, that the God of Patience and Consolation would enable us to make such Use of them, according to the Mind of Christ, as may fill us with all Joy and Peace in believing, and cause us to abound in Hope, through the Power of the Holy Ghost! Blessed be God for his Mercy to us, *Gentile*-Sinners! We, by the Gospel-Dispensation, are brought under the Messiah's Reign; and he is proposed as an Object of Faith to us, who were utter Strangers to him before, that we might trust in him; and that *Gentile*-Believers, and their Services, might be acceptable to God thro' Jesus Christ, as a pure Offering, which is sanctified by the Holy Ghost. And, O what an Honour doth our great Lord confer upon his Servants! He puts them into the Ministry of the Gospel; and makes them his Instruments for the Conversion of Sinners, and for further helping them, that have believed through Grace. Be our Attainments ever so great

[illegible] in all Knowledge and Goodness, as to be capable of admonishing others; yet the Ministry in Christ's Ordinances, and we need it, for reviving, impressing and improving what we already know and enjoy. And, O how delightful and advantageous is it, to have the Gospel with the Fulness of it's Blessings! And what a wide and glorious Spread doth it take, and what wonderful happy Effects doth it produce, when attended with the Power of the Spirit, which resides in him, as a divine Person, and is exerted by him! This gives the Servants of Christ great Occasion of glorying in the Lord: They ascribe all Honour to him, and would take none to themselves; nor would they boast of any Thing, that he has not wrought by them; nor invade the Province of their Brethren: They are desirous to go and work, wheresoever God calls them; and they submit all their own Purposes, and Motions for his Service, to his Will; they cheerfully encourage all Sorts of Benevolence, by the Love of Christ and of his Spirit; they take Pleasure in conversing with Fellow-Christians, and recommend themselves, and all their Labours, to their Prayers; and they pour out their own Hearts to God with fervent Desire, that Love and Unity may abound among them, and that the God of Peace may be with them. *Amen.*

CHAP. XVI.

The Apostle recommends Phebe, *a Member of the Church at* Cenchrea, *to the Church at* Rome, 1, 2. *Greets several of his Friends there by Name*, 3—16. *Cautions the Church against such, as fomented Divisions among them*, 17—20. *Mentions various Persons, that joined in Christian-Salutations with him*, 21—24. *And concludes the Epistle with an Ascription of Glory to God, for extending the Gospel-Revelation, with all it's Blessings, to* Gentiles, *as well as* Jews, 25—27.

TEXT.

I *Commend unto you Phebe our Sister, which is a Servant of the Church which is at Cenchrea:*

PARAPHRASE.

1. HAVING gone through my principal Design in drawing out the Scheme of the Gospel, with respect to it's most important Points, I take the Liberty, before I conclude, to recommend to your most respectful Regards, Care and Kindness, our dear Sister in the Faith and Fellowship of the Gospel *, *Phebe* by Name, who is an excellent Member, and much employed in the Temporal Services, of the Church, which ordinarily assembles for religious Worship and Discipline, according to the Appointments of Christ, at *Cenchrea*, in the Neighbourhood of *Corinth*.

* *Phebe*, who probably was the Bearer of this Epistle, as the Postscript avers, seems to have been a Gentlewoman of considerable Rank; and yet of such eminent Piety, that she did not disdain to be a Servant, or, according to the strictest Sense of the Word, (διακονος) a Deaconness, or Assistant to the Deacons of the Church at *Cenchrea*, a Sea-Port Town, and one of the Havens of *Corinth*, at a little Distance from that City; though that Office was most commonly lodged in the Hands of *pious* and *ancient* Widows, as may be gathered from the Apostle's Directions about it, 1 Tim. v. 9, 10. Or, if (διακονος) a Servant be taken here, as a more general Term, to signify one that is friendly employed in any Sort of Service, She like the good Women, that (διακονουσαι) *ministered to the Lord of their Substance*, (Luke viii. 3.) made it her Business to entertain Ministers, and Strangers, at her own Cost, and, perhaps, at her own House, as well as to visit and relieve the Sick and Poor.

2. I

2 *That ye receive her in the Lord, as becometh Saints, and that ye aſſiſt her in whatſoever Buſineſs ſhe hath Need of you: for ſhe hath been a Succourer of many, and of myſelf alſo.*

2. I beſeech you to receive her into your Chriſtian-Affection, and holy Communion, in the Name, and for the Sake of the Lord Jeſus, (*Matth.* xviii. 5) as it is fit, and becoming, for one Church to do, toward the regular Members of another, by Virtue of their common Relation to Chriſt, as their Head, and to each other, as Saints ‖; and I earneſtly deſire, that ye would be ſo kind, as to recommend and ſtand by her, (παρασταθῆτε) to the utmoſt of your Power, in thoſe civil Affairs, which ſhe is come, as a Stranger, to tranſact at *Rome*, and in which ſhe may need your Counſel, Countenance and other Aſſiſtance, for the better diſpatching it. She is worthy of all my Commendations, and of the beſt Reception, and moſt friendly Treatment, that any of you can give her: For ſhe has been a generous Patroneſs, (προστατις) in hoſpitably entertaining, harbouring, and providing for, many poor Chriſtians and deſtitute Strangers; and Gratitude obliges me to ſay, that I myſelf have had large Experience of her Generoſity and Tenderneſs, in Times of my Exigence and Diſtreſs.

3 *Greet Priſcilla and Aquila my Helpers in Chriſt Jeſus:*

3. As I have expreſſed my affectionate Deſires of the beſt of Bleſſings for you all; (*Chap.* i. 7. and xv. 33.) ſo I beg that ye would make my kindeſt religious Reſpects acceptable † to ſuch Chriſtian-Friends among you, as I have the Pleaſure of perſonally knowing, ſome of them *Jews* and others *Gentiles*, ſome Males and others Females, they being all one in Chriſt Jeſus; *Gal.* iii. 28. as particularly my ſincereſt Wiſhes for all Grace and Peace attend the pious, evangelical and prudent *Priſcilla*, (See the Note on *Acts* xviii. 18) who is alſo called *Priſca*, (2 Tim. iv. 19.) and her no leſs excellent Huſband *Aquila*; my good old Friends and Acquaintance, with whom I lodged ſome Years ago at *Corinth*, and worked at their Trade to earn my Bread, (*Acts* xviii. 2, 3.) and found an hearty Welcome for Chriſt's Sake; and, in their private Capacities, they very much ſubſerved the Uſefulneſs and Succeſs of my miniſterial Labours in the Lord. (*Acts* xviii. 26—28.)

4 (*Who have for my Life laid down their own Necks: unto whom not only I give Thanks, but alſo*

4. Yea, over and above all this, ſo great was their Zeal and Steadineſs for the Cauſe of Chriſt, and ſo fervent their Affection to me, that, when I was in the utmoſt Danger, they, like Perſons ready to offer their own Necks to the Halter, to Strangling, or any Kind of Death, inſtead of their Friends, ventured to run all Riſks *, even to the hazarding their

‖ It is highly probable that *Phebe* went to *Rome* upon ſome ſecular Buſineſs of her own, which was to be managed in the City, or at Court; and ſo their *aſſiſting her in what ſhe needed*, may relate to their doing all they could, to be of Service to her in her temporal Concerns, in Diſtinction from their *receiving her in the Lord*, or into their Chriſtian-Friendſhip and Fellowſhip for ſpiritual Purpoſes.

† The Word, (ασπασασθε) which is promiſcuouſly rendered ſometimes *greet*, and at others *ſalute*, in this and the following Verſes, is the ſame; and ſignifies any courteous, engaging and reſpectful Way of expreſſing, by Word or Action, our good Wiſhes for the Proſperity and Happineſs of thoſe, whom we addreſs, either when we are preſent with them, or abſent from them. (See the Note on *ver.* 16.)

* The *Hazard*, that *Aquila* and *Priſcilla* ran for the Apoſtle's Preſervation, was probably at *Corinth*, when

of the Churches of the Gentiles.

have been Living for having mine; to whom I, still remaining a most grateful and kindling Sense of that uncommon Instance of Kindness, take this Opportunity of returning my hearty Thanks; and not I only, but all the Churches of Christ among the *Gentiles* (whose Apostle I am, and for whose Conversion, Settlement and Edification, I have chiefly laboured ever since) think themselves highly beholden to them on that Account, and bound in Gratitude to acknowledge it, which I now do in their Name.

5 Likewise greet the Church that is in their House. Salute my well beloved Epenetus, who is the First-Fruits of Achaia unto Christ.

5. In this my Christian-Salutation of that exemplary Husband and Wife, I include the whole of their religious Family †, which, by the Blessing of God on their good Example, diligent Instructions and prudent Regulations, is like a Church of Christ, for it's stated Worship of God, Purity of Manners, and beautiful Order. Next to these, I beg that my Christian-Respects may be presented to the dear *Epenetus*, who, according to the Signification of his Name, (Ἐπαινετός) is indeed worthy to be praised; and whom I think of with peculiar Pleasure, when I reflect that, by Means of my Ministry, he was the first Convert to Christ in all the Regions of *Achaia*; and so, like the First-Fruits that were offered to God under the Law, was first dedicated, as an Oblation highly pleasing to him ‡, and had the Honour of being the Pledge and Earnest of the great Harvest of Souls in that Province, which have since been gathered in to the Lord. (*Acts* xviii. 10.)

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when the *Jews opposed themselves and blasphemed*; or when they *made an Insurrection with one Accord against him, and brought him to the Judgment-Seat.* (Acts xviii. 6, 12, 13.) And as he had declared, (*ver.* 6.) that *from thenceforth he would go to the* Gentiles, it shewed an excellent Spirit in a *Jewish* Couple, that they would nevertheless expose their own Lives for the rescuing of his; and the Apostle here mentions the grateful Sense, which all the *Gentile*-Churches had of this, to shew how ready *they* were to lay aside all Party-Difference, and cultivate a brotherly Temper toward *Jewish*-Believers; and thereby intimates, that those of the Circumcision ought to do the like toward them; Examples of both which, he was now handling, setting in his own affectionate Salutations of each of those Sorts of Christians promiscuously, and without Distinction.

† I would rather understand *the Church in their House* to mean their Christian Family, than any other religious Society, that usually met at their House. For it don't appear that there was more than one Church, properly speaking, at *Rome*; and the Church here saluted is spoken of, as distinct from that, to which the Apostle was writing. Nor doth it seem likely that he should hereby mean any Company of Christians, that were wont to assemble at their House for religious Worship; because *they* stands in the List of *particular* Persons and Families, to whom he sent special Salutations, and several of these might probably frequent those Assemblies, if any such were held there: But as *Aquila* and *Priscilla* were Persons of Eminence for Piety, it is to be supposed that they took great Care of the religious Education and Government of their Family; and, like *Joshua*, would admit of none to reside in it, that should not join with them in their holy Resolution to serve the Lord; and therefore when they sojourned in *Asia*, we likewise read of *the Church in their House*, (1 Cor. xvi. 19.) which seems to be the same that is taken Notice of here. And, perhaps, wherever we read of the Church in any one's House, it is to intimate that the *whole Family* were Christians; whereas when not all, but only *some in a Family* were converted, they are said to be *of the Household* of one and another Person, or the *Saints* and *Brethren*, that were with them, as in *ver.* 10, 11, 14, 15.

‡ *The House of Stephanas* is also called *the First-Fruits* of *Achaia*, 1 Cor. xvi. 15; because as *Epenetus* was the first single Person, so they were the first Family, which embraced the Faith of Christ; and, perhaps, *Epenetus* was one of that Household, and the first converted in it. But the *Alexandrian* and some other Copies, and [illegible] and Constantinople, here read *Asia*, instead of *Achaia*. Vid. *Mill. Not.*

6 Greet Mary, who bestowed much Labour on us.

6. My grateful Wishes of all Manner of Happiness likewise attend that *Mary* *, who has signalized herself by the great Pains she has taken in performing many kind Offices of Love and Friendship, as Occasions required, toward me, and toward my Fellow-Labourers in the Gospel, which I take as done to myself.

7 Salute Andronicus and Junia my Kinsmen and my Fellow-Prisoners, who are of Note among the Apostles, who also were in Christ before me.

7. Let the same Recommendations of Christian-Love be given to *Andronicus* † and *Junia*, my Kinsfolk according to the Flesh, who were converted from among the *Jews* and so are doubly dear to me, by the Bonds of Nature and of Grace; and they are dearer to me still, as, for their Faithfulness and Zeal in the Cause of Christ, they have chearfully and patiently suffered Imprisonment, as well as myself: I think of them with Pleasure, as First-Rate Christians, whose Eminence for Gifts, Graces, heroick Sufferings, and signal Services, hath made them famous, and given them great Reputation and Esteem, among the Apostles of our Lord Jesus: And, as an additional Honour to all this, they got the Start of me, as being brought to the Faith of Christ, and vitally united to him ‖, before I myself was called by Grace, and taken into the near and happy Relation of a Member of that spiritual Body, of which he is the Head.

8 Greet Amplias my Beloved in the Lord.

8. Salute the well known *Amplias* in my Name, whom I greatly esteem for Christ's Sake, as one, who belongs to him, bears his Image, is beloved of him, and loves him.

9 Salute Urbane our Helper in Christ, and Stachys my Beloved.

9. Assure *Urbane* of my kind Remembrances of him, who has been Assistant to me and others, in helping forward the Work of Christ, and is, I make no doubt, one of his sincere Members; and do the same to *Stachys*, my dear Brother, whom I love in the Lord, and for his Sake.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus Houshold.

10. Salute, in the same Christian Manner from me, the excellent *Apelles*, who has been tried and proved, and justly accounted to be a judicious, faithful and zealous Disciple and Servant of Jesus Christ, in his Labours and Sufferings for his Sake, and approved of God through him: Convey the like

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* Some suppose that the Apostle had met with this *Mary*, in his Travels, at *Corinth*, *Antioch*, or some other Place, and that she had been exceeding diligent in supplying his Wants, and taking Care of him, under all his Fatigues: But others think he only meant, that she had been eminently serviceable in entertaining, and shewing Kindnesses to his Christian-Friends and Brethren, which were embarked in the same glorious Cause with himself; and that he esteemed this, as if he himself had personally received the Benefit of it.

† *Andronicus* might be the Name, either of a Man or Woman, from whom *Andronicus* and *Junia* to have been Brethren and others, to have been Brother and Sister, or Husband and Wife, both of which were the Apostle's Kinsfolk, as *Jews*, and perhaps of the same Tribe with himself, or still more nearly related to him. They were likewise Fellow-Sufferers with him for the Sake of Christ, possibly in the same Prison with him, as *Partners*, or in some other of his Confinements, which he speaks of, 2 *Cor.* xi. 23; and they were Converts of Eminence, probably for their worldly Circumstances, but principally for Religion; and by the Apostle's saying, *who also were in Christ before him*, it seems that they were among the very earliest Converts, either some of the Seventy mentioned *Luke* x. 1. or the great Multitudes that were converted on the Day of *Pentecost*, or soon afterwards. Whatever be meant by *Kinsmen* in *Luke*, we must understand it of the Apostle's Relations according to the Flesh, in the Text.

‖ To be *in Christ*, is the same with being *subject to him*, and in a peculiar Manner dependent on him, as What commenced with suffering Sorrows for his Cause, here has the Name of Fellowship with him, and Partaking of himself; and this is the Sense in which he speaks of being *in Christ*, 2 *Cor.* v. 17.

Salutations,

Salvation to all such Believers, that belong to the Family [illegible], whatever Rank or Station soever they hold in it.

11 *Salute Herodion, my Kinsman. Greet them that be of the Household of Narcissus, which are in the Lord.*

11. This likewise are friendly Greetings I send to *Herodion*, whom I love, as one related by Nature; (See the first Note on ch. 9.) but with still more abundant Endearment, on Account of that nearer Relation of Brethren, which we now bear to one another, through Faith in Christ: My most cordial Salutations also attend those Domesticks of *Narcissus* †, that make a credible Profession of their Faith in the Lord Jesus, be they more or less, as if I particularly mentioned them by Name.

12 *Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.*

12. Let me be further remembered particularly to *Tryphena* and *Tryphosa*, those good Women, who, according to their Abilities and Stations, lay themselves out in promoting the Interest of Christ, for his Glory, and by his Assistance: And let the excellent *Persis*, who is beloved of God and his People, know the Place she has in my affectionate Desires of her spiritual Welfare, who has taken still more abundant Pains, and been more remarkably and extensively useful, in her Sphere, for helping forward the Cause of Christ, in the Fervours of her Love to him, and under his Influence.

13 *Salute Rufus chosen in the Lord, and his Mother and mine.*

13. Salute *Rufus* ‡, that eminent Saint, whose rich Attainments in Grace, as well as Gifts, render him a choice Christian indeed; and plainly shew, that he is one, who was chosen of God, in Christ, before the Foundation of the World, to be holy here, and happy for ever. (*Eph.* i. 4.) Include also in this Salutation his exemplarily good Mother, whose venerable Age and Accomplishments, as well as her spiritual Affection, and motherly Care and Kindness for me, raise as endearing and respectful Sentiments in my Heart towards her, as if I had proceeded from her own Bowels.

14 *Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.*

14. Greet likewise the following Christian-Friends by Name §, whose Praises are among you; as particularly *Asyncritus*,

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* It is imagined by some, that *Aristobulus* was dead, or was absent from *Rome*, or was not as yet converted; and therefore the Apostle mentions only such Believers, whether Wife, Children, or Servants, as belonged to his Family.

† This *Narcissus* is thought by many to have been the Person of that Name, whom Suetonius, in the Life of *Claudius Cæsar*, speaks of as a very rich, but wicked Man: And as there were Saints in *Nero's* House, *Phil.* iv. 22; so there were some of them in this great Man's House; which shews that Grace sometimes makes a favourable Distinction of Persons under the Master, and calling the Servant; and that when Providence casts truly religious Persons under bad Masters, they may, and ought to serve them, with a good Conscience, in all the Relations of their civil Subjection, according to the Exhortations in 1 *Tim.* vi. 1, 2, and 1 *Pet.* ii. 18.

‡ This seems to have been *Rufus*, the Son of Simon the Cyrenian, who is mentioned *Mark* xv. 21; and whom the Apostle, here speaking of his Mother, says, *His Mother and mine*; it is not to be understood, as if they were both her Sons [illegible] the Flesh: But because *Rufus's* Mother by Nature, and [illegible] Christian Love, and [illegible] having given by divers [illegible] motherly Tenderness to him, [illegible] having the Affection of a [illegible] for, according to what our Lord recommended to [illegible] Mother, *Woman, behold thy Son*, that to him, *Behold thy Mother*; [illegible] *Behold the elder Women*, of a religious Character, [illegible]

§ [illegible] Apostle [illegible] Believers, whom he salutes, [illegible] of whom we [illegible] of which being Greek, it is probable that [illegible] *Rome*. *Hermas*, who is mentioned among them,

was

me, Patrobas, Hermas, and the Brethren which are with them.

15 *Salute Philologus, and Julia, Nereus, and his Sister, and Olympas, and all the Saints which are with them.*

16 *Salute one another with an holy Kiss. The Churches of Christ salute you.*

cellus, Phlegon, Hermas, Patrobas, Hermes, and all their Brethren and Sisters in the Faith and Fellowship of the Gospel, that belong to their respective Families.

15. And, to specify but three or four more, Salute *Philologus* and *Julia*, *Nereus* and his Sister, who is so, both in a natural and spiritual Sense, as they are Children of the same earthly Parentage, and of the same heavenly Father; and add to these *Olympas*, together with all those holy Professors of Christ, that dwell in their several Houses. May the Blessing of the Lord rest upon all, and every one of the above-mentioned Persons!

16. But that I may not seem to neglect any of you, while I thus particularize such, as are best known to me by Face, or Character, or both, I entreat that all of you, whether *Jewish* or *Gentile* Believers, would in my Name, and in Imitation of that Pattern of Love, which I have set you, shew your mutual Affection, Harmony and Peace, in every Way that is worthy your Christian-Profession: And as saluting one another is customarily used in civil Society, and in the Churches of Christ, as Tokens of the most hearty Friendship and Respect †, See that ye give this Testimony of your brotherly Regards one to another, by such a Kiss, as is attended with the utmost Chastity, Sincerity and spiritual Affection, as becometh Saints, that love one another with a pure Heart fervently. (1 *Pet.* i. 22.) Still further to induce you to this, Let me add, that the Churches hereabouts, which are of Christ's own Institution, in which he dwells by his Spirit, and is owned and honoured by their Faith and Love, Wor-

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was thought by *Origen* to have been the Author of an antient Book called *The Pastor*; and *Julia* is supposed by some to be the Wife of *Philologus*: But the Apostle and the Church at *Rome* were so well acquainted with all these Persons, that he only needed just to mention them; and we may suppose that they were People of some good Note and Eminence, on one Account or other; and that their Families were christianized, and contained such Domesticks, as are called *the Brethren, and Saints that were with them*. But it is very remarkable, that in all this List of so many Persons by Name, whom the Apostle saluted, he took no Manner of Notice of *Peter*, as must have been expected, had he then been Bishop of *Rome*, as the Papists pretend; and when, long after this, our Apostle sent Salutations from several at *Rome*, and particularly mentioned others, that were gone to one Place and another from thence, in 2 *Tim.* iv. 9, 10, 11, 12, 21, (the last of his Epistles, which he wrote a little before his Death) he said nothing of *Peter*, either as being there, or as gone on any Occasion from thence; and therefore it is highly reasonable to conclude, that all Popish pretended Claims under *Peter*, as Bishop of *Rome*, are mere Impositions on the Christian World. See *the History of Popery, with Additions and Improvements*, Vol. i. Page 6, &c.

† To salute one another on the Face, in Token of Respect and Friendship, was an antient and common Custom among both *Jews* and *Gentiles*; and was continued, for some Time, among the Primitive Christians in their religious Assemblies, and particularly at the End of their Prayers before the Celebration of the Lord's Supper, to testify their mutual Love. And therefore it was called not only the *Holy Kiss*, but sometimes, to distinguish it from that, which was of common, or merely of the *civil* Kind; but (the Kiss of Charity, 1 Pet. v. 14.) to distinguish it from that, which was only *complimental*, or was a common Token of *Friendship*. But some think that this religious Kiss was given by the Men apart, and by the Women apart; and that by this Custom was signified that Christians, as such, were equal; because among the *Romans* and other Nations, People of Quality kissed one another's Cheeks, but Inferiors kissed only the Hand of Superiors, as Subjects do the Hand of the Prince at this Day. However, as this Custom among the Christians of Corinth and Thessalonica [illegible] and afterwards abused, it was [illegible] See the Note on ver. 3. and *Bingh. Orig. Eccl. Manners and Customs*, Vol. iii. Book xv.

[redacted] in Teſtimony of their brotherly [redacted] to be moſt affectionately remembered [redacted] as Sincere Chriſtians, who cordially wish and pray for your Proſperity in all Things, relating to this World and a better.

17. *Now I beſeech you, Brethren, mark them which cauſe Diviſions and Offences, contrary to the Doctrine which ye have learned; and avoid them.*

17. Now, in order to the cultivating and maintaining a true Spirit of Chriſtian-Love among yourſelves, I earneſtly intreat and exhort you, my dear Brethren in the Lord, that, like Perſons ſtanding on a Watch-Tower to deſcry their Enemies, ye would take Care (σκοπειτε) to obſerve with Diligence and Attention the firſt Approaches, the Management and Deſign of thoſe falſe Teachers, and their Adherents, who endeavour to ſow the Seeds of Diſcord and Contention among you, and to rend and tear you to Pieces, and form Parties among you; and who would lay ſtumbling Blocks in your Way, to caſt you down from your Steadfaſtneſs in the Faith, by their propagating pernicious Opinions and Practices, that are different from, and contrary to, the pure Doctrines of the Goſpel, which ye have been taught, and have received by the Miniſtrations of the inſpired Servants of Chriſt; and which are the Touch-ſtone of Truth, and the infallible Rule of Faith, Love and Obedience; Look well to thoſe Seducers, and take heed of them, leſt ye be enſnared and perverted by them: And, as ever ye would preſerve your own Purity, Peace and Comfort, ſhun their Communion, and all unneceſſary Converſation with them; and keep at a cautious Diſtance from them.

18. *For they that are ſuch, ſerve not our Lord Jeſus Chriſt, but their own Belly; and by good Words and fair Speeches deceive the Hearts of the Simple.*

18. For they, that are of ſuch a Spirit and Temper, and are carrying on ſuch injurious Deſigns, are not (whatever they pretend to) the true Servants of our Lord, the only Prophet, Prieſt and King of the Church: They don't preach his Doctrine, nor do they either really, or intentionally promote his Intereſt and Glory in the World; but, on the contrary, they are artful and intriguing Men, that are governed by ſome private, ſhifting and ſecular Views, either for the avoiding of Perſecution, and preſerving the Friendſhip of this World; or for making a Prey of you, and gratifying their own carnal Appetites, like thoſe, *whoſe God is their Belly, and who mind earthly Things*, and *teach Things which they ought not, for filthy Lucre's Sake*: (Phil. iii. 19. and Tit. i. 11.) And, to compaſs their vile Ends, they, by ſmooth, flattering and plauſible Words, and ſpeaking Perſons fair, as if they meant the greateſt Kindneſs to them, and by making high Profeſſions of Zeal for Truth, and the Honour of God, and for the Salvation of Mens Souls; by theſe, and ſuch like Means, they impoſe upon the good Temper and Credulity of weak and inconſiderate, though honeſt and well meaning People, to the turning of them aſide from the good Ways of the Lord.

19. *For your Obedience is come abroad unto all men. I am glad therefore on your behalf, but yet I would have you wiſe unto that which is good, and simple concerning evil.*

19. I am greatly deſirous, for your own and the Goſpel's ſake, that [redacted] of you may be unwarily corrupted by them:

unto all Men, (as the Lord doubtless delivers them) but yet I would have you wiſe unto that which is good, and ſimple concerning evil.

them: * For your ready Subjection to the Gospel of Christ, and yielding to your Obligations to his Authority in it, by the Obedience of Faith, are ſo exemplary and famous, that the Report of them is ſpread far and wide, and are every where talked of, to your Honour, among the Churches all around you: Wherefore exceedingly rejoice on your Account, in Reflection, that thoſe falſe Teachers have not yet been able to draw you away from the Simplicity, which is in Christ; and in Hope, that ye will ſtill be preſerved, by the Grace of God, from their Infection: But yet, conſidering the Weakneſs and Depravity of human Nature in it's beſt Eſtate ſince the Fall; and conſidering the Subtilty of Satan and his Inſtruments, that lie in wait to deceive, and how often fair Beginnings have proved abortive; it may be needful for me to adviſe you to be ſo prudent and watchful, as to diſcern, and make a Difference between Good and Evil, Truth and Error, that, having *proved all Things, ye may hold faſt that which is Good*; (1 Theſſ. v. 21.) and at the ſame Time, I would fain have you to be ſo inoffenſive, (*ανεπαιτιους*) plain hearted and ſincere, that ye may be more deceive or injure others, than be deceived, or injured by them. In this Manner, *Be ye wiſe as Serpents, and harmleſs as Doves; Men in Underſtanding, but Children in Malice*, (Matth. x. 16. and 1 Cor. xiv. 20.) that are quite unacquainted with envious, ſpiteful, and miſchievous Arts.

20 *And the God of Peace ſhall bruiſe Satan under your Feet ſhortly. The Grace of our Lord Jeſus Chriſt be with you. Amen.*

20. And, for your Comfort and Encouragement againſt all the Adverſaries, that the Devil can raiſe againſt you, remember that ye have the beſt of Allies to ſtand by you, and that all your Conflicts will ſoon be over; the great God himſelf, who is at Peace with you, and reconciled to you, through the Blood of the everlaſting Covenant, (*Heb.* xiii. 20.) and who is the Author and Giver of all Proſperity to his People, and delights in their being at Peace among themſelves; (2 *Cor.* xiii. 11.) this God will, in a very little Time, ſubdue Satan under you †, according to the firſt Promiſe of his gracious Covenant; (Gen. iii. 15.) He will ſoon reduce this formidable Enemy, and all his Emiſſaries, and defeat their

* It is with admirable Inſinuation and good Judgment, that the Apoſtle, in the former Part of this Verſe, mentions *their Obedience*, and the Pleaſure he had in it, to ingratiate himſelf with them; to manifeſt his own Love to them; and to ſweeten their Spirits, and give his Admonitions, in the Cloſe of the Verſe, the greater Force, and the eaſier Acceſs to their Minds.

† It is probable, that the Apoſtle herein referred to Gods giving us Reſt, by Means of the Miniſtry of [illegible], to the Seductions and Diviſions, which were inſtited up among the Chriſtians at Rome by the Emiſſaries and Inſtance of the Devil; others, that he referred to the Deſtruction of *Jeruſalem*, when the perſecuting *Judaizers*, would be no longer able to deceive and diſturb them; or, that he referred to the ſpreading of the Goſpel with great Succeſs among the *Gentiles*, and thereby cilling out their Oracles, and vanquiſhing the Powers of Darkneſs; and others, that he referred to the Converſion of the *Roman*-Empire under Conſtantine the Great, which greatly brought Satan, and all his [illegible] Agents, into a State of Subjection to the Church: But as theſe are all uncertain Conjectures, about the particular Meaning of the Apoſtle in the Paſſage, it appears to be moſt agreeable, and reaſonable, to underſtand him, as ſignifying the glorious Victory, which all true Believers obtain, through Grace, over Satan, and all his [illegible] Kingdom of Darkneſs, which begins in this Life, and will be completed in the Life to come. Nevertheleſs, [illegible] Expreſſion, that God will bruiſe Satan under their Feet ſhortly, and in their Power [illegible] for, [illegible] Inſtitutions

[illegible] and Sanctity, by every needful and seasonable Assurance of his Providence, and of his Grace, which is sufficient for you, in this Life, (2 Cor. xii. 9.) and will certainly give you a compleat and triumphant Conquest over them at Death, as those Captains of *Israel* had over the five Kings of the Amorites, on whose Necks Joshua caused them to set their Feet: (Josh. x. 20.) After these more weary Steps, Trials and Exercises, in your spiritual Warfare, ye shall come off more than Conquerors over Satan, and all the Enemies of your Souls, through him, who has loved you, and has already overcome them for you. That ye may be thus victorious and triumphant over the Devil, and all your spiritual Enemies, my Hearts Desire and Prayer for you is, that the free Love and Favour of our Lord Jesus Christ, and all Communications of Grace from him, as the Saviour of his Body, the Church, may be continually and abundantly with you, to guide and strengthen, sanctify and comfort, defend and save you. *Amen*. So may it be, and so I firmly believe it will be ‖.

21 *Timotheus my Work-Fellow, and Lucius, and Jason, and Sosipater, my Kinsmen salute you.*

21. Permit me yet further to add, that *Timothy*, whom I, with Pleasure, own to be my Companion in Labour and Travel, and who, *as a Son with the Father, has served with me in the Gospel*; (Phil. ii. 22.) * and *Lucius*, that noted Servant of Christ; and *Jason*, my dear Friend, who suffered greatly for my Sake; and *Sopater*, who has attended me in some of my Journies for spreading the Gospel, have an high Esteem of you: All these are my Kindred according to the Flesh, and now much dearer to me, on Account of that better Relation, which we have one to the other in Christ; and they all unite in desiring me to send their most affectionate and brotherly Respects to you.

22 *I Tertius, who*

22. (I *Tertius* †, who, as *Paul*'s Amanuensis, have wrote out

‖ Here the Apostle seemed to be concluding his Epistle, as he also did *Chap.* xv. 33. where he gave his *Benediction*: But as he had still more Room and Time before him, and his Heart overflowed in Love to these Romans, he was loth to break off; and therefore, as is usual with Friends in the familiar Liberties of Letter-writing, he adds a few more Words, by Way of Supplement, to let them know what Place they had in the Affection of other valuable Christians, as well as in his own: Or perhaps these Persons desired him to send their Salutations, after he had thus far wrote his Letter.

* This *Timothy* was that excellent young Man, the Evangelist, whom the Apostle calls *his own Son in the Faith*; (1 Tim. i. 2.) and to whom he wrote two admirable Epistles, for his Direction in the Discharge of his Ministry: And as he was exceeding dear to the Apostle; for he frequently attended him in his Travels, and was very helpful to him in his Work among *Jews* and *Gentiles*, to both of which he might probably be the more acceptable, as his Mother was a *Jewess*, and his Father a *Greek*. (Acts xvi. 1.)— *Lucius* seems to have been that *Lucius* of *Cyrene*, who is spoken of as a Prophet and Teacher at *Antioch*, and one that had been brought up with *Herod* the *Tetrarch*, and *Saul*, meaning the Apostle *Paul*. (Acts xiii. 1.) *Jason* was *Paul*'s Friend, with whom he lodged, both at *Thessalonica*, and *Corinth*, and suffered great Damage from the *Jews* on his Account. (Acts xvii. 5—7.) *Sopater* was probably that *Sopater* of *Berea*, who accompanied the Apostle in *Asia*. (Acts xx. 4.) And as he calls all these his *Kinsmen*, he thereby intimates that they were of Peter's or Mother's side, or both, of the *Jewish* Nation, or else of the same Tribe and Family with himself.

† This [illegible] was [illegible] he wrote it, because he wrote a kind Friend, that could not easily be read by Strangers to it, often made Use of an *Amanuensis* to write his Epistles, either from

wrote this Epistle, saluteth you in the Lord.

out this Epistle, and am allowed to add some own Christian Respects, do most heartily join with the rest of my Brethren, in wishing you all Manner of Prosperity in the Name of the Lord Jesus, and for his Sake.)

23 *Gaius mine Host, and of the whole Church, saluteth you. Erastus the Chamberlain of the City saluteth you, and Quartus a Brother.*

23. *Gaius* ‖, my generous and hospitable Friend, who furnishes me with Lodgings and other Necessaries; and not only gives the Church here Opportunities of meeting at his House, but entertains their Poor, as Occasions require, together with such religious Strangers, as are well recommended to him; He desires his best Respects may be presented to you: *Erastus* also, the Treasurer of the City of *Corinth*, who, great and noble as he was, is called by sovereign Grace, which makes no Distinction of Persons, on Account of their worldly Circumstances, and *Quartus*, a dear Brother in the Lord, join in wishing all Blessings, for both Worlds, may attend you.

24 *The Grace of our Lord Jesus Christ be with you all Amen.*

24. As to myself, such are the Over-flowings of my Heart, with affectionate Concern, especially for your spiritual Welfare, that I cannot tell how to forbear repeating my comprehensive Salutation of you all, without Exception; and therefore I say again, May the rich and free Favour of the Lord Jesus Christ, your Saviour and mine, together with all it's special Fruits and Effects, be with every one of you, through the whole Course of your Lives, to supply your Wants, to guide your Way, and to carry you safe through all Temptations and Dangers, till ye arrive with Triumph at his heavenly Kingdom. *Amen.* So I desire it may, and trust it will be.

25 *Now to him that is of Power to stablish you according to my Gospel, and the preach-*

25. Now, to conclude this long Epistle about the most important Doctrines of Salvation, May all possible Glory redound, and be ascribed to the great and blessed God, who is able to defeat all the Attempts of your spiritual Enemies;

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from his Mouth, or from a Copy that he had prepared to be transcribed; and in such Cases, to prevent Impositions and Forgeries, he wrote his usual Salutation with his own Hand, as he says, 1 *Cor.* xvi. 21. and 2 *Thes.* iii. 17. His Scribe, in writing this Epistle, was *Tertius*, who is thought, by Dr *Lightfoot*, and others, to have been *Silas*, because *Silas* in *Hebrew* (שלש) signifies *the Third*, as *Tertius* doth in *Latin*.

‖ There was one *Gaius* of *Macedonia*, who is generally supposed to be the same with *Gaius* of *Derbe*, Acts xix. 29. and xx. 4. For in both those Places he is represented, as accompanying the Apostle *Paul* in his Travels; and he might be a Native, or Inhabitant of *Macedonia*, though descended from a Family of *Derbe*. But the *Gaius*, here mentioned, seems to be another of that Name, whom *Paul* baptized at *Corinth*, 1 Cor. i. 14. (from whence this Epistle appears to have been written) and to be the same with the well beloved *Gaius*, to whom the Apostle *John* wrote his third Epistle: For he there speaks of him with high Commendation for his hospitable *Charity*, *ver.* 5, 6. as the Apostle *Paul* doth of this *Gaius* here, calling him *his Host, and the Host of the whole Church*.—*Erastus* is mentioned, *Acts* xix. 22. as one that attended *Paul* in his Journey to *Asia*; and is spoken of as abiding at *Corinth*, when *Trophimus* was left at *Miletum* sick; (2 *Tim.* iv. 20.) and as he was (οἰκονόμος) the Chamberlain, Steward, or Treasurer of *Corinth*, he was a Man of Rank and Figure, by civil Office, and yet an eminent Christian, and, perhaps, Minister of the Gospel, by Grace. Some think that he quitted his civil Honours and Profits for the Work of the Ministry; and that he is called *the Chamberlain of the City*, because he had been so, before he gave up that honourable and profitable Place for Christ and his Service.—As to *Quartus*, we know nothing more of him than his Name, and that he was, at least, a Christian Brother, if not a preaching Servant of the Lord Jesus.

ing of Jeſus Chriſt, (according to the Revelation of the Myſtery which was kept ſecret ſince the World began,

to preſerve you from falling into Sin and Error, and to ſettle, ſtrengthen and confirm you in Faith, Comfort and Holineſs, according to the Goſpel, which, by divine Commiſſion, I have delivered in this Epiſtle, and in all my Miniſtrations; and according to that preaching, which Jeſus Chriſt began in his perſonal Miniſtry on Earth, (*Heb.* ii. 3.) and which I have carried on, under his Light and Influence, by ſetting him forth in the Glory of his Perſon and Offices, Righteouſneſs, Grace and Government; which Goſpel, and preaching of Jeſus Chriſt, is according to the Revelation, that he has made to me, by his Spirit, of the incomprehenſibly glorious Doctrine of eternal Life, thro' him, for all Sorts of Sinners, *Gentiles* as well as *Jews*: A bleſſed Doctrine of Grace this is indeed, which lay concealed in God's own ſecret Thoughts from all Eternity, and was intirely hid from the *Gentiles*, and but obſurely hinted to the *Jews*, in Types, Shadows and dark Prophecies, under their former Diſpenſations, ſince the Beginning of the World.

26 *But now is made manifeſt, and by the Scriptures of the Prophets according to the Commandment of the everlaſting God, made known to all Nations for the Obedience of Faith)*

26. But now, under the Goſpel-State, this great and adorable Doctrine is evidently and openly revealed, without a Veil, in the Miniſtrations of his Servants, by the Inſpiration of the Spirit; and is farther illuſtrated by a plain Explication and Accompliſhment of Old Teſtament Figures and Predictions, as they are contained in the Writings of the antient Prophets, according to the ſpecial Appointment and expreſs Command of God, who is as unchangeable in his Counſels and Purpoſes, as in his Being and Perfections; and who had ordained all this, in his gracious Purpoſes from Eternity, to continue henceforth, as his laſt Diſpenſation, to the End of this World; and to abide, in it's happy Fruits and Conſequences, for ever in the World to come. This is now diſcloſed and publiſhed with the brighteſt Evidence, and in it's full Extent, not to the *Jews* only, but to *Gentiles* alſo, that all Sorts of Sinners, without Diſtinction of Nations, as formerly, might, through the attending Power of divine Grace, be brought to ſubmit to the Authority of God, in receiving his Teſtimony; and to perform all evangelical Obedience to him, from a Principle of Faith in Jeſus our Lord.

27 *To God only wiſe,* be *Glory thro' Jeſus Chriſt forever. Amen.*

27. To this God, I ſay, who, in Diſtinction from, and in Oppoſition to all the Idols of the Heathen, and to all Creatures whatſoever *, is the only Author and Fountain of

* *God only wiſe,* is ſuch a Deſcription of the Object of religious Worſhip, by one of his eſſential Attributes, in Oppoſition to all mere Creatures and falſe Gods, as plainly ſhews that he only is to be adored; and *Jeſus Chriſt* is a *perſonal* Denomination of our great Mediator, through whom alone our Worſhip is made acceptable to God. Accordingly in the Scheme of Goſpel-Worſhip,

of all the Wiſdom, that is found in any Creature whatſoever; and who alone is originally, eſſentially, infallibly and infinitely wiſe in himſelf, and in all his Diſpenſations, and particularly in his Contrivance of the Goſpel-Scheme of Salvation, (which I have been drawing out in this Epiſtle) to the Glory of all his Perfections through a Redeemer; and in his ordering it, now at length, to be publiſhed in all the World, and to be made effectual to vaſt Multitudes of all Nations; and who is not only *of Power to eſtabliſh you*, (ver. 25.) but *knows how to deliver the Godly out of Temptation.* (2 Pet. ii. 9.) To him be all Adoration, Thankſgiving, Honour and Bleſſing, through Jeſus Chriſt, as the only Mediator, by whom our Praiſes, as well as Prayers, are to be offered, and are acceptable to God. (*Heb.* xiii. 15. and 1 *Pet.* ii. 5.) May this ſolemn Tribute be paid to him, through all Ages, by the Churches upon Earth, and by Saints and Angels for ever in Heaven! Thus it ought to be, and ſhall be; and thus all ſincere Believers heartily deſire that it may be: In Teſtimony whereof, let them join with me in adding their *Amen.*

RECOLLECTIONS.

What an Advantage is Chriſtian-Religion to Friendſhip and good Manners! It teaches us to pay civil Reſpect to all Ranks and Degrees of Perſons, in ſuch chaſte and decent Modes of Salutation, as are cuſtomary in the Age and Country, in which we live; it obliges us to be grateful for Benefits, and to make the beſt Returns of Love and Kindneſs we are capable of; it gives a holy Turn to Civility and genteel Behaviour, and makes us ſincere in wiſhing the ſpiritual and eternal, as well as temporal Proſperity of our Friends; and it diſpoſes one Goſpel-Church to receive the Members of another, when duly recommended, to their holy Fellowſhip. How concerned ſhould Chriſtians, whether Men or Women, be, to excel in Piety, to enter into Church-Communion, and to be ſerviceable, in their reſpective Spheres, to the whole Body! How amiable are thoſe Families, that reſemble a Church of Chriſt, in their Worſhip, Order and Converſation! And, O what an Honour is it to be *firſt*, and *eminent* in the Faith and Profeſſion of the Goſpel! How careful ſhould *private Chriſtians*, as well as others, be, to judge for themſelves in Matters of Religion, according to the Doctrine, which they have learnt from Chriſt and his Apoſtles; and to guard againſt, and avoid thoſe, that would cauſe Diviſions and Offences, by broaching Errors among them! Whatever may be the plauſible Pretences, fair Shews and flattering Speeches of Seducers, they are ſecretly carrying on ſome ſelfiſh and carnal Views, to deceive weak, though ſincere Souls. But it behoves us to be ſo *wiſe*, as to know the Truth,

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ſhip, *the only wiſe God* ſeems here to mean, either the Perſon of the *Father*, or elſe God *eſſentially* conſidered, in Diſtinction from the Mediator, as conſidered in his Office-Capacity, but not to the Excluſion of him from Deity in his original Nature: For he is not only in other Places called *God*; but is, by Way of Eminence, ſtiled *Wiſdom*, and the *Wiſdom of God*, Prov. viii. and Luke xi. 49. and *in him are hid all the Treaſures of Wiſdom and Knowledge:* (Col. ii. 3.) And the very ſame Adoration, which is here given to the only wiſe God, is paid to *our Lord and Saviour Jeſus Chriſt*, 2 Pet. iii. 18. Yea, it ſeems to me, that Chriſt is particularly meant by *the only wiſe God our Saviour*, to whom like Honour is aſcribed, under this Denomination of him, in *Jude* ver. 24, 25. See this Senſe ſupported in my Sermons on *Jeſus Chriſt God-Man*, p. 64, 65. And that the Word *only*, when applied to God, don't exclude the Son and Holy Ghoſt; See Dr *Whitby*'s Note on *John* xvii. 3.

and not to be impoſed upon by others; and ſo *honeſt*, as to act up to our Knowledge, and not impoſe upon them. What a buſy Adverſary is the Devil in promoting pernicious Principles and Practices, to the Diſturbance and Corruption of the Church! But it is the Comfort and Encouragement of all true Believers, that the God of Peace will intirely ſubdue him under their Feet ſhortly. How excellent is the Goſpel of the Grace of God! It is of antient Date, and of divine Original; it harmonizes with Old Teſtament-Scriptures; and is now made known in all it's Light and Glory, according to the Commandment of the eternal God: The great Subject of this Goſpel is Jeſus Chriſt, and Salvation through him; it extends it's Bleſſings to Sinners of all Nations; and ſovereign Grace makes it effectual to ſome of all Ranks and Degrees in civil Life; and wherever it is ſent by an over-ruling Providence, it ought to be received with a divine Faith, that we may ſubject our Conſciences to the authority of God in it, and yield all holy Obedience to him, from a Principle of Faith in Chriſt, according to it; and that we may aſcribe all poſſible Honour to the only wiſe God, who is able to eſtabliſh us in it; to whom be Glory, through Jeſus Chriſt, both now and for ever. *Amen.*

A PRACTICAL EXPOSITION OF THE *First* Epiſtle of the Apoſtle PAUL to the *CORINTHIANS*,

In the Form of a PARAPHRASE.

The Preface to the *First* Epiſtle to the *CORINTHIANS*.

CORINTH was an antient famous City of *Achaia*, ſituated on an Iſthmus or Neck of Land, between the *Ægean* and *Ionian* Seas, which joined *Peloponneſus*, now called the *Morea*, to *Greece*; and ſo it lay peculiarly convenient for Merchandize, as it had two commodious Ports near it, one on the Eaſt, and the other on the Weſt Side of the Iſthmus. By this Means it became a City of great Reſort, by *Jews* and *Gentiles*, for Trade and Learning; grew exceeding rich and populous; and abounded with Merchants, Orators and Philoſophers; all which Circumſtances fed the Pride and Luxury of the People, who were infamous for Uncleanneſs, to a Proverb. Among theſe the Apoſtle *Paul* preached, and God was with him, for about two Years; in which Space of Time many believed, and were formed into a Goſpel-Church:

But as this Church was gathered from among Perſons of the forementioned ill Characters, and was conſtituted of ſome *Jewiſh*, but moſtly of *Gentile*-Converts, as appears from *Acts* xviii. and 1 *Cor.* xii. 2. So, not long after the Apoſtle's Departure from them, too much of the old Leaven appeared among them; and there aroſe, at leaſt, one noted falſe Teacher, and probably others under him, of the *Jewiſh* Faction, who ſet himſelf up, as the Head of a Party, againſt the Apoſtle, to defame him, and run down his Authority; and who fomented a Spirit of Pride among the Rich and Learned, and turbulent Contentions amongſt all that he could Influence. Theſe Diſorders were attended with other groſs Defections in Doctrines and Morals, Worſhip and Diſcipline; ſuch as a Contempt of the Goſpel of Salvation by a crucified Saviour, and the Apoſtle's plain Way of preaching it; Luxury, Uncleanneſs, Coveteouſneſs and litigious Law-Suits one with another; Abuſes of their Chriſtian-Liberty; Communion with Idolaters in eating of their Sacrifices; great Irregularities in their religious Aſſemblies, and particularly in celebrating

brating the Lord's Supper; priding themſelves in their Riches, Learning and ſpiritual Gifts; indulging an uncharitable Temper; and denying the important Article of the Reſurrection of the Dead.

As there were greater Diſorders and Corruptions in this Church, than in any other, that the Apoſtle wrote to; and as an Account of ſome of them had been brought to him *perſonally*, by Witneſſes of undoubted Credit; *Chap.* i. 11. and he had received a *Letter* from his Friends in that Church, deſiring an anſwer to ſeveral Queſtions, relating to others of them; (See the Note on *Chap.* vii. 1.) he took Occaſion, about two or three Years after he had left them, to ſend this Epiſtle from *Epheſus*; as is generally, and I think juſtly, concluded from *Chap.* xvi. 8, 19; and not from *Philippi*, as the Poſtcript, added by later Ages, would have it. See the Note on *Chap.* xvi. 8.

The Connection and Sentiments, in ſeveral Parts of this Epiſtle, are much more difficult and obſcure, than I imagined, till I came cloſely to conſider it; but this I take to be chiefly owing to our Unacquaintedneſs with the State of Things in that Church, and the Repreſentation, that had been made of it to the Apoſtle, by Word of Mouth, and by Letter, which he all along keeps in View, and replies to; and which, were it before us, would doubtleſs caſt a clear and obvious Light upon the whole: But it is plain from many Paſſages, that it's great Deſign was to correct Irregularities, which had crept in among them. Hence the Apoſtle ſets himſelf, in the former Part of the Epiſtle, to the End of *Chap.* vi. to take off the invidious Aſperſions, that had been caſt upon his Character; to eſtabliſh his apoſtolick Authority; to expoſe the preſumptuous Pretences of the falſe Teachers, and bring thoſe Members of the Church off from them, that had eſpouſed their Party; to inſiſt on an Excommunication of the inceſtuous Perſon, and on the Preſervation of the Purity of the Church; and to cure the Schiſms and Defaults, that were made in it, and unite all it's Members in the Faith, Love and Holineſs of the Goſpel. And in the latter Part, from *Chap.* vii. to the End of the Epiſtle, he anſwers the Queſtions that had been ſent to him; and gives ſuch Directions with Reference thereunto, as he knew to be moſt needful for them; ſtill carrying on his main View againſt his chief Enemies and all their Adherents: And concludes the whole with friendly Admonitions, and Salutations in the Lord.

CHAP.

CHAP. I.

The Apostle Paul *prefaces this Epistle with an Assertion of his apostolick Authority; a Salutation of the Church at* Corinth; *and a Congratulation on Account of their Conversion, and the Gifts bestowed upon them,* 1—10. *Exhorts them to brotherly Love, and reproves them for the Divisions, which he had heard were among them,* 11—16. *Asserts and vindicates the Doctrine of a crucified Saviour, and his own plain Way of preaching it, as a fundamental Article of the Christian-Faith, and as admirably calculated to advance the Glory of God, and humble the Creature before him,* 17—31.

TEXT.

1 PAUL *called to* be *an Apostle of Jesus Christ, thro' the Will of God, and Sosthenes* our *Brother.*

2 *Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called* to be *Saints, with all that in every Place call upon the Name of*

PARAPHRASE.

1. I PAUL, who have not thrust myself into Office, but was called immediately by Jesus Christ himself* to be one of his Apostles, (See the Note on *Rom.* i. 1.) according to the mere good Pleasure and eternal Choice of God the Father †, even I am the inspired Writer of this Epistle; and *Sosthenes*, a dear and faithful Brother in the Lord, and in the Work of the Ministry, though not in the Apostleship, throughly approves of it, and joins with me in it.

2. We send the most affectionate Salutations, to the Society of Believers at *Corinth*, the Metropolis of *Achaia*; which being incorporated, by mutual Consent, for the Celebration of all divine Ordinances, according to Christ's Appointment, is a particular Church of God's own Institution, in which he dwells, as in his Holy Temple; I mean them who, being in Church Communion, are supposed, in the Judgment of Charity, to have been set apart for

* The Apostle *Paul*, in the Inscription and Preface of most of his Epistles, not only mentions his own Name, but asserts his apostolick Office; and it was the rather needful that he should do this, in his Epistle to the *Corinthians*; because some among them had disputed, depreciated and denied his Authority: And as, in several other Epistles, he associates *Timothy* with himself, not as joining with him in forming those Epistles, but in the Salutation; and as intirely concuring with him in Sentiment and Design; So he here mentions *Sosthenes* in like Manner, that he might the better recommend and inforce this Epistle to the *Jewish* Converts at *Corinth*, on Account of his acceptable Character and Reputation among them; he having been formerly, as I take it, a Ruler in one of their Synagogues. (See the Note on *Acts* xviii. 17.) But immediately after the Salutation, and in several other Parts of the Epistle, the Apostle speaks of himself in the *singular* Number, to intimate that he alone composed it, under divine Inspiration, as an Apostle of Christ. The like may be, more or less, observed in all the Epistles, that begin with *Paul*'s and *Timothy*'s Names.

† Since the Apostle well knew, that all Things whatsoever were either permitted and over-ruled, or effected, by the Will and Providence of God; we must suppose that he meant something *extraordinary*, when he speaks of his being *called to the Apostleship by the Will of God*, and lays so great a Stress upon it, as he doth here, and 2 *Epist.* i. 1. *Eph.* i. 1. *Col.* i. 1. and 2 *Tim.* i. 1. And he therein seems to refer to what *Ananias* said, when he told him, (*Acts* xxii. 14, 15.) that *the God of his Father had chosen him to know his Will, and see the Just One*, &c.

himself,

Jeſus Chriſt our Lord, both theirs and ours.

himſelf †, by his ſpecial Choice of them in *Chriſt Jeſus*, as their Head, *before the Foundation of the World*; (Eph. i. 4.) and who, in Conſequence of this, are externally called by the Goſpel, and, as is to be preſumed, are internally and efficaciouſly called, by the ſpecial Operation of the Spirit, to be an holy People, both in Heart and Life; and ſo are properly denominated Saints. (κλητοις αγιοις) And, with the Members of that particular Church, we include all in their Neighbourhood, and in every Place whatſoever, to whom theſe Preſents may come; and who, in Teſtimony of their being real Chriſtians, religiouſly invoke the Name of our Lord Jeſus Chriſt, as the Object of their Faith, Worſhip and Obedience, and as the great and only Mediator between God and Man; I ſay *our Lord*, becauſe he is, for all ſaving Purpoſes, as much their Lord, as he is ours, who addreſs this Epiſtle to them.

3 *Grace* be *unto you, and Peace from God our Father, and* from *the Lord Jeſus Chriſt.*

3. May all the Riches of divine Love and Favour, together with all the bleſſed Fruits thereof in a Work of Grace; and may Reconciliation with God, Peace in your own Souls, and among yourſelves, together with all deſirable Proſperity, be abundantly multiplied to all, and every one of you, from God the Father, as the original Spring of all Bleſſings; and from Jeſus Chriſt, as the only Peace-maker by the Merit of his Blood, and the Author and Giver of the Benefits of his Purchaſe, in an inſeparable Conjunction with the Father!

4 *I thank my God always on your Behalf, for the Grace of God which is given you by Jeſus Chriſt;*

4. I heartily congratulate you, and bleſs the God of all Grace, even my God, in every Remembrance of you, on Account of the free Favour of God toward you, as that appears in the Gifts and Graces of his Spirit *, which he has beſtowed upon you through Jeſus Chriſt, as the great Mediator, in whom (εν Χριστω Ιησου) he looks upon you, and deals with you, as his peculiar Favourites; and by whom his Love is freely manifeſted and communicated to you, and it's happy Effects

† As *ſanctified* ſometimes ſignifies *ſet apart*, (See the Note on *John* x. 36.) *this*, rather than being *made holy*, ſeems to be the Senſe of the Word here, and in *Jude* ver 1. becauſe it is ſpoken of in both theſe Places, as what was done by God the Father in Chriſt, *before* the Perſons mentioned were *called to be Saints*, and in Diſtinction from it. This preſerves a Difference between *ſanctified in Chriſt Jeſus*, and *called to be Saints*, which would otherwiſe be much the ſame Thing: And this makes the Ideas more conſonant to the Inſcriptions and Intimations, which this Apoſtle prefixes to ſeveral of his other Epiſtles; where he ſpeaks of Believers, as *beloved of God, and called to be Saints*; (Rom. i. 7.) as *choſen in Chriſt before the Foundation of the World, that they might be holy*, (Eph. i. 4.) and as Perſons in whom there were apparent Tokens of their *Election of God*, from the Efficacy of the Goſpel upon them: (1 *Theſſ.* i. 3, 4, 5.) And the Apoſtle *Peter* directs his firſt Epiſtle (*Chap.* i. 2.) to *the Elect according to the Fore knowledge of God the Father, through Sanctification of the Spirit, and Belief of the Truth.*

* It can ſcarce be thought that the Apoſtle ſhould ſo abundantly bleſs God for the ſpiritual Gifts beſtowed on the *Corinthians*; unleſs there were good Grounds to hope, in the Judgment of Charity, that great Numbers of them, which gave the Denomination to the whole, were alſo Partakers of ſpecial Grace, to their own Salvation: And therefore, as the Expreſſions will bear it, *The Grace of God given to them*, and their being *enriched in every Thing*, may be conſidered as Tokens of God's peculiar Favour to themſelves, as well as his Gifts, to qualify them to be uſeful to others. This might well be a great Cauſe of the Apoſtle's rejoicing on their Behalf; and it is upon this charitable Preſumption, that he ſpeaks with Confidence of their being *confirmed to the End*, and mentions the *Faithfulneſs of God*, as the Security of it, *ver.* 8, 9. (See the Note on *ver.* 9.)

are purchased for you. I can't but hope this concerning you in general;

5 That in every Thing ye are enriched by him, in all Utterance, and in all Knowledge:

5. Because (οτι) ye are not only enriched with Grace, for the Salvation of your own Souls by Jesus Christ, the Head of the Church; but many of you are also plentifully furnished with such spiritual Gifts, as render you capable of speaking, with Freedom and Fluency, to the Edification of others; and are abundantly filled with all necessary Knowledge ‖ of the fundamental Doctrines of the Gospel, relating to a crucified Saviour, that ye might set them forth in a just Light, as the Truth is in Jesus.

6 Even as the Testimony of Christ was confirmed in you.

6. Even as the Witness, which was given to him, and from him, by his Apostles, was proved and established, with the highest Demonstration, in your own Minds and Consciences, when *the Gospel came to you*, at the first in your Conversion, *not in Word only, but in Power, and in the Holy Ghost, and in much Assurance; and effectually worked in you that believe.* (1 Thess. i. 5. and ii. 13.)

7 So that ye come behind in no Gift; waiting for the Coming of our Lord Jesus Christ:

7. So that ye are not remarkably defective in any spiritual Gift, that is requisite for your own and others Edification; nor are ye inferior therein to any of the Churches, while ye, together with them, are looking, longing, praying, preparing and patiently waiting, with Faith and Hope, for the Revelation (την αποκαλυψιν) of our Lord Jesus Christ from Heaven, *who will come to be glorified in his Saints, and to be admired in all them that believe.* (2 Thess. i. 10.)

8 Who shall also confirm you unto the End, that ye may be *blameless in the Day of our Lord Jesus Christ.*

8. Who will likewise, in order thereunto, establish you in the Faith, Hope and Holiness of the Gospel, by a continual Supply of all further needful Aids, in the Way of your Duty, and in a diligent Use of the Means of his own Appointment, all the Days of your Lives; that ye may be acquitted from Guilt and Condemnation, and made perfect in Holiness, at the great Day of Christ's appearing; when he, who now *keeps you from falling, will present you faultless, before the Presence of his Glory, with exceeding Joy.* (Jude ver. 24.)

9 God is faithful, by whom ye were called unto the Fellowship of his Son Jesus Christ our Lord.

9. There is the surest Ground of Confidence concerning this, with respect to every one of you, that are in Reality what ye profess to be: † For the infinitely gracious and unchangeable God is faithful and true to his Covenant; to his Son; to them that trust in him; and to his own good Work in you, whereby he has raised your Hope in him; even that God, by whom ye were effectually called, not only to a Participation

‖ That *all Knowledge* don't relate to the whole *Scheme* of the Gospel, is evident from the Apostle's speaking of them, as *Babes in Christ*, whom he *fed with Milk, and not with Meat, because*, says he, *ye were not able to bear it, neither yet now are ye able:* (Chap. iii. 1, 2.) And therefore I take *all Knowledge* to relate to the great Doctrine of Salvation by a crucified Christ, which he speaks of as what they had received, *ver.* 18, 30 and as the principal Subject of his Ministry among them, *Chap.* ii. 3, 2.

† I don't see how *the Faithfulness* of God can be considered as an Argument to prove that these *Corinthians* should be *confirmed to the End, that they might be blameless*, &c; unless we suppose that the Apostle looked upon the Persons spoken of, as Partakers of saving Grace: For there is no Promise to engage God's Faithfulness, that they who have only spiritual Gifts shall be confirmed to the End; but there are many Promises of that Nature to true Believers.

of

of external Privileges and ſpiritual Gifts, but likewiſe to an holy Communion with, and Conformity to his Son Jeſus Chriſt, our only Lord and Saviour; that ye may have an internal Fellowſhip with him in his Merit and Love, Graces, Holineſs and Joys, in Virtue of your Union with him.

10 *Now I beſeech you, Brethren, by the Name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame Thing, and* that *there be no Diviſions among you; but* that *ye be perfectly joined together in the ſame Mind, and in the ſame Judgment.*

10. Now, to come to one of the chief Occaſions of my ſending this Epiſtle, I earneſtly intreat and exhort you, my beloved Brethren, by all the Authority and Endearments, and by the ſolemn Profeſſion ye make, of the Lord Jeſus Chriſt, as our only Head and Saviour, *of whom the whole Family in Heaven and Earth is named*, (Eph. iii. 15) in Oppoſition to all the Party-Names, which have been contentiouſly ſet up among you, (*ver.* 11, 12.) that every one of you would agree to talk of the Doctrines of Chriſt, juſt as ye received them, pure and uncorrupted, from his Apoſtles; (2 *Cor.* ii. 17.) and that there be no Schiſms (σχισματα) among you, to the making of Factions in the Church, and alienating your Hearts and Affections one from another; (See the Note on *Chap.* xi. 18.) but that ye be intirely knit, and regularly framed together, (κατηρτισμενοι) as Members of the ſame Body, in one and the ſame divine and holy Sentiments, and in the ſame deliberate Judgment and Deſign; (γνωμη) and ſo may *follow after Righteouſneſs, Faith, Charity and Peace, with them that call on the Lord out of a pure Heart.* (2 Tim. ii. 22.)

11 *For it hath been declared unto me of you, my Brethren, by them* which are of the Houſe *of Chloe, that there are Contentions among you.*

11. The Reaſon of my ſo earneſtly recommending this amiable Unity, is not from any *ungrounded* Suſpicions of your Defects therein; but becauſe ſome of our faithful Friends of *Chloe*'s Family have, to the Grief of my Soul, brought me certain Information concerning you, whom I eſteem and own as my Brethren in the Lord, and of whom I hoped better Things, that there are warm Strifes, (εριδες) and uncharitable Diſſentions among you, which have thrown you into Sects and Parties, under various Heads and Leaders, as though ye looked upon them as the Lords of your Conſciences, that have Dominion over your Faith.

12 *Now this I ſay, that every one of you ſaith, I am of Paul, and I of Apollos, and I of Cephas, and I of Chriſt.*

12. I mean, and can't but ſolemnly remonſtrate againſt it, that, as ye are generally ranged into different Denominations, ye call yourſelves by the Name of ſome diſtinguiſhed Chief, whom ye reſpectively admire and extol, to the depreciating and contemning of others; as for Inſtance, to put the Caſe in the leaſt invidious Light I can, Some of your *Gentile*-Converts cry up *Paul*, as the Apoſtle of the Uncircumciſion, and the Inſtrument of their Converſion; (*Chap.* iv. 15.) and others are as fond of *Apollos*, as an eloquent and fervent Preacher, (*Acts* xviii. 24, 25.) who watered the Seed, which *Paul* had ſown among you; (*Chap.* iii. 6.) and others of you, that are Converts from *Judaiſm*, are all for *Peter*, as the Apoſtle of the Circumciſion; and ſo ye ſeverally put your own applauded Miniſters in the Place of Chriſt himſelf, as if they were your Lords and Saviours, and at the ſame Time reject others with Scorn, as if they were not to be regarded at all: And others

of you pretend to be so much for *Christ alone*, as to despise all *Means* and *Instruments*, even his Apostles and most eminent Servants themselves, together with his Word and Ordinances, as dispensed by them; and to be so immediately under the Teachings of his Spirit, as to need no other Instructer.

13 *Is Christ divided? Was Paul crucified for you? Or were ye baptized in the Name of Paul?*

13. But, to convince you of the Unreasonableness and Absurdity of all this, let me first ask those of you, that pretend to be so much for *Christ*, as to be above all Gospel-Ministrations and Ordinances, Is the Person of Christ to be separated from his Offices; or his Offices from his Way of executing them by the Ministry of his Servants? Is he divided from *Paul*, *Apollos*, or *Cephas*, or any other of his faithful Ministers, whom he has promised to be with to the End of the World? Are they not all embarked in the same glorious Cause of Christ? and don't they all preach by his Authority, and according to his Will, as the Head and Saviour of the whole Church? Or are his gracious Communications, by the Spirit, to be separated from the Means of his own Appointment for conveying them? Is not a whole Christ, in every View of him, to be received according to the Revelation, he has made of himself by any of his Servants to you? And permit me to ask those of you, that set up one or another Minister, as your Head, instead of Christ, and run down all others, Is *Paul* to be extolled by one Party, *Apollos* by another, and *Peter* by a third, in the least Competition with Christ? I would, to prevent Envy, expostulate this Case a little with you, as to myself; Did *Paul* die to make Atonement for your Sins? Or were ye baptized by the Authority, and into the Faith, Worship and Obedience of *Paul*, that ye should be Disciples to him, and dedicated to his Service? Or were ye not therein consigned over to the Lord Jesus himself, as being baptized in his Name?

14 *I thank God that I baptized none of you, but Crispus and Gaius:*

14. For my own Part, since such Factions are formed among you, to the Dishonour of Christ's Name, I esteem it a kind Disposal of Providence, and heartily bless God for it, that though I planted the Church at *Corinth*, as the Instrument of their Conversion; (*Chap.* iii. 6—10.) yet I administered the Ordinance of Baptism, with mine own Hands, to none of them, except two Persons of Note; one was *Crispus*, the chief Ruler of a *Jewish* Synagogue in your City, (*Acts* xviii. 8.) which shews that I am no Party-Man for the *Gentiles*, in Opposition to the *Jews*; and the other was the hospitable well known *Gaius*. (See the Note on *Rom.* xvi. 23.)

15 *Lest any should say that I had baptized in mine own Name.*

15. I reflect with great Pleasure, and Thankfulness to God, on this Circumstance of my Ministrations among you; lest, had I personally baptized any considerable Number of you, and particularly of those who now, full fore against my Will, make me the Head of their Party, any should have taken Occasion from thence to suggest, that I had set up myself, acted by mine own Authority, and bound them by that Ordinance to acknowledge me for their Master and Lord. A

Thought

Thought which I utterly deteſt, how much ſoever ſome of your new favourite Teachers may aim at ſuch a Character, and glory in their Dominion over your Faith and Conſciences.

16 *And I baptized alſo the Houſhold of Stephanas: beſides, I know not whether I baptized any other.*

16. But, (δε) upon farther Recollection *, I muſt add, that I did alſo baptize † the Family of *Stephanas*, which were the Firſt-Fruits of *Achaia*; (Chap. xvi. 15) Beſides theſe, and the two before-mentioned, I don't remember that I ever baptized, at *Corinth*, any other Perſon whatſoever.

17 *For Chriſt ſent me not to baptize, but to preach the Goſpel: not with Wiſdom of Words, leſt the Croſs of Chriſt ſhould be made of none Effect.*

17. For though baptizing is included in the Powers, with which I am intruſted; (*Matth.* xxviii. 19.) yet the principal Office, for which Chriſt qualified and commiſſioned me, as an Apoſtle, was not to ſpend my Time in that Sort of Service, which might as well be performed by an ordinary Miniſter; but it was to publiſh the glad Tidings of Salvation, through him, as a Redeemer, in all it's Extent and Glory, wherever I come, according to what is made known by Revelation to me: And, even in diſcharging this moſt important Part of my Commiſſion, I do it in ſuch a Manner, as ſhews that I have no Aim at ſetting up myſelf; or of recommending the Goſpel, by dreſſing it out with human Eloquence, and Flowers of Rhetorick; or by endeavouring to adjuſt it to the Maxims of Philoſophy, or to the corrupt Notions of high Pretenders to Reaſon and Learning: No, I have ſtudiouſly avoided every Thing of that Kind; leſt the native Majeſty, Simplicity and Glory of the Doctrine of a crucified Saviour, ſhould be debaſed, and tarniſhed by ſuch pompous artificial Colours, as are diſagreeable to it's humbling Nature and Deſign; and leſt it's Efficacy ſhould be defeated, either by God's being diſpleaſed at this unſuitable Way of preaching it, and ſo withholding his Bleſſing from it; or by a vain Conceit, as though it's Succeſs depends, not on it's own naked undiſguiſed Evidence and Authority, attended with a divine Power in the Heart and Conſcience, but on the oratorical and perſuaſive Arts of him that diſpenſes it.

18 *For the preaching of the Croſs is to*

18. For the plain preaching of Salvation through that Jeſus, who died an ignominious Death, and bore our Sins in his

* As the Apoſtle was not, like our Lord, at all Times and in all Caſes, under infallible Influence, he intimates that he mentioned theſe Facts upon his own Memory; and as it was of little Moment, whether he were critically exact in the preciſe Number of thoſe, whom he had perſonally baptized, there was no Need of his being under immediate Inſpiration in reciting it. But ſince he gave Notice that he ſpoke this barely upon his own Memory; and ſince, as many think, he (*Chap.* vii. 12, 25.) carefully diſtinguiſhed what he *received of the Lord*, from what he delivered as his *own Judgment, who had obtained Mercy to be faithful*, in letting us know when he was, and when he was not inſpired, in what he wrote; we may ſafely conclude, that, whenever he gave no ſuch Intimation or Diſtinction, what he ſaid was by divine Authority and Inſpiration, which extended to all the Truths of the Goſpel, that he was to deliver to the Churches. But ſee the Note on *Chap.* vii. 10.

† This is the only Place, as far as I find, in all the New Teſtament, that ſpeaks of *baptizing the Houſhold*, without any Notice taken of baptizing the Head of the Family. It therefore ſeems that the Houſhold of *Stephanas* were baptized, not on the Foot of God's Covenant with Believers and their Seed, as we are naturally led to underſtand it, when baptizing Perſons and *their Houſholds*, or *all theirs*, is mentioned together; but that the Family of *Stephanas* were all adult Believers, and ſo were baptized upon their own perſonal Profeſſion of Faith in Chriſt. Accordingly this Houſhold, or Houſe of *Stephanas*, are ſpoken of, (*Chap.* xvi. 15.) as *the Firſt-fruits of Achaia*, and as having *addicted themſelves to the Miniſtry of the Saints*.

them that perish, Foolishness: but unto us which are saved, it is the Power of God.

own Body on the Tree, that we might live for ever, is so far from comporting with the preconceived Opinions of natural Men; that, on the contrary, it is indeed (μεν) all Folly, Absurdity, and despicable Nonsense, in the Account of them, that are in a lost and perishing State, in the Way to endless Perdition; and that, living and dying in Unbelief, must perish eternally for their rejecting it: But to us, whose Eyes are spiritually enlightned, and who are brought into a State of Salvation through Faith in the Cross of Christ, and shall be effectually delivered from the Wrath to come, and advanced to heavenly Glory by him; this despised Doctrine appears, to us, to be every Way worthy of God, as the divine Power was illustriously manifested in strengthning and upholding the Saviour under all his atoning Sufferings, and in raising him from the Dead; in attending the naked Preaching of these great Truths, with victorious Energy upon our Souls, to captivate us to the Obedience of Christ; and in making them an effectual Means, in the Hand of the almighty Spirit, to relieve us under all our Weaknesses and Discouragements, and to carry us through all Opposition and Danger, from within and from without, to the Inheritance of them that are sanctified. (*Acts* xx. 32.)

19 *For it is written, I will destroy the Wisdom of the Wise, and will bring to nothing the Understanding of the Prudent.*

19. This is a Scheme far superior, and even puzzling and confounding, to all the Learning of this World; according to what is recorded of the Wise-Men among the *Jews* in former Ages, and is applicable to the present Dispensation, (*Isa.* xxix. 14) where God says, I will defeat the Contrivances of the most knowing and sagacious Men; and will quite baffle and disappoint the Inventions and Notions of the most learned and rational of Mankind, by rendering them all ineffectual to Salvation, and by bringing in another Method of obtaining it, directly contrary to what they would have imagined.

20 *Where* is *the Wise? Where* is *the Scribe? Where* is *the Disputer of this World? Hath not God made foolish the Wisdom of this World?*

20. This is so amazingly verified and demonstrated, in God's Way of giving Life to guilty and dead Sinners by his crucified Son, that, according to the Challenge made in another Part of Old Testament Prophecy, (*Isa.* xxxiii. 18) we may summon all the Men of Pride, and of Fame for Wisdom and Science, among both *Jews* and *Gentiles*, and say, Where is the learned Philosopher among the *Greeks*, who boasts of his Wisdom, as superior to all that is known in other Nations? Where is the Scribe, or learned Man and Ruler among the *Jews*, who makes the highest Pretences to Knowledge and judicial Power, with respect to the *Mosaick* Law, and the Traditions of the Elders? Where is the Man, be he *Jew* or *Gentile*, who delights in Speculation and Controversy, and takes a great deal of Pride in disputing, either about Questions of the Law, or about the Nature and Reasons of Things? Let either, or all of these produce their Schemes; and see whether there be such a sure Foundation for a Sinner's Hope toward God in any of them, as the Gospel discovers, and the Believer finds, in the propitiatory Death and Sacrifice of Christ.

Christ. And what is become of Persons of these Characters, who were famous in their Day? Could all their darling Notions save them in the eternal State they are gone to? Has not God put a Disgrace upon all the Wisdom of the Men of this World, and shewn their Schemes, for appeasing the offended Deity, and reconciling guilty Rebels to him, to be vain, foolish and ineffectual? What have they been able to fix upon, after all their Attempts of this Sort, that their Consciences could rest in, and be satisfied with? Or could any of them ever have hit upon this wonderful Discovery, which God has made in the Gospel, for the Pardon and Salvation of lost Sinners by Jesus Christ? No, far from it:

21 *For after that, in the Wisdom of God, the World by Wisdom knew not God, it pleased God by the Foolishness of preaching to save them that believe.*

21. For since (επειδη γαρ) it was ordered, in the wise Disposals of the holy God, that by the Displays, which are made of his infinite Wisdom, and other Perfections, in the Works of Creation and Providence *, and in the Notices he gave of himself under former Dispensations, the Men of this World, by all their own Observations and Reflections upon them, or by their pretended Wisdom in the Exercise of their rational Faculties, did not attain to such a Knowledge of God, as might lead them into just and satisfying Sentiments about the Way of their Salvation; It then pleased God, of his own mere Grace, clearly to introduce another Scheme, which they never thought of, and which, in the Account of Unbelievers, that perish, is Foolishness; (*ver.* 18.) and *that* is the plain preaching of a crucified Christ, and of the Way of Life and Happiness alone through him, which God makes effectual to the Salvation of all those, who by Faith receive him.

22 *For the Jews require a Sign, and the Greeks seek after Wisdom:*

22. For, to shew what Contempt both *Jews* and *Gentiles*, through the Depravity of Nature, cast on this Sort of Preaching †, even the carnal *Jews* themselves, who have been favoured with the Oracles of God, are so perversely obstinate, that, after all the divine Confirmations, which have been given of the Gospel, by evident Accomplishments of many antient Prophecies of the Messiah in our Jesus, and by various undoubted Miracles, they unreasonably insist on having some further and more immediate Sign from Heaven, just in their own Way, and according to their own Humour, to make them believe it: (*Matth.* xii. 38. and *Luke* xi. 16.) And the learned among the *Gentiles*, such as their celebrated *Greek*-Philosophers, are so conceited of their own Abilities, and

* Since the Apostle keeps his Eye upon both *Jews* and *Gentiles* in the preceding and following Verses, it seems most congruous to understand him, as doing so in this Verse; and therefore I have brought in the Notices, that God has given of himself under former Dispensations, as well as in the Works of Creation and Providence.

† As the Words (επειδη και) may justly be rendered *For even*, or *For both*, I have given them an answerable Turn in the Paraphrase, which, I think, makes a much better and easier Connection of this Verse with the next, than if, with Mr *Locke* and Dr *Whitby*, we were to translate them, *Since also*, or *Since both*: For I own that, according to this Construction, I don't see the Force of the Apostle's Reasoning, nor can scarce make Sense of it, in this and the three following Verses; nor understand how, *But we preach Christ crucified*, &c. answers to *since both*, or *since also* the Jews *require a Sign, and the Greeks seek after Wisdom.*

great

great Attainments in Science, that they require an Explication and Demonstration of it's grand Article, relating to the Way of eternal Life, through a crucified Jesus, from Principles of natural Reason, to satisfy them about it.

23 *But we preach Christ crucified, unto the Jews a Stumbling-Block, and unto the Greeks, Foolishness;*

23. But we, who are intrusted with it's Ministry, not regarding any of these corrupt Prejudices, proclaim a crucified Christ, and Salvation alone through him, with great Plainness of Speech; which is indeed (μεν σκανδαλον) an Offence to the *Jews*, whose Heads are so full of wrong Notions about a temporal Saviour, that they cannot tell how to relish, or receive the Redeemer from Sin and Wrath, who appeared among them in a low State and Condition, and was at length brought to the ignominious Death of the Cross; but they stumble at him, and fall, to their own Perdition, in rejecting him: And our Doctrine concerning him is so little calculated to sooth and gratify the Pride, Curiosity, and carnal Reasonings of the *Gentiles*, especially of the politer Sort of them, such as the *Greeks*, that they think it all Folly and stupid Nonsense, to imagine that a glorious Life of Immortality and Blessedness, should ever be brought to innumerable Multitudes of Transgressors, through Faith in the shameful Death of one, who was publickly condemned and executed, as a Malefactor.

24 *But unto them which are called, both Jews and Greeks, Christ, the Power of God, and the Wisdom of God.*

24. But whatsoever one or the other of these Sorts of People think of it, and how much soever they may be offended at, or may despise and ridicule it; This very Doctrine of Salvation through a crucified Jesus appears, and approves itself, to be full of all divine Wisdom and Power, to them that are effectually called, whether they be *Jews* or *Gentiles*: They see the infinite *Power* of God, in carrying the Redeemer through his terrible Sufferings and Death, when he made his Soul an Offering for Sin; and in raising him again from the Dead; yea, they see it's mighty Operation, not only in the numerous Miracles that are wrought to confirm all this; but likewise in it's happy Effects upon themselves, and others, to turn them from their Iniquities to God: And they behold adorable *Wisdom*, in the Constitution of the Person of Christ God-Man, and in the Contrivance of God to secure and exalt the united and harmonious Glory of all his Attributes, together with the Rights of his Law and Government, in full Consistency with the free Pardon, Justification and eternal Salvation of lost Sinners, through the Death of his only begotten Son, in their Nature, and in their Room and Stead:

25 *Because the Foolishness of God is wiser then Men; and the Weakness of God is stronger then Men.*

25. For that which, in the false, blind and prejudiced Opinion of the Men of this World, is deemed the greatest Folly, with respect to God's Way and Work in this Method of Salvation, infinitely excels the utmost Wisdom of all the boasted rational Schemes of the most prudent, sagacious and learned Men upon Earth: And that which they boldly and impiously censure, as weak and ineffectual

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to answer it's End, especially by such mean Instruments as are employed to preach the Gospel, is found, by undeniable Experience, to be attended with the greatest Energy, for destroying the Interests of Sin and Satan, and making a holy Change upon the Heart and Life, incomparably beyond all that ever was done, or can be pretended to be done, by the Power of any natural Principles in Men, to change their own Hearts; or by the most forcible Arts of Persuasion, or Exertions of human Authority, to change the Hearts of others: And this is brought to pass among such Persons, and by such Instruments, as may best shew, that the *Excellency of the Power is of God, and not of Man.* (2 Cor. iv. 7.)

26 *For ye see your Calling, Brethren, how that not many wise Men after the Flesh, not many mighty, not many noble* are called.

26. For, my Christian Brethren, whether ye be of *Jewish* or *Gentile*-Extract, ye experimentally know, and may easily observe, what Sort of Persons they are among you, whom God has effectually called by his Grace, to be Partakers of all spiritual and saving Blessings, through a crucified Redeemer *; and pray take Notice how evidently it appears by undeniable Facts, that though there are some Men of Eminence for natural Parts and Learning, high Station and Figure in this World, that are brought under the saving Power of Gospel-Grace, to shew that it is not limited to any particular Ranks of People, and that the Gospel Scheme of Salvation, is so far from being in itself contemptible and foolish, that the wisest and greatest Men on Earth, may see a surpassing Excellence and Glory in it, to recommend it to their Judgment and Choice; yet, in the ordinary Course of God's Dispensations, he don't make this despised Doctrine effectual to the Conversion, and Salvation of any great Number of Persons of superior Rank in this World; not of those who, like the *Greek* Philosophers, are famous for their bright Genius, and large Compass of Literature, and are counted the wise Men of this World; nor of those who, like the *Jewish* Scribes, are Men of Power and Influence; nor of those, who are of high Birth and

* *Your Calling* seems plainly to mean *their own effectual* Calling; for it refers back to what was said, *ver.* 24. of Christ's being *the Power of God, and the Wisdom of God to them, that are called*; and, *ver.* 18, *to them that are saved*, in Opposition to those, to whom the preaching of Christ crucified was a *Stumbling-Block and Foolishness*, ver. 23. and who are spoken of as *them that perish*, ver. 18. so that they were externally called by the Gospel, as well as others; and it could not be said in that respect, that *not many wise Men after the Flesh, &c. are called*: And it is of the same Persons, whose Calling is here spoken of, that the Apostle says, *ver.* 30. *Christ was made unto them Wisdom and Righteousness and Sanctification and Redemption*, which cannot be said of any but those, that are savingly called. These Considerations, together with the Propriety of the Expression, *your Calling*, and the Connection in which it stands with the preceding and following Verses, shew that the *Calling*, here mentioned, relates rather to the Persons that *were called*, than to those that were employed, as *Instruments, in calling them*. However, as it is probable that the Apostle might have also an oblique View to the Character of those, that preached the Gospel, I have added that Sense in the Paraphrase. And as the Verb, (βλέπετε) which is rendered *ye see*, is of the *Indicative* and *Imperative* Mood, I have taken in the Force of both those Significations.

Parentage,

Parentage, and, like the *Israelitish* Nation, pride themselves in being the Descendents of noble Ancestors, and look upon all others, as the base People of the Earth: Not many of either of these Sorts of People are savingly called; and the like may be said of those, whom God employs, as Ministers, in calling them by the Gospel.

27 *But God hath chosen the foolish Things of the World, to confound the Wise; and God hath chosen the weak Things of the World, to confound the Things which are mighty:*

27. But, on the contrary, God, in his infinitely wise, holy and sovereign Way of Procedure, has more generally chosen, as appears by their Calling, (2 *Pet.* i. 10.) Persons * of contemptible Characters, according to human Ways of Reckoning: He, in Opposition to the *Greek*-Philosophers, (*ver.* 20.) has chosen Men of mean Abilities, as to natural Parts and learned Accomplishments, who are often despised as Fools, especially on Account of their embracing Christ and the Gospel; he has chosen such as these, (ινα καταισχυνη) to make the Men of Learning ashamed of their own Schemes, as insufficient to produce the holy and happy Effects, which are wrought upon these, by Means of the Doctrines of Christ: And, in Opposition to the Scribes, (*ver.* 20.) and other Men of temporal Grandeur and Authority, God has chosen Persons of low Circumstances, and little Interest and Influence in the World, to make the great ones of the Earth ashamed (ινα καταισχυνη) of their Pride, and Folly, and vain Attempts against the Gospel, while they see it's Power exemplified in Persons, so much inferior in external Advantages to themselves; and *that* in Defiance of all their Power to suppress them.

28 *And base Things of the World, and Things which are despised, hath God chosen, yea, and Things which are not, to bring to nought Things that are:*

28. And God has chosen Persons of mean Birth, as to earthly Parentage, (αγενη) and Persons that are reckoned the most despicable of all others upon Earth, even the *Gentiles* themselves †, who formerly were not his People, and are deemed by the proud *Jews*, as worth nothing at all; he has made Choice even of these, that he might abolish (ινα καταργηση) the Church-State of the *Jews*, and their antient Prerogatives, who all along hitherto have been the peculiar People of God; and who, as they vainly boast, are the only People of true Nobility, and in Favour with him. He has taken this Method, in the Dispensations of his Grace, to pour Contempt upon all these;

29 *That no Flesh should glory in his Presence.*

29. That none who dwell in frail and mortal Flesh, whether they be *Jews* or *Gentiles*, might have any Pretence

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* As in the foregoing Verse the Apostle spoke of *Persons*, so by the *Things*, which he here, and in the next Verse, expresses in the neuter Gender, in Opposition to them, he evidently means *Persons* too; and the Nature of his Argument obliges us so to understand him.

† This seems to be a Description of the *Gentiles*, whom the *Jews* always spoke of with the utmost Contempt, and used to call, *them that are not*, as in the apocryphal, *Esther* iv. 11. and *Esdras* vi. 56, 57. And the Apostle, speaking of the *Gentiles*, Rom. iv. 17. says, *God calls those Things which be not, as tho' they were.* (See Dr *Whitby*'s and Mr *Locke*'s Notes.) And this is an Argument with me, that the Apostle here speaks, not merely of God's choosing and calling Persons to the Ministry, but to the Privileges and Blessings of the Gospel, which the *Gentiles* were made Partakers of, to the Rejection of the *Jews*.

to glory in their natural Parts, Learning and Accomplishments, or external Privileges of any Kind; or to vaunt and extol themselves in the Presence of God, whatever they do before Men, as if there were any Thing in themselves to render them the Objects of his Favour, or to make them wise to Salvation, either by any Methods of their own devising, or by any Ability in themselves to improve the Gospel for that Purpose, better than others.

30 *But of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness and Sanctification, and Redemption:*

30. But, on the contrary, God by a meer Act of his own gracious and sovereign Will, and not on Account of any Excellence in yourselves, has chosen and called you (*ver.* 26, 27.) in Christ, the great Head of the Church, and has united you to him, and blessed you with all spiritual Blessings of an heavenly Nature in him, (*Eph.* i. 3, 4.) who has brought in a compleat Salvation to us that are effectually called; (*ver.* 24.) a Salvation every Way answerable to all our Wants, how foolish, weak, base and despisable soever we be in ourselves, or in the Opinion of others: In so much that by the Ordination of God, and by his Settlement of the Gospel-Plan, he has made Christ to be *Wisdom* to us, as he is the great Prophet of the Church, in whom are hid all the Treasures of Wisdom and Knowledge, for enlightning and guiding us by his Word and Spirit: God has likewise ordained Christ to be *Righteousness* to us, as he is the Lord our Righteousness †, who, by his Obedience and Sufferings unto Death, has satisfied the Law and Justice in our Room and Stead; and as this is accepted for us, and placed to our Account, through Faith in him, for the Remission of our Sins, and discharging us from Condemnation, and for justifying us in the Sight of God, and giving us a Right and Title to eternal Life: And since it don't become the holy God to take away the Guilt of our Sins, and at the same Time leave us under their Power and Dominion, he has also made Christ to be *Sanctification*, as he hath purchased all renewing, quickning and purifying Grace; and as all the Springs of it are in him, to be communicated to us, for making us internally holy, by the Agency of his Spirit within us: And since, where Iniquity is pardoned and subdued, all it's dreadful Consequences and Effects shall in due Time be removed, God has made Christ

† *Righteousness* and *Sanctification* are evidently distinguished from each other; and therefore the *Righteousness*, here mentioned, cannot relate to our being made internally and practically holy, which is the proper Idea of *Sanctification*; but it relates to another Benefit, and that is *Justification* by the Righteousness of Christ. To suppose otherwise is to confound Justification and Sanctification, and to make a wide Gap in the Apostle's Account of the Blessings brought in by Christ, to the Exclusion of Pardon and Justification, which are fundamental to all the rest: But the Paraphrase keeps up a Distinction between all the Benefits; and though Christ is made *Wisdom* and *Sanctification*, by the gracious working of his Spirit *in us*, that is no Argument against his being made *Righteousness* to us by Imputation; for his being made *Redemption* to us is in a different Way from that, in which he is made *Wisdom* and *Sanctification*, as the former is by an external Work done *for us*, and *upon us*, rather than by an internal Work wrought *in us*.

to be *Redemption* to us, as he is our great and final Deliverer from all that is contemptible and miserable in this World *, as well as in that to come; and as he will raise our dead Bodies, and make them like unto his own glorious Body, by the working of his mighty Power, and so complete our Felicity, on the Foot of that eternal Redemption, which he has obtained for us.

31 *That, according as it is written, He that glorieth, let him glory in the Lord.*

31. The great Design of God in thus providing all Salvation in Christ is, that according to the governing View of the Gospel-Scheme, and according to what is recorded, (*Jer.* ix. 23, 24.) for placing God and Creatures, especially sinful Creatures, in their proper Situations, every one that triumphs and rejoices, on Account of the Honours and Blessings conferred upon him, should center all his glorying and rejoicing intirely, and only in the Lord Jesus, and in the free Grace of God the Father through him, To whom be glory for ever, *Amen.*

RECOLLECTIONS.

With what intire Satisfaction may we receive the apostolick Writings and Doctrine, as of divine Authority! With what Reverence of God the Father and our Lord Jesus Christ, should we ask for Grace and Peace to be extended to all the Churches, which consist of credibly professing Saints, and to all that religiously call on the Name of Christ, their Lord and ours! And with what Pleasure, and Thankfulness to God, should we reflect on the Gifts and Graces, that he has bestowed upon them, as being confident that they, who are effectually called into Communion with Christ, shall be confirmed in their present happy State, and be presented faultless before him at his second coming! 'Tis great Pity that they, who profess to be united in these spiritual Privileges and eternal Interests, should not be so in all important Sentiments, and in Heart and Affection too; and it is an exceeding Reproach upon them, when Animosities and Contentions arise among them; some setting up one Head of a Party, and others another, as though these had been their Redeemers, and they had been baptized in their Names; and as though all Christ's faithful Servants were not embarked in his common Cause. But, O what a Comfort is it, if we are conscious to ourselves, that we have not encouraged, nor contributed to such mischievous Divisions, like Persons that would set up our own, or any other Name, instead of Christ's! He is certainly worthy of our highest and dearest Regards, when we consider him as crucified for us; and how much soever the Doctrine of Salvation, through his Sufferings and Death, may be a Stumbling-Block to the *Jews*, and the greatest Folly in the Esteem of learned *Gentiles*, to their own Perdition; it is nevertheless in itself, and in the Account of all the effectually called, who believe and are in a State of Salvation, the Wisdom of God, and the Power of God. And what is all the Wisdom of the most learned and celebrated *Rabbies* and Philosophers, but very Foolishness, compared with the Wisdom of God, as display'd in the Cross of Christ, for reconciling his Mercy and Justice in saving Sinners, which no human Schemes could ever do! How weak and ineffectual are all the Contri-

* *Redemption*, in the Language of the New Testament, often signifies Deliverance from Sin and Wrath by the *Price*, which Christ paid for it. But this Sense of his being *made Redemption*, falls in with his being *made Righteousness* to us; and therefore, as it is here to be distinguished from *that*, we are led to understand it of *Redemption by Power*, in Virtue of the Price, from all the Evils of this Life, as in *Luke* xxi. 28; and of the *Redemption of the Body*, for the Consummation of our Happiness, at the glorious Manifestation of the Sons of God, which the Apostle speaks of. *Rom.* viii. 23.

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vances and Attempts of the most penetrating Minds, for Reformation and Happiness, compared with the divine Energy, that accompanies the plain and faithful Preaching of a crucified Saviour! But how unlike to Men's Ways of proceeding, are the Dispensations of God's Grace, who, for the most Part, has chosen and called Persons of despicable Characters, and of the lower Ranks of Mankind, both to preach, and to receive Christ and the Gospel, and thereby pour Confusion upon all the Learning and Authority of Men, that no Flesh might glory in his Presence, as though their Improvements of divine Revelation, to saving Advantage, were owing to themselves! And how readily should we fall in with the Gospel-Scheme, which is so admirably contrived for humbling the Creature, and exalting God, as he has laid up all Salvation in Christ, and made him to be Wisdom, Righteousness, Sanctification and Redemption, to all that believe in him, that every one, who glories, might glory only in the Lord.

CHAP. II.

The Apostle proceeds to remind the Corinthians *of the plain Manner, in which he preached a crucified Christ to them,* 1—5. *Shews the excellent Wisdom contained in this Doctrine,* 6—9. *And that it cannot be duly known and received, but by the Light and Influence of the Holy Spirit,* 10—16.

TEXT.

1 *AND I, Brethren, when I came to you, came not with Excellency of Speech, or of Wisdom, declaring unto you the Testimony of God.*

2 *For I determined not to know any Thing among you, save Jesus Christ, and him crucified.*

PARAPHRASE.

1. SINCE the Wisdom and Power of God, together with all his other Perfections, are conspicuously display'd, and the whole of Salvation is provided, in Christ, to the Glory of God, and the humbling of sinful Creatures at his Footstool; (*Chap.* i. 24, 29, 30, 31.) therefore, my dear Brethren, when I came and preached the Gospel to you, I did not address you, as your false Teachers do to gain Applause to themselves, with Flights of Eloquence, (καθ' υπεροχην λογε) in a fine rhetorical Harangue, or with curious Speculations of human Wisdom and Philosophy, which are of high Repute with the polite Part of the World; but I purposely declined every Thing of this Nature, as unsuitable to the Dignity, Simplicity, and self-humbling Tendency of my Message, in which I declared to you that Testimony, which is originally not of Men, but of God himself, and which he has given to his crucified Son, by antient Prophecy, and numerous Miracles, and by the inward Witness of his Spirit, to the Consciences of them that believe.

2. For as I myself count all Things but Loss for the Excellency of the Knowledge of Christ Jesus my Lord, and would glory above all Things else, in the Cross of Christ; (*Phil.* iii. 8. and *Gal.* vi. 14.) so, upon mature Deliberation, (εκρινα) I judged it needful, and accordingly resolved, to preach among you, as if I knew nothing of the Arts and Sciences, or of the *Jewish*, or *Grecian* Learning,

or even of the most sublime and unessential Points of Faith; but to employ all the Talents, which God has given me, to make known, and propagate among you, nothing so much as, nothing in Comparison with, and nothing as the Sum and Substance of the Gospel, but the Person and Offices of Jesus Christ, the compleat Salvation that is in him, and the strong and endearing Obligations he has laid on all, that by Faith receive him: And I especially determined to explain and prove, recommend and inculcate, the fundamental Article of his expiatory Sufferings and Death on the Cross, in which all the Lines of the Gospel meet, as in their Center.

3 *And I was with you in weakness, and in fear, and in much trembling.*

3. And whilst I was dispensing these important Truths, I behaved with all Meekness and Modesty; and appeared among you as a poor weak Creature, whose outward Circumstances were afflicted and despicable, (*Chap.* iv. 10—13.) and whose bodily Presence was mean, and Speech contemptible; (2 *Cor.* x. 10.) I was also among you with great Fear, lest through your strong Prejudices against me, and violent Opposition to me and my Ministry, on these Accounts, my Mouth should be stopped, and my Labour with you should have no good Effect upon you; (*Acts* xviii. 5.) and I was filled with a deep Concern for the Salvation of your Souls, even unto trembling in my Heart for Fear, lest, through the Infirmity of the Instrument, the Depravity of your own Hearts, and the Power of Satan, ye should reject and despise my Message itself, to your own eternal Perdition. In this Manner I was *serving the Lord with all Humility of Mind, and with many Tears and Temptations*, as in other Places, (*Acts* xx. 19) so especially at my first coming among you, till the *Lord Jesus appeared and spoke to me in a Vision, saying, Be not afraid; but speak and hold not thy Peace: For I am with thee, and no Man shall set on thee to hurt thee; for I have much People in this City.* (Acts xviii. 9, 10.)

4 *And my Speech, and my Preaching* was *not with inticing Words of Mans Wisdom, but in Demonstration of the Spirit, and of Power:*

4. Upon this Encouragement, *I continued with you a Year and six Months, teaching the Word of God*, (Acts xviii. 11.) as being assured, that Christ's Presence with me would amply make up the Want of external Recommendations in my Person, and Manner of preaching; and that the Doctrine of his Cross, when duly understood, and impressed by his Spirit, would speak for itself, and not need the Flourishes and Ornaments of Language to set it off, and make it effectual; and therefore the Manner of my private Discourses, and publick Ministrations among you, were in a holy, free and negligent Stile, not with the oratorical Allurements, which the Art and Skill of Men invented to embellish their Speeches, and add Force to them, that they might tickle the Ear, please the Fancy, and captivate the Mind of the Hearer: But my Words were attended with what is infinitely better, and more prevalent,

than all this, even with the convincing Light and perſuaſive Evidence of the Holy Spirit himſelf in your own Minds and Conſciences; and with his powerful Influence upon your Hearts, to bring them into an obediential Subjection to it *, as well as that the Truth of what I delivered was confirmed, by the miraculous Gifts and Operations of the Holy Ghoſt. And I deſignedly went into this plain Way of preaching,

5 That your Faith ſhould not ſtand in the Wiſdom of Men, but in the Power of God.

5. That the Faith, whereby ye aſſented to, and embraced the Goſpel, and truſted in Chriſt according to it, might not be ſuppoſed to be wrought in you by the Dint of human Motives and Arguments, nor might reſt upon the Authority and perſuaſive Arts of Men, which they think to be the wiſeſt Methods for gaining Credit to what they ſay; but that, like a truly divine Faith, it might be built merely upon the Authority of God, and might be intirely owing to his efficacious Working, who makes the Goſpel *his Power to the Salvation of every one that believes*; (Rom. i. 16.) and that the Glory of all might be aſcribed, not in the leaſt to Man, but intirely and alone to God, who produces mighty Effects by the weakeſt Means and Inſtruments.

6 Howbeit we ſpeak Wiſdom among them that are perfect: yet not the Wiſdom of this World, nor of the Princes of this World, that come to nought.

6. Though we, who miniſter the Goſpel of Chriſt, don't dreſs it out with the Flowers of human Eloquence, (*ver.* 1.) and though it be deemed Fooliſhneſs by many; (*Chap.* i. 23.) yet we therein preach the grand Scheme of divine Contrivance, which, of all others, diſplays the manifold Wiſdom of God, (*Eph.* iii. 10.) and is ſuited, deſigned and bleſſed, to make Men wiſe unto Salvation, through Faith in a crucified Saviour; and ſo it is accounted of, by thoſe that believe, and are effectually called, (*Chap.* i. 21, 24.) and eſpecially (εν τοις τελειοις) among thoſe of them †, who, through the Illumination

* As innumerable Multitudes were not convinced, and brought to embrace the Goſpel, by the unqueſtionable Miracles, which they ſaw were wrought to confirm it, an internal Light and Energy in the Souls of them that believed was, at leaſt, included in this *Demonſtration of the Spirit and Power*; and without this, all Miracles themſelves would have been as ineffectual, for the Converſion of theſe *Corinthians*, as they were of others, that ſtill continued in Unbelief.

† By *them that are perfect*, can't be meant them that are intirely free from all Defects in Knowledge, Grace and Holineſs: For as the Apoſtle owned that he himſelf was not, in this Senſe, perfect, *Phil.* iii. 12, it is not to be ſuppoſed, that he looked upon other Chriſtians to be ſo; nay, he ſuppoſes the contrary in this Epiſtle, *Chap.* xiii. 10, where comparing the *preſent* with the *heavenly* State, he ſays, *When that which is perfect is come, then that which is in Part ſhall be done away.* But *he that is perfect*, is of much the ſame Import with *him that is ſpiritual*, in *Chap.* iii. 1—3, where it ſtands oppoſed to them, that are comparatively *Babes in Chriſt*, which need to be *fed with Milk*, and are in great Meaſure carnal. Accordingly, in Oppoſition to ſuch Babes, the Author to the *Hebrews* ſpeaks of them that are of full Age, or perfect, (τελειων) and of *leaving the Principles*, or firſt Rudiments *of the Doctrine of Chriſt*, and *going on to Perfection*, that is, to a more thorough Knowledge of the whole Scheme of the Goſpel, like *finiſhed* Chriſtians; as we uſe to call good Scholars and Workmen, *finiſhed* Scholars and Workmen. (*Heb.* v. 13, 14. and vi. 1.) Accordingly, *as many as be perfect*, (Phil. iii. 15) ſignifies, as many as be advanced to any conſiderable Attainments of Knowledge and Experience, and anſwerable Improvements in Grace and Holineſs, and ſo are arrived at a State of Manhood in Chriſt. *Eph.* iv. 13, 14. Therefore, though in ſome Senſes every true Believer may be ſaid to be perfect, as he is *compleat in Chriſt*, his Head, *Col.* ii. 10, and is already perfectly juſtified through Faith in him, *Acts* xiii. 39. and *Rom.* viii. 1. and as he has all the Parts of the new Creature formed in him, 2 *Cor.* v. 17; yet, in the Apoſtle's Uſe of this Phraſe, it ſeems to ſignify Perſons of more grown Underſtanding, and higher Attainments in Chriſtianity,

tion of the Holy Spirit, have, like finished Christians, attained any considerable Degree of Knowledge and Grace in their Acquaintance with it. Nevertheless, the Doctrine we preach is neither such, as is invented, suggested or approved of, by the philosophical or political Schemes of the Men of this World, whose Thoughts about a better are all trifling and vain; nor of the *Jewish* Rulers and *Rabbies*, any more than of Heathen-Potentates, whose Views and Interests relate to this present Life; all which Wisdom of theirs will soon perish with themselves.

7 *But we speak the Wisdom of God in a Mystery*, even *the hidden* Wisdom *which God ordained before the World unto our Glory.*

7. But we publish that blessed Doctrine, which is the wonderful Product of the infinite Wisdom of God, and has been hitherto intirely concealed from the *Gentile*-World, and but obscurely suggested to the *Jews* ‖, and is too deep and unsearchable to be fully comprehended by any Creature upon Earth, yea, by the Angels themselves in Heaven, who are continually prying into it, (1 *Pet.* i. 12.) and is too spiritual to be duly understood, and received by carnal Minds. (*ver.* 14.) I mean that Wisdom, which was a secret Reserve in God's Breast from everlasting, and was hid under *Jewish* Types and Shadows, and mysterious dawning Hints of Prophecy, in the Old Testament Dispensations; but which God, (προ των αιωνων) before all Ages of Time, or any former Dispensation commenced, pre-determined to reveal in our Days, with transcendent Light and Evidence, for the Honour of the Gospel-State, and of it's Ministrations and Subjects; and for the eternal Happiness and Glory of every one of us, that are sincere Lovers of God. (*ver.* 9.)

8 *Which none of the Princes of this World knew: for had they known* it, *they would not have crucified the Lord of Glory.*

8. Which important Scheme of Salvation none of the great Men of this World, particularly not *Pontius Pilate*, the *Roman* Governor, nor *Annas*, nor *Caiaphas*, the High-Priests, nor any of the *Chief-Priests*, *Rabbies* and Rulers of the *Jews* *, had any just Notions of; their Prejudices and carnal Views having blinded their Minds, and hardened their Hearts, against all the Means of Conviction that Christ afforded them: For had they really understood, and been persuaded in their own Consciences, what a Divine Person he was, and what a wise and gracious Design he came upon, they would not have dared to be so desperately wicked, as to *take Counsel together*

Christianity, who are *enriched with all Knowledge*; (Chap. i. 5.) and who, compared with weaker and younger Believers, that don't see so far into the Beauty and Glory of the whole Scheme of the Gospel, may be said to be perfect, as a Man is, when compared with a Child.

‖ *The Wisdom of God in a Mystery*, may signify the incomprehensible Things contained in it, as well as former Concealments of it. And I can't think that it here relates merely to the Calling of the *Gentiles*, which some suppose is the only *Mystery*, that the Apostle so frequently speaks of; but it seems principally to refer to the great Doctrine of Salvation by a crucified Christ: For it is this, and not barely the Calling of the *Gentiles*, concerning which the Apostle says, *ver.* 8. *Had the Princes of this World*, inclusive at least of the *Jewish* Rulers, *known it, they would not have crucified the Lord of Glory*; whereas had the Rulers among the *Jews* known Christ's Design of calling the *Gentiles*, this would rather have still more incensed them against him, than restrained them from crucifying him.

* *The Princes of this World* plainly mean those, that were immediately concerned in the Crucifixion of Christ; and so take in the *Jewish* Rulers, Priests and *Rabbies*, who instigated, and joined with *Pilate*, in putting our Lord to Death.

against him, (Psal. ii. 2.) and unite in putting *him* to the shameful Death of the Cross, who is indeed the Lord, Proprietor and Possessor of Glory †, all glorious in his original Nature and Perfections, and the Author, Purchaser and Disposer of all the Glory of the Gospel, and of Heaven itself.

9 *But as it is written, Eye hath not seen, nor Ear heard, neither have entred into the Heart of Man, the Things which God hath prepared for them that love him.*

9. But, notwithstanding all their low and mistaken Thoughts about him, he has brought in a most glorious State of Things, worthy of himself, according to what is written by the Prophet *Isaiah*, (*Chap.* lxiv. 4.) where he describes the Blessings of the Messiah's Kingdom, saying, Among all the Objects of Sense, the Eye has never seen any Thing so grand and beautiful; nor has the Ear ever heard any Thing so delightful and advantageous; and among all the Objects of Science, it never entered the Thoughts of any Man to contrive, or even to imagine or apprehend, much less comprehend, any Thing so entertaining, beneficial and glorious, as the Blessings of Salvation, which God, in the astonishing Counsels and Settlements of his infinite Wisdom and Grace, has provided, adjusted and secured for, and, under the Gospel Dispensation, will bestow upon them, who, from a Sense of his matchless Love herein, sincerely desire, prefer, and delight in him, above all Things else, as those that are by Faith and Hope waiting for him.

10 *But God hath revealed* them *unto us by his Spirit: for the Spirit searcheth all Things, yea, the deep Things of God.*

10. But God has now made a clear Revelation of these glorious Things, not to me only by immediate Inspiration, that I might *preach the unsearchable Riches of Christ*; but likewise by the gracious internal Illumination of his Spirit, by Means of, and together with, his Word, to all those of us, who love him, and for whom he has prepared them, (*ver.* 9.) that we might know the Things, which are freely given to us of God: (*ver.* 12.) For as the Lord is said to *search the Hearts and Reins of the Children of Men,* (1 *Chron.* xxviii. 9. and *Rev.* ii. 23.) to intimate his perfect Knowledge of them; so his Spirit, who is one with him, and is given to make known the great Things of the Gospel to us, is infinite in Understanding, and has not only an all-comprehending View of every Thing whatsoever out of God; but is intimately acquainted, even with the deepest Counsels, and Secrets, as they lie in God himself; and so he, and he only, in Opposition to all Creatures, can make them known in such Ways, and by such Means, as seem good unto him.

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† *The King of Glory* is a magnificent, and peculiar Description of the great Jehovah, the Lord of Hosts, *Psal.* xxiv. 7—10. Christ therefore is here spoken of under the august Title of *the Lord of Glory,* to raise our Thoughts of his infinite Dignity, as a divine Person, in like Manner as God the Father is stiled *the Father of Glory,* (Eph. i. 17.) and the Holy Spirit, *the Spirit of Glory.* (1 Pet iv. 14.) The Application of this Title *Glory* to all the sacred Three, intimates, that the Father, Son and Spirit, are *the God of Glory,* as the only true God is called, *Psal.* xxix. 3, and *Acts* vii. 2; and Christ's being mentioned under this Character of *Deity,* when he is spoken of as *crucified,* shews that the divine and human Natures were personally united in him; and that his Death is of infinite Dignity and Merit, as he was *God, who purchased the Church with his own Blood.* (Acts xx. 28.)

11. For,

11 *For what Man knoweth the Things of a Man, save the Spirit of Man which is in him? Even so the Things of God knoweth no Man, but the Spirit of God.*

11. For, to illustrate this Point, as far as may be, by what we are most familiarly acquainted with, What Man, in the ordinary Course of human Knowledge, can be acquainted with the secret Thoughts and Designs, that lie in any one's own Heart; except his own self-conscious Mind, which reflects on all that passes within him, and which only can discover it to another Man? Even so it is, with respect to the still more sublime and hidden Secrets of Wisdom and Grace, that are formed in the Heart of God about those that love him: Neither Angels nor Men, no one whatsoever (οὐδεὶς) can penetrate into them, or get any Knowledge of them, as they lie in the eternal Thoughts of God; except, in Distinction from all finite Beings, his own Spirit*, who is as essential to himself, and as conscious to all his Thoughts and Purposes, as any Man's own Soul can be to him, and to the Thoughts which pass within him.

12 *Now we have received, not the Spirit of the World, but the Spirit which is of God; that we might know the Things that are freely given to us of God.*

12. Now, in order to our being led into the Knowledge of these important and concerning Things, we are under the Conduct and Influence, not of that Spirit of the boasted Wisdom and Learning, which the Men of this World are animated and guided by, and pride themselves in: No; all the Powers and Principles of this Sort of Spirit are too low, weak and carnal, to make any Discoveries of them; and they stand in Opposition to them, instead of being disposed to entertain them: But we have been made Partakers of that divine Spirit, and have been enlightened, taught and animated by him, who, in his personal Subsistence, proceeds by an eternal Necessity, and in his Operations and Influence comes forth by peculiar Dispensation, from God to us, for this very End and Purpose, that we might have a true and saving Knowledge of those great and glorious Blessings of the Gospel, which God hath bestowed upon us, not for any Worthiness or Desert in ourselves, or any Acquirements of our own, but merely by the free Gift of his own rich Grace to us.

13 *Which Things also we speak, not in the Words which Mans Wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual Things with spiritual.*

13. Which excellent Things we also, who are taught to know them, and *that* for ourselves; and particularly we, the Apostles of Christ, speak of, as has been said, (*ver.* 4) not in rhetorical Language, which is studied and learnt by human Art, and would be but like gilding a Diamond, or lackering over the finest Gold, to the debasing of it's own Lustre and Value; but we express them in a plain inartificial, though grave and majestick Stile, suitable to their native Dignity and

* The Spirit's *searching all Things, even the deep Things of God*, ver. 10, is a peculiar Property of Deity; and his *knowing the Things of God*, as the Spirit of Man knows the Things of his own Mind, *ver.* 11, intimates that he is as essential to the Being of God, as the human Soul is to the Being of Man; and both together shew, that the Spirit is included in the divine Unity, and partakes of the Nature and Perfections of God: And yet his being *the Spirit, which is of God*, ver. 12, suggests, that he has, in some unknown Way, a Subsistence distinct from the Father's and Son's, in the undivided Godhead: And when it is said, that *none knows the Things of God, but the Spirit of God*, it is only to exclude all *Creatures*, of what Rank soever, from this Knowledge; but no more excludes the Father and Son from it, than our Lord excluded the Father and Spirit from equal Knowledge with himself, when he said, (*Matth.* xi. 27.) *No Man* (οὐδεὶς) *knows the Father, save the Son, and he to whomsoever the Son will reveal him.*

Beauty,

Beauty, which the Spirit of God instructs us to clothe them with: And, in representing them, we compare what he has said about them, in former and later Revelations, in Types and Antitypes, and in Prophecies and Accomplishments of them, which cast a Light one upon another; and we express them in the Spirit's own Language, as contained in the Sacred Oracles; *that* being best adapted to impress, as well as convey just Ideas of the Things, which he himself has indited.

14 *But the natural Man receiveth not the Things of the Spirit of God: for they are Foolishness unto him; neither can he know* them, *because they are spiritually discerned.*

14 But though these spiritual Things, which are revealed by the Holy Ghost, be set in the clearest objective Light before an unregenerate Man, who acts only upon Principles of natural Reason, in his Judgment about them ‖, like the *Greeks*, and *wise Men after the Flesh*, before-mentioned; (*Chap.* i. 23, 26.) yet he don't embrace and approve of them; because, through the Darkness, Pride, Sensuality and Depravity of his Mind, he can't adjust them to his own Reasonings about them, and thinks them a meer Heap of Inconsistencies, Weakness, Folly and Enthusiasm, beneath the Notice of a Man of Sense and Learning: And though he has heard them with the Hearing of the Ear, like the *Scribes* and *Rabbies*, and other Chiefs of this World, that joined in crucifying the Lord of Glory (*ver.* 8.); yet, through the Corruption of Nature, he is under a moral Incapacity of understanding them, in a truly spiritual and affecting Manner, suitable to their high Worth and Importance, for Want of a renewed Faculty, or supernatural Principle within him, to discern them; because they are perceived in their divine Truth and Spirituality, Excellence and Glory, only by an Understanding, that is illuminated and rectified by the Spirit of God.

15 *But he that is spiritual, judgeth all*

15 But a real Christian, who is renewed in the Spirit of his Mind *, and led into an Acquaintance with divine Things by

‖ After all the Disputes, that have been raised, about what is here meant by *the natural Man*, I humbly think a close Attention to the Apostle's own Discourse, may be sufficient to determine it: For *they are Foolishness to him*, seems plainly to answer to the polite *Greeks*, to whom *the preaching of Christ crucified was Foolishness*; (See the Note on *Chap.* i. 23.) And *he cannot know them*, seems to answer to *the Princes of this World*, inclusive of the *Jewish* Rulers, *not knowing the Lord of Glory*. (See the Note on *ver.* 8.) And so *the natural Man* is one, who, though the Doctrines of the Gospel be ever so clearly published, and proposed to his Examination, as they now were to *Jews* and *Greeks*; and though he have all the Learning of the *Greeks*, and all the Advantages of *Jewish* Rabbies, who made great Professions of Religion, and whose Business it was to study the Holy Scriptures; yet having only natural Principles of Reason, with it's utmost Improvements by external Means, to guide and influence him in his Enquiries into divine Revelation, he can neither know it's Doctrines aright, in their amiable Glories, nor be suitably affected with them.

* *He that is spiritual* (πνευματικος) being opposed to one, who, in the next preceding Verse, is called (ψυχικος ανθρωπος) the *natural* Man, (who has no higher Principle, than his own *unrenewed Soul*, to guide him, and to *whom the Things of the Spirit of God are Foolishness*) seems to answer to *them that are* effectually *called*, and *to whom Christ crucified, is the Wisdom of God, and the Power of God*, in Opposition to those, to whom he *is a Stumbling-Block, and Foolishness*; (Chap. i. 23, 24.) and so *he that is spiritual* is here the *regenerate* Man; though, perhaps, it may also point to one of superior Knowledge and Grace, as it more apparently doth in *Chap.* iii. 1, where the Apostle tells these *Corinthians*,

Things, yet he himself is judged of no Man.

by the Holy Spirit, (ανακρινει) ſearches into, diſcerns, and is capable of forming a right Judgment about, all Things, that are neceſſaty to be known, relating to God's Way of Salvation by Jeſus Chriſt: He can diſtinguiſh Truth from Error in ſuch important Points, ſees a Glory, and feels a transforming Power in them: But (δε) he himſelf, as to his ſpiritual Knowledge and Senſe of the Things of the Goſpel, and Satisfaction in them, (υπ' ουδενος ανακρινεται) is not diſcerned, or certainly judged of, nor can be confuted, by any Man whatſoever, much leſs by thoſe, that are deſtitute of the Spirit, and have no Experience of theſe Things; nor are capable of determining the Truth or Falſhood of what the Believer knows and ſays, according to the Scripture, about them.

16 *For who hath known the Mind of the Lord, that he may inſtruct him? But we have the Mind of Chriſt.*

16. For what natural Man, by all his Reaſon, though improved to the higheſt Pitch imaginable, has ever penetrated into the ſecret Thoughts and Counſels of God's Heart, which are merely Matters of divine Revelation, ſo as to be able to ſhew the ſpiritual Man † any of thoſe ſupernatural Truths, that he is not already acquainted with, or to convince him of any Miſtakes about thoſe, that God has made known to him? Who of them all ſhall undertake to demonſtrate (συμβιβασει) any Thing for, or againſt, what he affirms concerning them? But we Apoſtles, and all of us, who are now *Light in the Lord*, (Eph. v. 8.) are fully ſatisfied, that we are led into the true Knowledge of the Mind of Chriſt, concerning the great Things, that relate to the Glory of God, and our own eternal Salvation through his crucified Son: And therefore no Schemes of other Men, that are contrary to this, ought to be entertained by any of you, with whatever high Pretences of Authority, or of natural Reaſon, they may be recommended by Men of Name and Figure among you.

Recollections.

Behold the native Beauties of the Goſpel, which is indeed God's own Teſtimony, and appears beſt in it's own Light and Language! All it's Lines center in a crucified Chriſt, whoſe Sacrifice is of infinite Value, as he is the Lord of Glory; and the gaudy falſe Paint of human Oratory is ſo far from ſetting off this important Doctrine with Advantage, that it obſcures the illuſtrious Simplicity, and divine Wiſdom and Grace, which are it's higheſt Recommendation. But ſo great is it's Spirituality and Sublimity, and ſo far is it from comporting with the moſt refined Schemes of the Men of this World, that it exceeds all human Thought; it can neither be found out by natural Reaſon, nor ſpiritually underſtood and reliſhed by unrenewed Minds,

ans, he *could not ſpeak unto them, as unto ſpiritual,* (ως πνευματικοις) *but as unto carnal,* (ως σαρκικοις) and as *unto Babes in Chriſt:* He there ſeems to mean by them, *that are ſpiritual,* ſuch as had attained to ſome conſiderable Degrees of Light, Faith and Holineſs, according to the Goſpel-Revelation, in Oppoſition, not to thoſe, whom he here had called *natural* Men, (*ver.* 14.) but to thoſe, that were comparatively carnal, as being too much influenced by worldly Intereſts and corrupt Affections, in their Regard to the Doctrines of the Goſpel: (See the Note on *Chap.* iii. 1.) And as, in that Place, he manifeſtly ſpeaks of *private* Chriſtians; ſo here, *he that is ſpiritual,* is not to be underſtood, as relating only to *Miniſters,* but likewiſe to *common Believers.*

† *Him,* as ſeveral learned Commentators obſerve, refers not to *the Lord,* but to *the ſpiritual Man,* mentioned in the foregoing Verſe: For the Apoſtle is here ſpeaking, not of a natural Man's inſtructing *the Lord,* but of his judging, confuting, and better informing *the ſpiritual Man,* with reſpect to the Things, which he knows by divine Revelation, in ſuch a Manner, as to be *judged of by Man.*

which,

which, instead of cordially embracing it, count it Foolishness. How necessary then is, not only an external Revelation, but also an internal Illumination of the Holy Spirit, who, being a divine Person, is as intimately acquainted with the deep Things of God, as a Man's Soul is with the Thoughts of his own Mind; and who alone can give us just and impressive Conceptions of spiritual Things! But blessed be God, that true Believers, whose Faith is produced and maintained, not by the Wisdom of Men, but by the Power of God, and who sincerely love him, are Partakers of his Spirit, to lead them into all necessary Truth, and to give them a right Discerning of it in a spiritual Manner, that they may savingly know those great and inexpressibly glorious Things, which God has prepared for them, and freely given to them; and may be capable of distinguishing Gospel-Truths from the Errors, that lie in Opposition to them. And, O what admirable Contrivance, for the Glory of God, and their own Salvation, do finished Christians discern in it, who have a more compleat View of the Gospel-Scheme! While they have the greatest Satisfaction, Experience and Hope in themselves, relating to it, no natural Man is able to correct or confute them.

CHAP. III.

The Apostle reproves the Corinthians *for their Carnality, and Contentions about Ministers,* 1—4. *Shews that all the true Servants of Christ can indeed do nothing effectually without him, that they preach him as the only Foundation, and every one should take heed to what he builds on this Foundation,* 5—15. *That the Churches of Christ ought to be kept pure, as they are the Temple of the Holy Ghost,* 16, 17. *That it becomes them to be humble in their Opinion of themselves,* 18—20. *And that they should not glory in Men; because, through Christ, Ministers and all Things else are theirs,* 21—23.

TEXT.

1 *AND I, Brethren, could not speak unto you as unto spiritual, but as unto carnal,* even *as unto Babes in Christ.*

PARAPHRASE.

1. AND truly, my Brethren, even whilst I was with you, I perceived such Appearances of Fondness for secular Interests, and for philosophical Learning; and so much of an opinionated and disputatious Temper, that though many of you are *enriched in all Utterance,* and *in all* necessary *Knowledge,* (See the Note on *Chap.* i. 5.) yet I could not look upon the Generality of you, or treat you in my Ministry, as Persons advanced very far, but rather as weak and low in spiritual Light and Experience; and though I esteem you as real Believers, and so own and love you as Brethren in the Lord *, yet I could judge no higher of you, nor accommo-

* The Apostle's calling these *Corinthians Brethren,* and *Babes in Christ,* shews that when he spoke of them, as *not being spiritual, but carnal,* he did not mean it *absolutely,* as if he thought them to be unregenerate Persons, but only *comparatively,* as they were Christians of lower Attainments in experimental Knowledge and Grace, and more influenced by fleshly Principles, than some other Believers were, and than they themselves might reasonably have been expected to be, considering what Means they had enjoyed. (See the Note on *Chap.* ii. 15.) And as he had before spoke of them under the Character of *the sanctified in Christ Jesus,* and of those, whom *God would confirm to the End, that they might be blameless in the Day of the Lord Jesus,* and to whom *Christ was made Wisdom, Righteousness, Sanctification and Redemption,* (Chap. i. 2, 8, 30.) we must conclude that, in the Judgment of Charity, he accounted the Bulk of them to be real Christians, notwithstanding all their Defects, which he expressed by their being *carnal,* and *Babes,* and which seemed to lie chiefly in their paying too much Regard to Men, and to Principles of human Policy and Literature, to the obstructing of their Proficiency in the most sublime, refined and practical Knowledge of spiritual Things.

date my Discourses any otherwise to you, than as to Babes in Christ, who, for spiritual Strength and Understanding, were but like young Children compared with Men of full Age.

2 *I have fed you with Milk, and not with Meat: for hitherto ye were not able* to bear it, *neither yet now are ye able.*

2. Accordingly, I made it my chief Care to lead you into the first Principles of the Oracles of God, relating to Jesus Christ, and him crucified, which, like Milk for Children, were best suited to your spiritual Edification, instead of entertaining you with the more abstruse and sublime Points of the Christian-Faith, which might have fed your Pride and Vanity, and are like *strong Meat*, that is propereſt for *Men of full Age, who, by reason of Use, have their Senses exercised to discern both Good and Evil:* (Heb. v. 12—14.) For ye were not then in fit Case to receive, and make a good Improvement of such spiritual and lofty Themes; nor indeed have ye as yet, after all the Advantages ye have enjoyed, made such Proficiency in divine Knowledge, and in Victory over remaining Corruptions, as to embrace such Doctrines without turning them to a wrong Use, any more than the weak Stomach of an Infant can digest strong Meat.

3 *For ye are yet carnal: for whereas* there is *among you Envying, and Strife, and Divisions, are ye not carnal, and walk as Men?*

3. For, as I find by your present Conduct, there is still a great deal of Carnality of Temper, and childish Ways of thinking about the Doctrines of the Gospel, as though they were not to be received, merely as Matters of divine Revelation, but upon the Authority and Credit of one or another Man of Note and Fame, that recommends them to you: Since (ὅτε γαρ) there are among you vain Emulations and Envyings, on Account of the spiritual Gifts, which some are apprehended to be endued with, more than others; and these inward Ferments of the Passions break out into open Quarrels and litigious Contentions, and are carried on to Factions and Parties for, and against certain Doctrines and Ministers; Are not these *the Works of the Flesh?* (Gal. v. 19, 20, 21.) Are not these manifest Proofs, that ye are not so spiritual and disinterested in your Regards to Gospel-Truths, as ye ought to be; and that ye behave too much under the Influence of a carnal Disposition of Mind, like the Men of this World, who have no better than natural Principles to govern them?

4 *For while one saith, I am of Paul, and another, I* am *of Apollos, are ye not carnal?*

4. For, as I have observed already, (*Chap.* i. 12.) one Sort of you set up for one Minister, and others for another, as though they were to be the Heads of Parties, and Lords of your Faith. One, for Instance, saying, I am all for *Paul*, as thinking him to be the most solid and profound Preacher; and another, I am all for *Apollos*, as admiring him for the most lively and florid Orator. Is not this a plain Evidence of great Remains of Carnality among you?

5 *Who then is Paul, and who* is *Apollos, but Ministers by whom ye believed, even as the Lord gave to every Man?*

5. To cure you of this, Permit me to ask you, Who do ye take *Paul* to be? And what do ye make of *Apollos?* Or what in Reality is one, or the other of these? Are they more or less, than the Servants of Christ, by whose Preaching, one and the same Doctrine, ye were brought to believe, and depend by Faith upon him; not by any Skill or Power

in

in them, but merely as the Lord Chriſt himſelf wrought effectually, by their Miniſtry, in the Hearts of every one of you, that doth indeed believe in him? Why then ſhould either of them, or any other Miniſter, be ſet up one againſt another, or be looked upon as any Thing more, than ſubordinate Inſtruments of your ſpiritual Benefit?

6 I have planted, Apollos watered: but God gave the Increaſe.

6. I *Paul*, the Apoſtle of Jeſus Chriſt, (*Chap.* i. 1.) to ſpeak under the Figure of a Labourer in a *Vineyard*, which both the Old and New Teſtament-Church is compared to, (*Iſa.* v. 1, *&c.* and *Matth.* xx. 1, *&c.* and xxi. 33, *&c.*) I was the firſt that preached the Goſpel to you, which I did with aſſiduous Care, for a Year and half together; and, bleſſed be God, I was an Inſtrument of converting many of you to the Faith of Chriſt; (*Acts* xviii. 1—11.) and ſo, as an under Agent to him, I planted, not only his Goſpel, but likewiſe Trees of Righteouſneſs, in your Converſion, that he might be glorified. (*Iſa.* lxi. 3.) When Providence called me away from you, my Companion in Labour, who came after me, even *Apollos*, a lively, zealous and eloquent young Man, took great Pains in *helping them much, which had believed through Grace*; (Acts xviii. 27. and xix. 1.) and ſo was like one, who watered the Plantation. But as a Tree's taking Root, thriving, and bringing forth Fruit, depends intirely on the Operation of the God of Nature, both in forming the Plant, and the Soil in which it is ſet, and in adding the Influence of the Heavens: So the Succeſs of the Goſpel abſolutely depends on the ſpecial Operation of the God of Grace, who is the Author of the Goſpel itſelf, and attends the Miniſtrations of it with the Power of his Spirit, to make new Hearts, and cauſe them to abound in Fruits of Holineſs; inſomuch that the whole Increaſe, which is produced by our Labour, whether it be of Converts, or of their Gifts and Graces, and Fruits of Righteouſneſs, is derived only from him.

7 So then, neither is he that planteth any thing, neither he that watereth: but God that giveth the Increaſe.

7. So then, as in the World of Nature, neither the Huſbandman, that plants and waters, has any Power in himſelf, or by Virtue of what he can do, to accompliſh the deſired End; but all is owing to the ſupreme Agency of that God, who at firſt formed the Earth, and made it bring forth it's various Kinds of Plants, and who, in the Way of his Providence, cheriſhes and improves them, by cauſing the Sun to ſhine, and the Rain and Dew to fall upon them: After the like Manner, in the World of Grace, neither he who, like *Paul*, laid the Foundation of Chriſtianity, is of any Conſideration, as to the Power and Efficacy of his Miniſtry; nor is he who, like *Apollos*, went on in preaching the Goſpel to cultivate the good Work, which was begun in you, of any Account, as to the happy Fruit of his Labours, how ſkilful, fervent and diligent ſoever either of them were therein: But God alone, who authorized and qualified both for their Work, and aſſiſted, owned and bleſſed them in it, is the ſupreme efficient Cauſe of all the Good produced by it, in Virtue of the

enlivening

enlivening and cherishing Beams of the Sun of Righteousness, (*Mal.* iv. 2.) and of the renewing and sanctifying Influences of his Spirit: (*Tit.* iii. 5, 6.) The Glory therefore of all is to be ascribed to him, and not in the least to any of us, who are what we are by the Grace of God, and are to be looked upon, as barely Ministers, and not Authors of either the Gospel, or of it's Efficacy upon you.

8 *Now he that planteth, and he that watereth, are one: and every Man shall receive his own Reward, according to his own Labour.*

8. One Servant of the Lord, who takes Pains in first publishing the Word of his Grace, and bringing Souls to him; and another Fellow-Labourer, who afterwards comes, and lays himself out in further Ministrations, are all one, in their Doctrine and main Design, in the Authority of their Commission from Christ, and Instrumentality in his Hand for Conversion and Edification; and are all one, in their Nothingness, as to saving Events; so that, with respect to these Things, one of them is not to be esteemed and magnified above the other, much less in Opposition to the other: And, as to the Difference there may be in their Gifts and Diligence, every one of them, who is faithful in either of these Services, shall receive from his great Lord and Master at last, not the Retribution, which belongs to another Man's Labours, and which, though altogether a free and undeserved Gift, may be stiled a *Reward*, because it is bestowed, not for the Work, but after it is done, and will make a rich Amends for all the Toil and Difficulty of doing it; but he shall receive the Reward, which is suitable to the Nature and Proportion of his own ministerial Labours, and of his Fidelity, Zeal and Diligence in it: Such an one therefore may be thoroughly satisfied with this final Reward, which will be as happy and glorious, as he can wish for; and he need not be ambitious, as some among you are, of the Praise and Honour, that come from Men only.

9 *For we are Labourers together with God: ye are Gods Husbandry*, ye are *Gods Building*.

9. For as to us, who are engaged in these important Services, we are to be equally considered as those, who, by divine Assistance, labour jointly, and with the same noble View, as God's Workmen, in a subordinate Concurrence with him, who will neither leave us in his Work, nor be unmindful of us after it; this is Honour enough for us: And as to you, who are his Church and People, ye are not ours, but God's own Vineyard, Field, or Garden, (Θεου γεωργιον) the Work of his own Hand, and his peculiar Property, on which much Cost and Pains have been spent for it's Cultivation: And, to use another Metaphor taken from a *House*, which is also an apt Representation of the Church of God, (1 *Tim.* iii. 15.) Ye are his Structure, not of our own erecting, nor for our Use, but which he himself has built for his own Habitation through the Spirit, (*Eph.* ii. 22.) instead of that material Temple, in which he was formerly wont to dwell; and so in each of these Views, whoever were the Means and Instruments, ye *are his Workmanship, created in Christ Jesus unto good Works*; (Eph. ii. 10.) and therefore ye ought to be as a dedicated Thing, not at all to us, but intirely and alone to him.

10 *According to the Grace of God which is given unto me, as a wise Master-Builder I have laid the Foundation, and another buildeth thereon. But let every Man take heed how he buildeth thereupon.*

10. In this spiritual Building, which God has set up among you, I had the Honour of being first employed; And as a skilful and prudent Architect looks well to the Foundation he lays, and takes Care that it be firm and solid, and sufficient to bear the Edifice, which is designed to be raised upon it; so according to the Nature of my Office, and the Measure of Gifts and Graces bestowed upon me, I have made Use of all the Wisdom, with which God inspired me, in carefully laying the Ground-Work of your Faith and Hope, and of all your Safety and Comfort, in the great Doctrine of a crucified Jesus, and Salvation alone by him; and succeeding Ministers, like *Apollos*, have taken Pains for your further Instruction and Edification upon this Foundation. But let every one, that would be employed in raising a good Superstructure, take special Care what Sort of Doctrines and Practices he builds upon it, and see that they be indeed placed upon this, as their Foundation, and be throughly consistent with it, and worthy of it; that the whole Building may be all of a Piece, for the Glory of God, and the Good of others, as well as of his own Soul.

11 *For other Foundation can no Man lay, then that is laid, which is Jesus Christ.*

11. For as to the *Foundation* itself, on which the whole Church, and all it's Doctrines and Duties, Ministrations and Hopes, Preservation, Privileges and Blessings here, and everlasting Glory hereafter, are to be built; no Man whatsoever has any Right to attempt the laying, nor can he ever, with all his Wit and Learning, lay any other, that will answer his End, besides that which is already laid in the eternal Counsels of divine Wisdom and Grace, in the Promises and Prophecies of the Old Testament, in the Incarnation, Obedience and Sufferings of the Redeemer, and in the plain Doctrines and Ministry of the Gospel, and particularly in my own preaching it; which Foundation is indeed no other than Jesus Christ, who in his Person and Offices is a firm, abiding and immoveable Rock of Ages, every way sufficient to bear all the Weight, that God himself, or the believing Sinner can lay upon him; *neither is there Salvation in any other.* (Acts iv. 12.)

12 *Now if any Man build upon this Foundation, Gold, Silver, precious Stones, Wood, Hay, Stubble:*

12. And, (δε) as to the *Superstructure* on this Foundation; If any one in his preaching, like *Apollos* on one Hand, build upon it such spiritual, true and holy Doctrines and Practices, as for their Purity, Excellence and Usefulness, are like Gold and Silver and precious Stones, which are lasting in their Nature, and will bear the severest Trial, and are of great Value among Men; or if, like *Judaizing* Teachers, on the contrary, he build upon this Foundation, such false Doctrines and irregular Practices, as in their own Nature are worthless, contemptible and perishing, and of as little Account, as Wood, Hay and Stubble, which can't endure the Fire:

13. The

13 *Every Mans Work shall be made manifest. For the Day shall declare it, because it shall be revealed by Fire; and the Fire shall try every Mans Work, of what Sort it is.* *

13. The Time is coming, when the Nature and Tendencies of the Doctrine, which every one preaches and holds, whether it be sound and right, or corrupt and wrong, or leading to pious and moral, or to irreligious and immoral Courses, shall be clearly distinguished, and shall appear to be what it really is, both to him that taught it, and to them that imbibed it: For, whatever Men may think of it now, the Day of Judgment, that all revealing and impartial Day of Account, will throughly try and discover it; because as the Refiner's Fire tries Metals, and separates the Dross from Gold and Silver, and distinguishes such Things, as will endure it's Heat, from those that will be consumed by it; so the penetrating Light, and strict Process of the Judgment of the great Day *, will try and prove every one's Opinions and correspondent Practices, of what Kind soever they be; and will shew whether they come up to the Scripture-Standard of divine Truth; and whether they rest upon, and be agreeable to the fundamental Doctrine of Salvation alone by Jesus Christ, or not.

14 *If any Mans Work abide which he hath built thereupon, he shall receive a Reward.*

14. If, in this awful Day of Scrutiny, any Man's Doctrines, and his Behaviour answerable to them, which he has erected upon this Foundation, shall appear to harmonize with it, and stand Proof, he shall receive a gracious and ample Retribution, with peculiar Marks of Honour †, in Proportion to his eminent Degree of Faithfulness, Labour and Usefulness in the Work of the Gospel.

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* By *the Day* and *the Fire* here spoken of, some understand the *Gospel-Day*, and the clear and searching Light of it's Doctrines; others, the Day of *Jerusalem's Destruction*, when consumed by Fire. But it seems evident to me, that the Apostle meant *the Day of Judgment*, and the all-searching Discoveries, with their different Events, that will then be made: For in the two next Verses he speaks of it, as the Day of Trial and Retribution, when *every Man shall receive his Reward*, and they that are built upon Christ, as their Foundation, *shall be saved*; and he speaks of this, (*Chap.* iv. 5.) as the Time of *the Lord's coming, when he will bring to Light the hidden Things of Darkness, and every Man shall have Praise of God*; and this is what he often calls, by Way of Eminence, *that Day*, and *the Day of Christ*. It is likewise as plain, that the imaginary *Fire of Purgatory* can't be the Fire here intended: For this Fire is not for *Punishment*, by Way of Satisfaction for venial Sins, as the *Papists* speak of their Purgatory; but it is, principally at least, for *Trial of Doctrines*, inclusive of correspondent Practices, as the whole Context shews, to prove whether they be good, like *Gold*, *Silver* and *precious Stones*; or be bad, like *Wood*, *Hay* and *Stubble*; and the Doctrine of *Paul* and *Apollos*, as well as of false Teachers, must be tried by it; but it cannot be pretended, that *Paul* and *Apollos* themselves, were to pass through the Fire of *Purgatory*. And though here seems to be a Reference to the flaming Light, and consuming Heat of the final Conflagration, yet the Expression must be considered as metaphorical, when applied to the trying and discovering, proving and disproving the Truth of *Doctrines*, including answerable Practices, and to the consuming of those that are false and wrong; because no material Fire can have such an Operation upon what is merely of a moral Nature; and therefore it is added, *ver.* 15, that he, who builds Wood, Hay and Stubble on the Foundation, shall be saved *as by Fire*, or in like Manner as a Man narrowly escapes through the Fire, when his House is all in Flames about him; and none can doubt but that *Wood*, *Hay* and *Stubble*, and *Gold*, *Silver and precious Stones*, must be taken in a metaphorical Sense.

† *This Reward* seems to point out some higher Degrees of Glory, than other real Christians and Gospel-Ministers, of lower Attainments in Light and Grace, Purity, Labour and Usefulness, will receive; because, as appears from the next Verse, every true Believer, and faithful Servant of Christ, who holds the Head, *shall be saved*; though he may suffer a Loss, that lies in Opposition to receiving *this* Reward.

15 If any Man's Work shall be burnt, he shall suffer loss: But he himself shall be saved; yet so, as by Fire.

Scripture, the Doctrines which any one has espoused, and put into Practice, through Ignorance and Mistake, shall prove to be unscriptural and false, though not fundamentally erroneous; and so shall be rejected and nullified, like contemptible and combustible Materials, which are burnt up, instead of being preserved and refined, by Fire; That Man, how fond soever he were of them before, shall lose all the Advantage, which he vainly expected from them: But he himself being founded upon Christ, as his Rock, and only Ground of his Faith and Hope toward God for eternal Life, and not carried into Licentiousness, by his other mistaken Notions, shall be saved from the Wrath to come; though it be with apparent Difficulty and Danger, which may be illustrated by a Man's escaping with his Life, through the Fire that burns down his House, and consumes his Goods. (See the Note on *ver.* 13)

16 Know ye not that ye are the Temple of God, and that *the Spirit of God dwelleth in you?*

16. But, to shew that there are other Errors of still more pernicious Consequence, let me remind you of what has been hinted, (*ver.* 9) about your being *God's own Building*. Don't ye understand and consider, that ye who are his true Church, erected on Christ as your Foundation, are set apart for God by his own Appointment, sanctified and devoted to him as his Temple, in a much higher and nobler Sense, than the *Jewish* Temple ever was of old; and that he who manifested himself by visible Tokens of his gracious Presence in that sacred House, and so was said to dwell there, doth now, in a more spiritual, excellent and effectual Manner, reside by special Relation and Possession, Operation and Favour, in you, as his own Habitation, through the the Spirit? (See the Note on *Chap.* vi. 19.)

17 If any Man defile the Temple of God; him shall God destroy: For the Temple of God is holy, which Temple *ye are.*

17. If therefore any Man shall maintain and propagate such Errors, as are subversive of the Foundation itself, and so shall corrupt, and doctrinally destroy (φθειρει) this spiritual Temple of God's own Erection on a crucified Jesus; the Case of that Man, be his Pretences and Figure in the Church ever so great, is abundantly worse, than that of suffering Loss, and being saved as by Fire; (*ver.* 15.) he shall not be saved at all; but the holy and jealous God will punish him with everlasting Destruction: For this spiritual Temple of the living God, which ye his Church are, is purified and set apart for himself; and the corrupting of this in fundamental Points of Principle and Practice, is a much more henious Crime, than it was to profane the Courts of the *Jewish* Temple, and will be more severely animadverted upon in the great Day.

18 Let no Man deceive himself; If any Man among you seemeth to be wise in this World, let him become

18. Let every one then take heed, whether he be a Preacher or Hearer, that he do not cheat, and impose upon himself to his own Confusion, by propagating or entertaining any pernicious Error, through a vain Conceit of his own superior Understanding: If there be any among

a Fool, that he may be wise.

you, who, like the Philosophers, Politicians and Rabbins of the Age, seems to himself, or others, to be wise in earthly Things, and according to the false Judgment that the Men of this World make of Wisdom; let him renounce all this, as far as it opposes, or interferes with the Doctrines of the Gospel, and be humble under a Sense of the Insufficiency of all his Parts and Learning, ever to attain to just and spiritual Apprehensions of them; and let him be contented to be ridiculed as a *Fool*, by the high Pretenders to Reason, for embracing the Doctrine of the Cross, which they esteem Foolishness, (*Chap.* i. 18.) that he may become truly wise toward God, and to the Salvation of his own Soul, through Faith in Jesus Christ.

19 *For the Wisdom of this World is Foolishness with God: For it is written, He taketh the wise in their own Craftiness.*

19. For all the Policy and Prudence, Wit and Learning of the Men of this World, which give them a Reputation for Wisdom, are no better than Folly in God's Account, and in Comparison with his glorious Scheme of Salvation through a crucified Redeemer; and he will prove it to be so, how much soever they pride themselves in it, and think to carry their Point by it: For we may apply, to our present Purpose, what is said of the most sagacious of Mankind, (*Job* v. 13.) where it is written to this Effect, He intangles aud catches the worldly wise in their own cunning Contrivances, and turns their most prudent and best concerted Measures to their own Ruin; or, as it is further explained in that Context. (*ver.* 12, 14.) *He disappointeth the Devices of the crafty; so that their Hands cannot perform their Enterprize;——and the Counsel of the froward is carried head-long; they meet with Darkness in the Day-Time, and grope in the Noon-Day, as in the Night.*

20 *And again, The Lord knoweth the Thoughts of the wise, that they are vain.*

20. And still further, to shew that the Wisdom of this World, is Foolishness with God, (*ver.* 19.) It is written in another Place, (*Psal.* xciv. 9—11.) The great Jehovah is intimately acquainted with the Thoughts, Projects and Reasonings (διαλογισμους) of the wisest of Men, and perfectly knows that, compared with his own Counsels, they are all empty and insignificant, foolish and ineffectual; and that none of their Ways of thinking are any farther right and useful, than *he teaches Men Knowledge.*

21 *Therefore let no Man glory in Men: for all Things are yours:*

21. Since therefore all the Ingenuity and Learning in the World, especially with respect to spiritual and eternal Things, is mere Folly, when compared with the Wisdom of God; and since no Man can lead you into the Way of Salvation, but as he himself is taught of God; Let none of you boast of, and call yourselves the Disciples of any Man whatsoever, to the rejecting and despising of others, that preach the same evangelical Doctrines with themselves: This would be to forget that they are [illegible], and to exclude yourselves from the Benefit, which ye might receive from each one, as well as another of them. For all Things, of what Na-

[illegible] particularly those that relate to [illegible] the Gospel, are given, in a Covenant-Way, to you that believe in Jesus; and they are designed and ordered of God, for your spiritual Advantage:

22 *Whether Paul, or Apollos, or Cephas, or the World, or Life, or Death, or Things present, or Things to come; all are yours;*

22. All the faithful Ministers and Apostles of the Lord, such as *Paul, Apollos*, and *Peter*, under whom respectively different Parties among you have ranged themselves; (*Chap.* i. 12.) all these, together with their Gifts, Graces and Ministrations, are appointed and given for your Sakes, that ye may be built up in Faith and Holiness, to complete Salvation: (*Eph.* iv. 11—16.) All the Affairs of this World are in the Hands of Christ, not to give you a civil Right to it's ample Possessions, as if temporal Property and Dominion were founded in Grace *; but to give you *Gentile*, as *well* as *Jewish* Believers, a Covenant-Claim to, and a sanctified Use of, as much of them, as he sees to be best for you; and to dispose of them and over-rule them for your Good, as the *Government is upon his Shoulders, and he is Head over all Things to the Church*: (Isa. ix. 6. and Eph. i. 22.) Your own Lives are also given you for a Blessing; and shall be continued just so long, and in such Circumstances, whether prosperous or adverse, as, upon the whole, is best for you †; and the Lives of his ministring Servants are preserved *for your Furtherance and Joy of Faith*: (Phil. i. 25.) Death itself, that greatest Terror to human Nature, has lost it's Sting; and in whatever way it comes to you, whether in the more, or less lingering and painful, by the Course of Nature, or the Hand of Violence, it shall be your eternal Gain; and even when your Ministers seal their Testimony with their Blood, *and Christ is magnified in their Bodies* dying, as well as living, (*Phil.* i. 20.) it is for the Confirmation of your Faith in that Gospel, for which they bravely suffer unto Death: All present Things, whether of a spiritual or temporal Nature, or of the comfortable or afflictive Kind, *work together for your Good*: (Rom. viii. 28.) And every further Occurrence to you, or us, on this side the Grave, is wisely adjusted before-hand, in God's Counsels and Covenant, for your Advantage: And, to crown all, the Glory and Blessedness of the future State after Death and Judgment, and for ever, is *an Inheritance reserved in Heaven for you, who are kept by the Power of God, through Faith, unto Salvation.* (1 Pet.

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* The Apostle probably brings in *the World*, among those Things which, speaking of *Gentile*-Believers, and [illegible] in Opposition to the fond Notion of the *Jews*, who despised the Gentiles, accounting them *as nothing*, and *like unto Spittle*; and who thought that *God made the World* [illegible] *for the Sake of their own Nation*. See 2 *Esdr.* vi. 55—59.

† [illegible] too narrow, in [illegible] *Life, Death, Things present, and Things to come*, to what [illegible] in this Life, for the [illegible] of the Church; and yet as such Things may be well [illegible] *all Things*, which are the Believers, I have given

i. 4, 5) In a Word, All Things whatsoever, whether we take them in one or another of these Views, are put into the Inventory of the Covenant-Settlement, which is made upon you, to be used and enjoyed by you, or improved and over-ruled for you, to subserve, or make up your spiritual and eternal Felicity.

23 *And ye* are *Christs: And Christ* is *Gods.*

23. And that which secures all this, and, is indeed the Completion of it, is, that ye are not any *Man*'s, but *Christ*'s peculiar People, Property and Subjects, Spouse and Members, whom his Father has given to him, and he has purchased with his own Blood; and who have yielded yourselves up by Faith to him, to be saved and governed by him, as your Head, Lord and King, and to be filled with all the Blessings of Grace and Glory, which are treasured up in him for you: And there is no Doubt to be made of his being able, and willing to answer all your Dependencies on him, and to complete your Happiness; since, in his divine Nature, he is the eternal Son of God; and in his humane Nature, and Office-Capacity, he is the Mediator and Saviour, of God the Father's own providing, that he may take effectual Care of you, till he perfects all that concerns you, in such a Way and Manner, as shall leave no Room for glorying in Men; but as shall be intirely to his own Praise, and his Father's Glory thro' him, and to your own utmost Satisfaction, as all that is in God and Christ is yours.

Recollections.

With what Faithfulness and Prudence should Ministers accommodate their Discourses to the Circumstances of their People! But, how unchristian-like and injurious are carnal Party-Contentions about Religion, and setting up one Servant of Christ, in Opposition to another, while both are united in the same Spirit and Design! They are all useful to subserve his Work; and he so far honours them, as to make them, in an inferior, instrumental Sense, Workers together with him. But the Glory, and Success of all their Wisdom and Labour, is to be ascribed to the Grace of God, which is given to them, and [illegible] them: They are only Ministers, by whom any believe, as the Lord freely grants it to them. Alas! What can the most eminent Preachers do to saving Purposes; unless God give the Increase, both as to Conversion and Edification! And an Increase is not to be expected from him; unless they preach Christ as the Foundation, which God has laid, and besides which, no other can be laid. O how careful should both Ministers and People be, to keep to this Foundation, and build all other religious Doctrines and Duties upon it! Since God will destroy them, that go off from it, and by their pernicious Errors corrupt the Church, which is his Husbandry and Building, and his Temple consecrated to him. And how concerned should all, who are called by Christ's Name, be, that the Doctrines they espouse, and their Practice answerable to it, be set upon, and be agreeable to this Foundation! For, if they are not so, they will be but like Wood, Hay and Stubble, in the great Day, which will try and consume them; though he, who, through Ignorance and undesigning Mistake, went into them, may himself be saved. But, if they are conformant to the fundamental Truths of the Gospel, they, like Gold, Silver and precious Stones, will endure the grand Trial, and be found unto Praise, Honour and Glory, at the appearing of Jesus Christ. Among them therefore that shall be saved, some will re-

ceive

ceive higher Rewards of Grace, than others, according to the different Degrees of faithful Services, which, by the same Grace, they were enabled to perform.——How infinitely superior is the Wisdom of God, in the Scheme of Salvation by a crucified Redeemer, to all the Wisdom of Men, which is mere Foolishness in his Account, who is throughly acquainted with all their Thoughts and Reasonings, and knows them to be vain! And how much better is it to resign our own Wisdom, though ever so highly esteemed by the Men of this World, to the unerring and adorable Wisdom of God, than to oppose our own Measures to his, which is only to deceive ourselves in Matters of everlasting Consequence! But how great is the Honour and Happiness of true Believers! Since all Things are theirs, whether Ministers or Ordinances, this World, Life or Death, Things present, or Things to come, as they are Christ's, who has an Interest in them, and can effectually secure all Blessings to them, as he is the eternal Son of God, and the only Saviour of the Father's Appointment; and as all in him, and in God, is engaged for their Happiness.

CHAP. IV.

The Apostle states the true Character, and the Esteem that ought to be had of Gospel-Ministers, who must stand or fall, not by Man's, but by God's own Judgment concerning them, 1—6. *Cautions the* Corinthians *against priding themselves in what they had received, and against despising him, and his Fellow-Servants, on Account of their ignominious Treatment from the World,* 7—13. *Claims their Regards to himself, as their spiritual Father in Christ,* 14—16. *And shews his great Concern for them, in that he had sent* Timothy *to them, and intended himself to come, and rectify Disorders among them,* 17—21.

TEXT.

1 LET a Man so account of us, as of the Ministers of Christ, and Stewards of the Mysteries of God.

PARAPHRASE.

1. AS to the Character, under which I and my dear Fellow-Labourers would be regarded among you; Let none exalt us too high, as though we had Dominion over their Faith; (2 *Cor.* i. 24) nor make so little Account of our Office, as though it were contemptible, insignificant, or unnecessary: nor let them be influenced, by any external or personal Considerations whatsoever, to depreciate some, and idolize others, that are faithful: But let every one, laying aside a Party-Spirit, judge concerning us all, as neither more nor less, than * the Servants of Christ, whom he has commissioned and commanded, qualified and assists, to labour under him, and in Subordination to him, who is our Lord and Master, and the great Subject of our Ministry, and on whom all it's Success depends: And let them consider us as Persons, whom he has advanced to an honourable and important, though laborious, Station in his House

* The Word, (ὑπηρέτας) rendered *Ministers*, is commonly used for *Servants*, and primarily signifies such Servants, as laboured in *rowing Vessels*; and so intimates that Ministers are to take great Pains in their Lord's Work, like Under-Rowers to him.

and

and Family, as Stewards in Trust, for dispensing, both to *Jews* and *Gentiles*, the great and unsearchable Doctrines of the Gospel of the Grace of God †.

2 *Moreover it is required in Stewards, that a Man be found faithful.*

2. Furthermore, to let you know what Sort of Ministers I mean, that are to be esteemed for their Works Sake, I would add, that it is indispensibly requisite in such a Servant of Christ, as is worthy of the Character of a *Steward*, that he by no Means neglect, pervert, or betray his Trust, or deal partially in it; but that, in discharging it, he be faithful to his Lord; to his own Conscience; to the Truth and Importance of the Gospel, committed to him; and to the Souls he ministers to, as *not shunning to declare the whole Counsel of God*, but *giving to every one his Portion in due Season.* (Acts xx. 27. and Luke xii. 42.)

3 *But with me it is a very small Thing that I should be judged of you, or of Mans Judgment: Yea, I judge not mine own self.*

3. And (δε) as to myself, though some among you may invidiously suggest, as though I were false to my Trust, *that* is no great Matter of Uneasiness to me, so far as I am personally affected by it. I would indeed be duly concerned to support the Integrity of my Character, for the Honour of Christ and Religion, and for my greater Usefulness in the Church: But, with respect to the State of the Case between God and my own Soul, it is a mere trifling inconsiderable Thing, of the least Moment and Consequence imaginable, in my Account, that I should be judged and censured by any of you, or rashly condemned, as an unfaithful Steward, in the Opinion of any Man whatsoever: These Things don't move me; since I am not to stand or fall at the Bar of Men, who assume to themselves a Power of judging me in their Day, (υπο ανθρωπινης ημερας) which can reach no farther than the present Life; nor am I to be dealt with, in the great Day of the Lord, according to their fallible, partial and prejudiced Sentiments about me: Nay, though I know my own Heart better than any other Man can, I will not pretend to be absolutely sure, that I am thoroughly right in my own Judgment about my intirely disinterested Faithfulness in the Discharge of every Duty incumbent upon me, according to my sin-

† By *the Mysteries of God*, some understand the *Word* and *Sacraments*. But though the last, as well as the first of these, are to be dispensed by the Ministers of Christ, and *Baptism*, and the *Lord's Supper*, were often stiled *Mysteries* by the Antients; yet I don't find that the Scripture ever uses the Word in the last of these Senses; and the Apostle had said of himself, *Chap.* i. 17. that the principal Work, for which Christ had sent him, was *not to baptize, but to preach the Gospel*; and this is what he immediately refers to here: For this best agrees with the foregoing Context, and with his own use of the Word in other Places, where, by *Mysteries*, he commonly means the *Doctrines* of Christ, in one View or other, and often with respect to the calling of the *Gentiles*. And these may be called the Mysteries of God, as they were Secrets in his own Breast, till he revealed them, first more obscurely under the Old Testament, and now more clearly under the New; (*Rom.* xvi. 25, 26.) and as, after all the Discoveries God has made of them in the Gospel, many Things contained in them are incomprehensible to our narrow Understandings; (1 *Tim.* iii. 16.) and they are still so mysterious to carnal Minds, that they have no spiritual Discerning of their Truth and Importance, Excellence and Glory; it not being *given to them to know* these *Mysteries of the Kingdom of Heaven.* (Chap. ii. 14. and Matth. xiii. 11.)

cere

cere Aims and Endeavours, as a Minister, and as a Christian.

4 For I know nothing by myself, yet am I not hereby justified: But he that judgeth me is the Lord.

4. For though I can honestly declare, that I am not conscious of any designed or allowed Unfaithfulness in myself; and *my rejoicing is this, The Testimony of my Conscience, that in Simplicity and godly Sincerity, not by fleshly Wisdom, but by the Grace of God, I have had my Conversation in the World; and more abundantly to you wards*; (2 Cor. i. 12.) yet alas! Such is the remaining Inadvertence and Treachery of my own Heart, and in so *many Things we all offend*, (Jam. iii. 2.) that I dare not depend on what I have done, as a sufficient* Justification of myself, and my Conduct, in God's Account *: But I humbly appeal for my Integrity to the final Decision of the Lord Jesus himself, the omniscient Judge of all, by whose Sentence alone my Cause must be determined, when I appear at his awful Tribunal; and though he knows me to be sincere, I look for gracious Acceptance of my Person and Services, not on that Account, but through his Merit and Righteousness.

5 Therefore judge nothing before the Time, until the Lord come, who both will bring to light the hidden Things of Darkness, and will make manifest the Counsels of the Hearts: And then shall every Man have Praise of God.

5. Let none of you therefore anticipate the great decisive Day of Trial, by taking upon yourselves to pass Sentence before-hand upon me, or others of my Brethren: Take heed of judging our Hearts, which God only can know; (1 *Kings* viii. 39.) and of going into uncharitable Censures upon us, lest ye yourselves be judged; (*Matth.* vii. 1, 2.) but wait till the Lord Jesus himself shall *come to judge the Quick and the Dead, at his Appearing and his Kingdom*: (2 Tim. iv. 1.) Then he, who *searches the Reins and Hearts*, (Rev. ii. 23.) will bring forth, and lay open the Scenes, that are now covered with the thickest Darkness, and will set those Things in the clearest Light, which at present are concealed from human View, and yet are necessary to be known, in order to a just Estimate of Persons and Causes; and he will then make plain Discoveries of the most secret Principles and Dispositions, Thoughts, Contrivances and Designs of every one's Mind and Heart, both of theirs that give themselves the Liberty of sitting in Judgment upon others, and of theirs that are censured by them: And as many may possibly be acquitted in that Day, whom ye now condemn and vilify; and many may be condemned then, whom ye now admire and applaud; so every one of those, and those only, who shall then be approved of God, will be publickly owned and honoured by him, how unrighteously soever they may have been arraigned and cast, at the Bar of Man's Judgment here.

* Though *justified* here refers immediately to the Charge of Unfaithfulness, or Neglect, in the Apostle's fulfilling the Duty of his Office; yet it shews how careful he was to renounce all Pretences to Justification before God, on the Foot of his own sincere Obedience, when he spoke of *that*; and therefore I have added a Hint of this Sort.

6 *And these Things, Brethren, I have in a Figure transferred to myself, and* to *Apollos for your Sakes: That ye might learn in us, not to think* of Men *above that which is written, that no one of you be puffed up for one against another.*

6. These Things, my dear Brethren, I have represented in a figurative Strain, as personating myself and the eloquent *Apollos*, by substituting our own Names, instead of others which are intended, under this borrowed Form of Speech; and I have chosen to refer the Application to your own Thoughts, for avoiding Envy and Offence, and out of mere Tenderness to you; that from your own Reflections on what has been said, about our disclaiming all Authority over your Faith and Consciences, and about our being only *Servants of Christ*, (ver. 1.) and *Ministers, by whom ye believed*, (Chap. iii. 5.) ye might be instructed to take heed of entertaining a higher Opinion of any mere Man whatsoever, than appears to be his Due, according to what I have now wrote on this Head, agreeable to the whole Tenor of the Word of God: And my Design in all this is, to adjust your Sentiments about *Men*, that none of you, from a factious Spirit, may over-value, or vainly boast of, and pride himself in, any one of your admired Leaders, to the contemning and running down of another, who, on the contrary, may be as much cried up by his own Party, while neither of them are any Thing more, than God makes them to be to you; and therefore all your glorying should be in him, and not at all in them, or in yourselves, on Account of what Benefit ye may have received by their Means. (*Chap.* i. 29—31.)

7 *For who maketh thee to differ* from another? *And what hast thou that thou didst not receive? Now if thou didst receive* it, *why dost thou glory, as if thou hadst not received* it?

7. For to hide Pride from your own Eyes *, as well as to prevent your idolizing of one Minister, to the depreciating of another, consider how the Matter stands with respect to your own Attainments. I would say to any one of you, that thinks too highly of himself, or of Instruments, Who is it that has made *yourself* to differ in your spiritual Advantages, from what you once was, and from what Multitudes of others still are? Who has distinguished you from them, by the Gifts and Graces of the Spirit, which you are Partakers of? Or whence is it that one of you excels another in them? It is not from any Power or Worthiness of your own, who was *dead in Trespasses and Sins*, and *by Nature a Child of Wrath, even as others*, (Eph. ii. 1, 3.) nor is it from any Skill or Virtue in

* When I reflect, that all along, in the preceding and following Verses, the Apostle is speaking, not to the Leaders, but to the Members of the Church, as distinguished from them, I cannot tell how to think, with the general Stream of Expositors, that this Verse relates most immediately, much less *only*, to these Leaders; nor, on that Supposition, can I make out the Propriety and Force of the Connection and Argument, with any tolerable Satisfaction to myself: For this Verse is brought in to repress the Pride, not of those, for whom the Brethren (*ver.* 6) were puffed up, but of the Brethren themselves, that they might lay aside all glorying in them, as considering that all spiritual Endowments, which distinguish any Persons whatsoever, are intirely owing to the free Gift of God; and so the Argument against boasting, on Account of what they themselves had received, by Means of their Minister's Labours, is much of the same Strain with that, which is used against glorying in God's Presence, *Chap.* i. 29—31. where it undoubtedly relates to saving Benefits: And that it is not to be *intirely restrained* here to spiritual Gifts. See the Note on *ver.* 8.

him

him that planted, or him that watered, who are only *Ministers, by whom ye believed, even as the Lord gave unto you:* (Chap. iii. 5, 6, 7.) All is therefore intirely and alone of his free Favour, who gives the Increase, and distributes his Blessings, in a sovereign Manner, to whom, and in what Degree, he pleases. Now if you received all your supernatural and distinguishing Benefits only as his free Gift, and from his gracious and powerful Operation upon you, How insolent, prepostrous and ungrateful is it? How dishonourable to God, and unworthy of your Christian-Character, and of your absolute Dependence upon him, and Obligations to him, for you to vaunt and pride yourself in them, or in the Instruments of conveying them, as if these excellent Blessings were the Product of your own Study, Diligence or Merit, or of their Art, and not a mere Vouchsafement of free Favour from the God of all Grace?

8 *Now ye are full, now ye are rich, ye have reigned as Kings without us: and I would to God ye did reign, that we also might reign with you.*

8. And yet there seems to be too much of this unbecoming, and self-sufficient Temper in some of you; Ye are now satisfied in your present Condition, under the Conduct of your new Teachers, who fill you with over-weaning Thoughts of your own Accomplishments, as well as of their's; ye now imagine yourselves to abound greatly in spiritual Wisdom and Grace, as well as in human Knowledge and Learning, and in the good Things of this Life; and ye pride yourselves in your religious, as well as other Acquirements, as though, like Princes, ye were arrived at the Height of Prosperity of every Kind, apart from us, who first planted and watered the Gospel among you; without our Concurrence; and while we are absent from you; and as though ye never had received, and now no further need, any Assistance from us: And I heartily wish, (ὀφελον) that ye did indeed flourish in every Thing that is great, excellent and glorious, and most highly worthy the Christian-Character †, as much as ye fancy yourselves to do; that so we might rejoice in your Mercy, and share in your Happiness and Glory, as Ministers that were really instrumental, in the Hand of the Lord, towards your enjoying them, whatever ye think to the contrary; and that we might be no longer slighted and despised by you, to the increasing of our many Tribulations, which are so great already.

9 *For I think that God hath set forth us*

9. For as to myself, who was called last of all to the Apostleship; (*Chap.* xv. 8.) and as to other Apostles of Christ,

† The Apostle's saying, *I wish ye did reign, that we also might reign with you*, intimates, that they arrogated to themselves what they really were not possessed of, and what he would have been glad to have gloried in with them. But it is certain that they did remarkably excel in *spiritual Gifts*, as is evident from *Chap.* i. 5, 7; and *Corinth* being a rich and flourishing City, it appears from what the Apostle wrote to them about their Collections for the poor Saints, 2 *Epist. Chap.* viii. and ix. that their *worldly Circumstances* were sufficiently affluent to have relieved his, and his Fellow-Labourers Necessities, that they, in this respect, *might reign with them:* And therefore, when he *wished that they did reign*, he surely meant something more than all these; and what could that be? but their abounding Attainments in *Grace* and *Holiness*, which they, no doubt, falsely assumed to themselves, and gloried in, as well as in their spiritual Gifts, and temporal Wealth; and which he would have rejoiced to find in them.

the Apostles last, as it were appointed to Death. For we are made a Spectacle unto the World, and to Angels, and to Men.

who, as well as I, are his last Witnesses and extraordinary Messengers to the Church, as coming after his former Servants, the Prophets; It seems to me, by the Operations of divine Providence, that God, for the Manifestation of his own Power and Glory in, and by us, has exposed us to the extremest Perils, as those condemned Criminals among the *Romans* were, that used to be brought last upon the Theatre, and made a publick Show of, as Persons devoted to cruel Combates, which, at all Events, must end in their Death ‖: For by the Severity, the Ignominy, and strange Variety of our Conflicts with all Sorts of Miseries and Deaths, we are brought upon the Stage of this World to be made a publick Gazing-stock, and a Sign to be wondered at by every Spectator; by holy Angels, with applauding Wonder, and all good Men, with Pity and Compassion; and by the fallen Angels, and all the Wicked upon Earth, with barbarous Insult and Triumph.

10 *We* are *Fools for Christs Sake, but ye* are *wise in Christ: we* are *weak, but ye* are *strong: ye* are *honourable, but we* are *despised.*

10. In this Situation, which is so very different from yours, we are thought to be weak and foolish Creatures by the Men of this World, and, perhaps, by some of yourselves, for preaching the plain Doctrines of a crucified Saviour, and *that* in their full Extent to *Gentiles*, as well as *Jews*, and for running so many Hazards thereby; but ye are wonderful wise and prudent Men in your own Opinion, and in the Esteem of many others, because ye have so much worldly Policy, as to run no Risks for Christ, and to varnish over the Doctrines of his Gospel with human Eloquence, that ye may accommodate them, and recommend yourselves, to the Taste of Men of corrupt Minds: We are oppressed with numerous Sufferings in his Cause, to the enfeebling of our bodily Strength *; but your corporal Strength and Comforts are not impaired by any Tribulations for his Name's Sake; your worldly Wisdom having carried you into Measures to escape them, in your Profession of Christ and the Gospel: Ye likewise stand in high Reputation with the Men of this World, and with carnal temporizing Professors, on all these Accounts; but we are looked upon, and treated with the utmost Contempt for our faithful Adherence to him, and his pure Gospel, under these disadvantageous Circumstances.

11 *Even unto this present Hour we both*

11. Ye live in the midst of all outward Ease and Affluence, in a rich City, and in commodious Houses of your

‖ I have given various Senses of *last of all*, and one among the rest, which carries a strong Allusion to the *Criminals*, that in the publick Games were brought *last* upon the Stage, and might be called (ἐπιθανατιοι) *Men devoted to Death*; because after the Morning-Combatants (who were allowed Armour to defend themselves against the wild Beasts) had played their Part in the Theatre, these were brought forth at Noon, without any Covering to protect them against the Dangers they were exposed to; and if they escaped with their Lives one Day, they were reserved for the next, and so on, till they were slain. See Dr *Hammond* and *Whitby*.

* *Weak* (ασθενεις) sometimes signifies *afflicted*, and loaded with Sufferings, as in *Chap.* ii. 3. and 2 *Cor.* xii. 10. and xiii. 9; and I have taken it in that Sense here, to keep the Ideas distinct in this, and the foregoing Passage.

hunger, and thirſt, and are naked, and are buffeted, and have no certain Dwelling-place;

own; but we, ever ſince we gave up our Names to the Lord Jeſus, and entered upon his Service, even to this very Day, are expoſed to all the Hardſhips of Hunger, and Thirſt, and Nakedneſs, as being often ſo deſtitute of the Conveniencies and Comforts of Life, that we ſcarce have neceſſary Food to eat, or decent Apparel to put on: And not only ſo; but, in one Place and another, we are likewiſe exerciſed with the ſharp and ignominious Diſcipline of being ſmitten on the Face with the Hand, ſcourged with Thongs, and beaten with Rods; (*Acts* xxiii. 2. and 2 *Cor.* xi. 23—25.) and, like our great Lord and Maſter, (*Luke* ix. 58.) we are haraſſed and driven from one City, Town and Country, to another, and forced to wander about, like Vagabonds, that have no Houſe or Home, or certain Habitation, that can be called our own.

12 *And labour working with our own Hands: being reviled, we bleſs: being perſecuted, we ſuffer it:*

12. And, while ye are liberal to your new Teachers, and might eaſily have ſpared a competent Supply for us, we have earned our Bread with the Sweat of our Brows, and the Labour of our Hands; and have choſe to do ſo, when Circumſtances called for it, rather than ſeem burdenſome to you, or other Churches, or than prejudice any againſt us, as mercenary Creatures, and againſt the Goſpel, on that Account: (*Acts* xviii. 3. and xx. 34. 1 *Theſſ.* ii. 9. and 2d *Epiſt.* iii. 8.) While we are loaded with Curſes and Reproaches by our Enemies for the Sake of Chriſt, who alſo ſuffered the like himſelf; we, according to his Command and Example, (*Matth.* v. 44. and *Luke* xxiii. 34.) heartily wiſh and pray for Bleſſings to come down upon them, that they may repent and be ſaved: While we are injured in our Liberty, Eaſe and Property, for Conſcience Sake, we patiently bear it; and, inſtead of *rendering Evil for Evil*, we endeavour to *overcome Evil with Good.* (Rom. xii. 17, 21.)

13 *Being defamed, we intreat: we are made as the Filth of the World*, and are *the Off-ſcouring of all Things unto this Day.*

13. While we are maliciouſly ſlandered and ſtigmatized with odious Imputations, and our *Name is caſt out, as Evil, for Chriſt's Sake*, (Luke vi. 22.) we make no Returns of opprobrious Language to thoſe that abuſe us; but exhort and beſeech them, in a gentle, kind and tender Manner, for their own Sakes, as well as ours, to entertain more juſt and favourable Thoughts of us: But, notwithſtanding all this inoffenſive, meek and winning Behaviour, we all along have been, and to this very Day continue to be accounted, treated and trampled upon, as the vileſt of Wretches, that are not fit to live; as the very Sink of all that is loathſome and abominable in the World; and the Refuſe of all Things †; yea, we are deemed to be proper Victims for averting the divine Anger, as

† The Criticks have generally obſerved, that the Words, (περικαθαρματα and περιψημα) here rendered *the Filth and Off-ſcouring*, allude to a known Cuſtom among the Heathens, who were wont to chooſe human Victims, out of the Dregs of the People, to ſacrifice yearly to their Gods, by Way of Expiation; and when viſited with the Plague, or other publick Calamity, uſed to offer one of the meaneſt, the vileſt and the moſt ſordid of the People, for the Luſtration of the City, to cleanſe it from the Guilt, which might be ſuppoſed to have brought the Judgment upon it.

if we were the Cauſe of all publick Calamities, and to be every Way as deſpicable, and as much to be abhorred, as the very worſt of Men, whom *the Heathens* uſed to offer in Sacrifice, for the Purgation of their Cities in a Time of Peſtilence, or other publick Calamities.

14 I write not theſe Things to ſhame you, but as my beloved Sons I warn you.

14. I do not draw out this particular Detail of contemptuous and injurious Treatment, which we have met with, and to which even ſome of you have not a little contributed, by neglecting, ſlighting and grieving us; nor do I ſpeak of your proud and vain Boaſtings, and of our meek, patient and benevolent Carriage under our Sufferings, with a Deſign of degrading and defaming you, or of expoſing you to Contempt and Diſgrace among other Churches, though it muſt be owned that ye have too much Reaſon to be aſhamed in your own Minds ‖; but I mention theſe Things in a tender Manner, and in great Kindneſs and Faithfulneſs to you, that, like an affectionate Father, I may caution and admoniſh you, as my dear Children, to take heed of Pride and Self-Conceit, and of a ſinful, unbecoming Behaviour towards us, the Apoſtles of Chriſt; and to attend to your own Duty, with all Humility and Circumſpection, for Time to come.

15 For though you have ten thouſand Inſtructers in Chriſt, yet have ye *not many Fathers: for in Chriſt Jeſus I have begotten you through the Goſpel.*

15. For though ye may have ever ſo many, even were they Myriads (μυριους παιδαγωγους) of the moſt famous Teachers, to help you forward, like Schoolmaſters, in the Ways of Religion; and how uſeful ſoever ye may ſuppoſe them to have been, for aſſiſting your Growth in Grace and in the Knowledge of Chriſt; yet ye have not many ſpiritual Fathers, that have a paternal Care and Affection for you, as having been the Inſtruments, as I was, of firſt forming Chriſt *in* you; and ſo there is none, to whom ye ought to pay a greater Regard, than to me: For it can't be denied, but that I was the firſt, who planted the Goſpel among you, unto which God gave a happy Increaſe; (*Chap.* iii. 6.) or that I had the Honour of begetting you to Chriſt, not indeed efficiently, as though I were the Author of the New Birth; but miniſterially and inſtrumentally, by Means of my preaching the Goſpel to you.

16 Wherefore I beſeech you, be ye Followers of me.

16. Though I might therefore well ſpeak with the high Tone of a Father's Authority, to charge and command you; yet I rather chooſe, in the moſt endearing and condeſcending Manner, to beſeech and exhort you, with the Bowels of a kind and loving Parent, that, inſtead of turning aſide after thoſe, who aim at corrupting the Simplicity of your Faith and Manners, ye would follow my Directions, which I delivered to you, as I received them from the Lord himſelf;

‖ It is with admirable Prudence, and Sweetneſs of Inſinuation, that the Apoſtle apologizes for his mentioning the foregoing Things, to take off Offence, and eſtabliſh his own Authority, by telling them that it was not deſigned to upbraid and expoſe them; but only, in his parental Affection, to caution them againſt Sins, which they too plainly were guilty of; but which it might have been too exaſperating for him to have ſo expreſsly mentioned, and directly charged upon them, as may be proper to repreſent in a Paraphraſe.

(*Chap.*

(*Chap.* xi. 23. and xv. 3.) and would be Imitators (μιμηται) of my Example, in Humility, Faith and Converſation, as far as I therein follow him. (*Chap.* xi. 1.)

17 *For this Cauſe have I ſent unto you Timotheus, who is my beloved Son, and faithful in the Lord, who ſhall bring you into Remembrance of my Ways which be in Chriſt, as I teach every where in every Church.*

17. To excite you to this, and aſſiſt you in it; as I can't immediately come myſelf, I have, in the Tenderneſs of my Concern and Affection for you, ſent the lovely young Evangeliſt *Timothy*, who, having been alſo converted by my Miniſtry, is as dear to me, as the Son of a Father's own Likeneſs can be to him, and as an excellent Brother in Chriſt ought to be to you; and he is a faithful Servant of the Lord Jeſus, heartily embarked in his Cauſe and Intereſt, and may be depended upon, for his Integrity, in all that he ſhall ſay from me, and about me: He, who has accompanied me in my Travels and Labours, (*Acts* xx. 4. and *Rom.* xvi 21.) and *has fully known my Doctrine, Manner of Life, Purpoſe, Faith, Long-ſuffering, Charity, Patience, Perſecutions and Afflictions*, &c; (2 *Tim.* iii. 10, 11.) he will not only remind you (if need be) of what I preached, and how I behaved, when I was with you; but will alſo further inform you, what has been the Courſe and Tenor of my Life and Doctrine, by the Grace and Aſſiſtance of Chriſt, and to his Glory, according to what I have always preached, not in one Place and another only; but uniformly and conſtantly in all the Churches, whereſoever I have been, as well as when I was with you.

18 *Now ſome are puffed up as though I would not come to you.*

18. I underſtand that your falſe Teachers and their Party perſiſt in their evil Practices, with great Haughtineſs and Inſolence; and make their Boaſt, with a Sort of inſulting Triumph, as though I were loth, and afraid to come, and talk with them Face to Face; and perhaps they may ſtrengthen their Confidences of this Sort, from my ſending *Timothy*, inſtead of coming in Perſon to you.

19 *But I will come to you ſhortly, if the Lord will, and will know, not the Speech of them which are puffed up, but the Power.*

19. But, whatever they may think, I fully intend, and am very deſirous, and if it be the Will of God, and he, in whoſe Hands are all my Ways, ſhall give me Opportunity for it, I will certainly, ere long, make you a Viſit; and will then enquire into, try, and take an exact Account of thoſe, that behave in ſuch a proud and imperious Manner: Not that I ſhall examine into their Philoſophy and Learning, Eloquence and Oratory, high ſwelling Words of Vanity and ſpecious Profeſſions of Religion, upon which they ſo much value themſelves, and are applauded by their Faction; but the main Point, that I ſhall conſider, and ſearch into, is, What Authority they have to preach; and what there appears to be of the Power of God, and of the Gifts and Graces of his Spirit in them, and in their Miniſtrations; as alſo what Efficacy attends them upon their own, and others Hearts and Lives.

20 *For the Kingdom of God is not in Word, but in Power.*

20. For, let Men imagine what they will to the contrary, the Excellencies and Bleſſings of the Goſpel-State, in which God has erected his Kingdom of Grace here, to be conſummated in the Kingdom of Glory hereafter, don't conſiſt

sist in human Learning, or in outward Professions; but in an Experience of what is wrought by the Power of God: Nor is the Gospel propagated, or a Work of Grace begun and carried on in the Soul, by fine Words and philosophical Reasoning; but by the miraculous Operations of the Spirit, for confirming the Truth of one; and by a divine Energy, which attends the plain Preaching of a crucified Jesus, for effecting the other.

21 *What will ye? Shall I come unto you with a Rod, or in Love, and* in *the Spirit of Meekness?*

21. Upon the whole then, In what Manner would ye wish and choose, that I should come among you? Is it, that it should be, as with a Rod in my Hand, to chastize you for your Faults; and with all the Severity of my apostolick Authority, to correct Offenders, and inflict both spiritual and * corporal Punishments upon them, according to their due Deserts? This would be very irksome Work to me, and no less grievous to you; and yet I shall be forced in Faithfulness to proceed to this Extremity, if I should find them obstinately persisting in their evil Practices, and connived at by the Church. (*Chap.* v. 2.) Or would ye not rather, that I should come with a Heart full of the most affectionate fatherly Love, and in a Spirit of Meekness, Gentleness and Kindness, to encourage, commend and comfort you? This I shall rejoice to do, in Case what has been so much amiss be reformed, before I come among you; and this would be every Way as agreeable and profitable to yourselves, as delightful to me.

Recollections.

What an important Trust has Christ committed to his ministring Servants, as Stewards of the great Things of God, which are now revealed in the Gospel, and yet surpass our Comprehension! And how should they be concerned to be found faithful in discharging it! They are indeed to be esteemed highly for their Works Sake; but it is a small Matter with them, how they stand in the Opinion of Men, since he, whose Judgment they must abide by, is the Lord: To him therefore they refer themselves, to be cleared of all false Accusations, as not being conscious to themselves of any wilful, or allowed Defaults; and yet, as they know that they are not perfect, they don't depend upon their own Integrity, for Acceptance with God to eternal Life in the great Day of Account.—How cautious should we be of rashly censuring others, before that Time comes, which will bring to Light the hidden Things of Darkness, and make manifest the Counsels of all Hearts! How humble should we be under a Sense of our manifold Defects! And how far from boasting in ourselves, or others, since all the Good, that we, or they are Partakers of, is really no more, than what is received, as the Gift of God's free Favour, which makes the Difference between them that have it, and that have it not! And yet,

* *Coming to them with a Rod,* seems to signify more, than barely coming with *the Rod of Discipline,* to pass spiritual Censures, which the Apostle directs the Church itself to do throughout the following Chapter; and by their doing of which, they would prevent his coming with a Rod to them. It may therefore include, at least, his coming to exercise that Power, which the Apostles had to inflict corporal Punishments upon notorious Offenders, as in the Cases of *Ananias* and *Sapphira*, *Elymas* the Sorcerer, and *Hymeneus* and *Alexander*, for vindicating the Truth and Purity of the Gospel, and striking every Mind with Awe and Terror, that should dare to corrupt or oppose it. *Acts* v. 5, 10, and xiii. 11. and 1 *Tim.* i. 20. See Dr *Whitby*'s Notes on this Place, and on *Chap.* v. 3, 4.

alas,

alas, how proud, vain and self-confident are we prone to be, as if we were full and rich, and reigned like Kings, and were wise, and strong, and honourable, because of the Gifts and Favours of a spiritual and temporal Nature, which God bestows upon us! And, at the same Time, how often do the best of his Servants seem to be set forth, as Spectacles to Angels, Men and Devils! How are they looked upon as weak Men and Fools! How are they despised, defamed, reviled and persecuted, and exposed to Hunger, Thirst and Nakedness, and to wandering about like Vagabonds! And how are they treated as the Filth of the World, and the Off-scouring of all Things, while they are indeed the excellent of the Earth, meek and patient, and return Blessings, and kind Entreaties and Prayers, in Favour of the worst of their Enemies! But great Wisdom is necessary to manage faithful Reproofs of others, as Occasions require, in such an inoffensive Manner, as not to provoke and expose, instead of reclaiming them; and sometimes to transfer them in a Figure to one's self, rather than seem to bear too hard upon them: And yet Christians themselves need to be reminded of the Admonitions, that have been given them; and to be excited to follow the Doctrine and Example of the Apostles, and of their faithful Pastors, who follow Christ, and lead the same holy Lives, and preach the same pure Gospel, wheresoever they come; as knowing that the Kingdom of God is promoted, not by fine Words and fair Speeches, but by the Power of the Holy Ghost, to make a thorow Change in Mens Hearts and Lives. And, O how great is the Affection of good Ministers to their People, and especially to such, as they have been instrumental, in the Hand of the Spirit, to bring home to Christ! And what Veneration and Esteem should such have for their spiritual Fathers, who had much rather come to them, on all Occasions, in the Spirit of Love and Meekness, for their Comfort, than with a Rod for their Correction; and have nothing more at Heart, than their Edification and Salvation.

CHAP. V.

The Apostle blames the Corinthian-*Church for their Connivance at an incestuous Person, and orders them to excommunicate him,* 1—6. *Exhorts them to purge out this, and every other Offence,* 7, 8, *and directs their Behaviour toward Church-Members, in Distinction from the Men of this World, that are guilty of scandalous Crimes,* 9—13.

TEXT.

1 IT *is reported commonly* that there is *Fornication among you, and such Fornication as is not so much as named amongst the Gentiles, that one should have his Fathers Wife.*

PARAPHRASE.

1. IT is credibly and publickly talked abroad, as an undoubted Fact, to the great Scandal of Christianity, that a certain Person among you, is well known to live in the Sin of Whoredom *; and that not barely of simple Fornication, as committed between unmarried Persons, but of such unnatural, incestuous Uncleanness, as is shocking to all human Modesty; and is more criminal, than any that is practised, or tolerated, by the Laws of civilized Nations, among the Heathens themselves, or is ever so much as mentioned by them, without the utmost Detestation; namely, that a Man, as is the Case with one of your Number, should have criminal Conversation with his Mo-

* The Word (πορνεια) here used, is frequently, unless when distinguished from Adultery, taken in a larger Sense, than what we commonly mean by *Fornication*, as committed between single Persons; and here it includes *Incest*, or criminal Conversation between Persons of near akin; and, if the Husband of the Mother in Law were living, it includes *Adultery* too.

ther-

ther-in-Law, as if she were his own Wife †, though his Father himself be alive.

2 *And ye are puffed up, and have not rather mourned, that he that hath done this Deed, might be taken away from among you.*

2. And yet, flagrant as this Iniquity is, which one of your Members is chargeable with, the factious Part of the Church, seem to encourage and glory in him ‖; and ye are, too generally, so puffed up with your spiritual Gifts and affluent Circumstances, and with a vain Conceit of your being in a prosperous State on these Accounts, as to over-look that foul Abomination, which is so dishonourable to Christ, and such a Tarnish upon your Glory; and ye have not rather, as in Duty bound, been tenderly concerned for the Delinquent himself, and for the Disgrace he he has brought upon the Church, and upon the blessed Name and Ways of the Lord; nor have ye been deeply humbled and afflicted in your own Souls, with Lamentation before God, that any Thing so vile in itself, and so provoking to him, should break out in your religious Community: Ye have not seriously and touchingly laid this Matter to Heart, to the End that he, who lives in such an infamous Sin, might be removed from your holy Communion, by your passing a solemn Church-Censure upon him. This, though ye have rather chose a contrary Course, ought certainly to have been done.

3 *For I verily as absent in Body, but present in Spirit, have judged already, as though I were present,* concerning *him that hath so done this Deed.*

3. For though I am not corporally present, to influence and conduct your Proceedings against him; yet, my Heart and Soul being with you, as one sollicitously careful about, and earnestly desirous of your eternal Welfare; and the Spirit of God having given me a View of the true State of your Case *, Be assured that, under his Inspiration, I have as fully and clearly considered, judged and determined already, as though I were in Person among you, concerning what is right and proper, and unquestionable Matter of

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† It is not to be thought, that this was the Man's own Mother; for then the Apostle would doubtless have called her so, rather than *his Father's Wife*, the more to aggravate the Crime: But it seems as if the Father were still living, because the Apostle speaks of *his suffering Wrong*, on this Account. 2 *Cor.* vii. 12. Whether the Son had married her, or only used her as his Concubine, is uncertain; but, which ever were the Case, it was so abominable, that though Impurities of this Nature were found among some of the most barbarous Nations; yet they were disallowed of, and abhorred, by the politer civilized Heathens, such as the *Greeks* and *Romans*. See Dr *Hammond*.

‖ Perhaps this incestuous Person was some famous Leader of the factious Party, that had him in high Admiration for his Gifts and other Qualifications; and so they were for screening him from publick Censure, and for extolling him, notwithstanding his Sin.

* Some suppose that by the Apostle's being *present in Spirit*, is meant his being present with them, by a miraculous Gift of the Spirit, to discern, at a Distance, how Things stood with them, and what was fit to be done in that Case; as *Elisha* discerned, by a prophetick Spirit, what his Servant did with *Naaman* the *Syrian*, (2 *Kings* v. 26.) and as *Ezekiel*, in *Babylon*, saw what was done in secret at *Jerusalem*: (*Ezek.* viii. and xl.) And it is highly probable that, as the Apostle *Paul* had the Care of all the Churches upon him, 2 *Cor.* xi. 28; so on the present, and some other important Occasions, as in *Col.* ii. 5, he was favoured with such a Sort of extraordinary Discerning: But this by no Means excludes his being present also in Heart, Affection and Approbation, with the *Corinthians* in the ordinary Way; which may be very well meant, by his being *present in Spirit* with them, as that is opposed to his being *absent in Body* from them.

Duty

a Church of Christ, to do, in your Pro-
that has been guilty of this ſcanda-
lous Fact, which is ſo monſtrously indecent, as not to be
fit to be named again.

4 In the Name of of our Lord Jeſus Chriſt, when ye are gathered together, and my Spirit, with the Power of our Lord Jeſus Chriſt,

4. Ye, as a religious Community, incorporated into a Church-State, according to the Order of the Goſpel, having by the Inſtitution of Chriſt, agreeable to the natural Rights of all voluntary Societies, full Power lodged within yourſelves for dealing with diſorderly Members, and preſerving your own Purity, according to his Laws as King of the Church; (*Matth.* xviii. 17.) I have judged, (*ver.* 3.) that ye ought to exert your Power, on this ſad Occaſion, in the following ſolemn and publick Manner, that all may hear, and fear, and take Caution: When ye, as a Church, ſhall be aſſembled together for religious Purpoſes, then, with Invocation on the Name of our Lord Jeſus Chriſt, for his Guidance, Aſſiſtance and Bleſſing, with an Eye to his Glory, and by his Authority; as alſo, with full Satisfaction in yourſelves, as to the Concurrence of my Mind, under ſuperior Influence, and of my Heart, which will be as much with you, in a Way of Approbation and Conſent, as if I were corporally preſent among you; and with an humble Dependence on the Power of our Lord and Saviour Jeſus Chriſt, the Head of the Church, to animate your Proceedings, and to ratify in Heaven what ye ſhall do, according to his Will and Command, on Earth; (*Matth.* xviii. 18.)

5 To deliver ſuch an one unto Satan for the Deſtruction of the Fleſh, that the Spirit may be ſaved in the Day of the Lord Jeſus.

5. It is, I ſay, then your Duty, by this divine Warrant, and in this ſolemn Manner, the Majority at leaſt conſenting and approving, to caſt ſuch a ſcandalous and infectious Offender out of the Church, that he may no longer continue a Member of your holy Body; to expel him from all the external Privileges and Ordinances of ſpecial Communion with you, as tho' he were *a Heathen and Publican*; (Matth. xviii. 17.) and to deliver him back into the viſible Kingdom of the Devil *, from whence ye took him, as one that has no Claim to the Promiſes of the Covenant of Grace. And this

ye

* Many learned Commentators have thought, that this *delivering unto Satan*, refers to an extraordinary miraculous Act, by which the inceſtuous Perſon was delivered up to the Power of the Devil, to inflict Diſeaſes and Torments upon his Body, as a Means of bringing him to Repentance. But it ſeems pretty ſtrange, and not very agreeable to the mild Genius of the Goſpel, that, by an Ordinance of Chriſt, a Perſon ſhould in this Manner be delivered over to Satan, as the Inſtrument of ſaving his Soul: And it is to be obſerved, that what the Apoſtle here ſpeaks of was to be the Act of *the Church*, whom he had blamed for not exerting it before, *ver.* 2; for whatever might be the Meaning of their doing it *with his Spirit*, not *he*, but *they* were to *deliver the Man to Satan*, and to *purge out the old Leaven*, ver 7; but, as is generally allowed, miraculous Powers of this Sort were peculiarly *occaſional*, and they ſeem to belong to *the Rod*, which the Apoſtle threatned to come with, in Caſe they continued to neglect their Duty in proceeding to an Excommunication: (See the Note on Chap. iv. 21.) And therefore it is not to be ſuppoſed, that he ſhould order them, who had it not, to exerciſe this miraculous Power, or ſhould blame them for not having done it before. Upon the whole then, I am inclined to think, that nothing more was

ye ought to do; not for the [illegible] of his civil Rights and Enjoyments, but merely for spiritual Ends, that, by the Blessing of Christ on his own Ordinances, the prevailing Corruptions of that Man's Heart and Life may be mortified and subdued; and he, through Fear, Grief and Shame, may be brought to a thorough Humiliation, Repentance and Reformation, in order to the saving of his Soul from deserved Wrath and Ruin, in the great Day of Account, when the Lord Jesus will sit on the Throne of his Glory, to pass a final Sentence of Condemnation, or Absolution upon the whole World.

6 *Your glorying is not good: Know ye not that a little Leaven leaveneth the whole Lump?*

6. Your priding yourselves in your spiritual Gifts; in your Leaders; in such an infamous Offender; and in the imaginary flourishing State of your Church, is far from being right and justifiable; it is exceeding prepostrous and unbecoming, injurious and unseasonable, while the Church itself is defiled, and exposed to the Judgments of God, and other Members are in Danger of being infected, by your tolerating such a hainous Criminal among you. What! amidst all your boasting of Knowledge and Understanding, Don't ye easily perceive that, as a little Leaven diffuses itself through, and sowres the whole Mass of Dough, with which it is mixed; so this single Instance, if neglected, and not purged out, will soon corrupt the Minds and Manners of Fellow-Members, and one way or other taint and defile the whole Church?

7 *Purge out therefore the old Leaven, that ye may be a new Lump, as ye are unleavened. For even Christ our Passover is sacrificed for us.*

7. Be as diligent and careful then, to cleanse the Church from this, and all other scandalous Persons and Sins, as the *Jews* are wont to be to clear their Houses from all Leaven, before they eat the Passover, that ye may be a Society of new Creatures, in whom *old Things are passed away, and all Things are become new*; (2 Cor. v. 17.) even as ye are by *Profession* and *Obligation*, and as, it is charitably to to be believed of the Generality of you, ye are in *Sincerity* and *Truth*, through Communion with Christ your Head: For he, who in his Crucifixion was typified by the paschal Lamb, a Bone of which was not broken, (*John* xix. 36.) offered himself up as a propitiatory Sacrifice to God, for this very Purpose, that we, who believe in him, might be cleansed from all Iniquity, and purified to himself, as a peculiar People, zealous of good Works. (*Tit.* ii. 14.)

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was intended by *their delivering* this notorious Delinquent *to Satan*, than is suggested in the Paraphrase; though it is expressed in these strong Terms, to [illegible] the Mind, with the more awful Thoughts of the dreadful Condition of those, that are recommitted to the Power of such a tyrannical Master, and are shut out from the Preservation and Blessing, which God has promised to his Church. But, be this as it will, since no miraculous Powers are now lodged in any Hands whatsoever, all that Churches, in our Days, are to aim at in Excommunications, ought to be purely of a Spiritual Nature for the Glory of God, and the Preservation of the Order and Peace, Purity and Reputation of the Church; and for the Good of the Offender's own Soul, without the least Design of injuring him in his Person, or in his temporal Concerns.

9. Let

8 Therefore let us keep the Feast, not with old Leaven, neither with the Leaven of Malice and Wickedness; but with the unleavened Bread of Sincerity and Truth.

8. Let us therefore see to it, that we celebrate the New Testament-Festival of the Lord's Supper, (which he instituted, as a Memorial of his Death *, in the Room of the Passover) not with a Mixture of notorious Offenders in our Church-Societies; nor with an Allowance of any Sin in ourselves, which may be compared to old Leaven; because it springs from the original Corruption of our Nature, and diffuses it's Infection, more or less, through the whole human Race; and because it worked with great Prevalence in us formerly, during the Days of our Unregeneracy, and is every Way more offensive to God, disallowable in itself, and pernicious to us, than any Leaven in Bread, or Houses at the Paschal-Feast, ever could be to the *Jews* in Old Testament-Times: Nor let us approach this evangelical Ordinance with Spirits sowred, like leavened Bread, with a party and wrathful, contentious and mischievous Temper, but with Integrity and godly Simplicity, (of which unleavened Bread may be considered as an Emblem) and with a sincere Love to the Brethren, according to the Truth of the Gospel.

9 I wrote unto you in an Epistle, not to company with Fornicators.

9. I have thought proper, for want of personal Conversation, to caution you † in the Epistolary Way, against associating yourselves, in a free and familiar Manner ‖

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* *Keeping the Feast*, seems most directly to refer to *the Lord's Supper*, which may be called *the Feast*, in relation to the Passover; and was very properly instituted instead of that Ordinance, which was both commemorative of *Israel*'s Deliverance from the destroying Angel, and prefigurative of the Death of Christ; but is now superseded by the *Lord's Supper*, as a Commemoration of the more glorious antitypical Redemption through his Blood. And perhaps the Apostle went the rather into this Allusion, because, as is probable from *Chap.* xvi. 8. compared with this Verse, the Time of the Passover was then near at Hand.

† It is apprehended by *some*, that the Apostle here refers to *another* Epistle, which he had wrote before to the *Corinthians*, though it be now lost, as some other of his Writing may be supposed to be; they never having been placed in the Canon of the New Testament, which contains all, that is necessary to the Perfection of our Rule of Faith and Practice, and that infinite Wisdom designed and has taken Care should be preserved to Posterity, for the standing Use of the Church. Others think that he refers to a Letter, which he had begun to write before, but, upon the Arrival of Messengers to him from the Church, he laid *that* aside, and wrote *this*; or that he refers to what he had already said in *this* Epistle, which he was now writing, and particularly in the former Part of this Chapter. See Dr *Hammond*'s and *Whitby*'s Notes. I have formed the Paraphrase in a Way, that may be applicable to either of these Senses; leaving it to the Reader to choose which he pleases.

‖ It is plain from ver. 10. that the Apostle here forbids such *companying*, as was allowable for them to have with the *Fornicators of this World*; and therefore it cannot be meant either of *Church-Communion* on the One Hand, or of having Fellowship with them in their *evil Works* on the other; for both of these were, without doubt, unlawful to be held with Infidels and Heathens, as well as with scandalous Professors of Christ's Name: Nor doth he forbid conversing in the religious Way to *admonish* and *reclaim* them, that had fallen into Sin, and were under Church-Dealings, or Censure, on that Account; for the Law of Charity, and the spiritual Ends of such Procedures might be best promoted by this Sort of Conversation with them: Nor doth he forbid such Converses, as were absolutely necessary by *natural* and *civil* Relations, and Engagements in *secular* Business, and by the common Use of *Humanity*; for that would be to dissolve natural Obligations, and the Laws of civil Society, and to subvert the very Principles of the benevolent Spirit of the Gospel, as well as the express Rules for Excommunication itself. (See the Note on ver. 5.) But the Converses forbidden by the Apostle were those, that are ordinary, and *out of Choice*, or in such a *free*, *in-*

with People that are addicted to Whoredom, lest ye be thought to countenance them in their Sin; and lest ye yourselves be brought by Degrees to think lightly of it, and be tempted to follow their detestable Example.

10 *Yet not altogether with the Fornicaters of this World, or with the Covetous, or Extortioners, or with Idolaters; for then must ye needs go out of the World.*

10. Yet my Meaning in such a Caution is not, that ye should absolutely refuse all manner of civil Conversation with the Men of this World, who are guilty of Whoredom; nor that ye should break off common Acquaintance and Correspondence with all such, as are of an avaritious Temper, over-eager and insatiable in their Thirst and Pursuit after Riches, and loth to apply any suitable Proportions of them to religious and charitable Uses; or with such, as transgress the Rules of Justice and Equity, by fraudulent or forcible Gains from those, that they have got into their Power; or with such as pay any Kind of Respect in a Way of religious Worship to Idols, which is due to none but the only living and true God: For were ye to shun all social Conversation with such Sort of Men as these, which abound among the unconverted *Gentiles*, and especially among your Neighbours at *Corinth*, who are so remarkably addicted to all these Abominations, it would be, in a Manner, impossible for you to have any Society, or common Commerce, in such a sinful World as this.

11 *But now I have written unto you, not to keep Company, if any Man that is called a Brother be a Fornicater, or Covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner, with such an One, no not to eat.*

11. But, to explain myself now more clearly, the Drift of my Admonition is, that ye avoid cultivating unnecessary Conversation with any one that is guilty of these Crimes, and bears the Name of a Christian-Brother, as being joined in Church-Fellowship with other professing Believers: If any one of this Character be found chargeable with Fornication, or any Kind of Uncleanness; or if he be an inordinate Lover of Money; or if he dishonour God, by joining in idolatrous Worship; or be given to wrathful, abusive and opprobious Language; or be a Lover of much drinking, and customarily overtaken and intoxicated with strong Liquor; or be an Oppressor of others in a Way of Extortion, by rapacious Usury, or other Methods of taking an Advantage of their Dependence upon him: As these Iniquities, when practised by those that make a solemn Profession of Christ, are most highly aggravated, and bring the greatest Reproach upon his blessed Name, and the foulest Scandal upon the Church, ye ought to be shy and reserved, in your ordinary Behaviour towards such ones, and not so much as, unnecessarily, and out of Choice, sit down with Familiarity at common Meals, much less at the Lord's Table, with him; that while he observes your distant Carriage towards him, he may see how infamous he has rendered himself, and may be ashamed of his evil Ways.

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ritable and *sociable* Manner with them, as might, in some Circumstances, be lawful to be held with the People of the World, when Providence calls Christians into their Company, though they be guilty of the Sins mentioned in the two following Verses.

12. For

12. *For what have I to do to judge them also that are without? Do not ye judge them that are within?*

12. For as to those that are out of the Pale of the Church, What Concern have I, when speaking of ecclesiastical Discipline, to forbid such Converse with them, as the civil Offices, Secular Affairs and Relations of Life may call you to? Is it not your proper Business, as a Church, to judge of, and pass Sentence against, only those Offenders, that are of your own spiritual Body? It is of them therefore, and of them only, that I now speak.

13. *But them that are without, God judgeth. Therefore put away from among your selves that wicked Person.*

13. But as for those flagitious Sinners, that are not [illegible]urch-Members, and have no visible Standing or Communion with them in the Kingdom of Christ, they must be left to the Judgment of God; who, in case they continue impenitent, will not suffer them to escape his righteous Vengeance, though ye have nothing to do, to pass spiritual Censures upon them, or to refuse an affable and friendly Behaviour toward them. What I therefore immediately aim at in all this is, that ye not only exclude from your religious Community, but likewise from your familiar and chosen Conversation, the vile incestuous Person, as ye ought to do any Brother, that is scandalous in his Life.

Recollections.

How melancholy is it to see, and hear of, such scandalous Enormities among Members of the Churches of Christ, as even the Heathens themselves would be ashamed of! And how unbecoming is it for any, that belong to such Churches, to be puffed up with Pride, and filled with Party-Zeal, instead of mourning before the Lord, under such humbling Circumstances! It is their unquestionable Duty to concur in excluding flagrant Sinners from their holy Communion, not to injure them in any of their temporal Affairs; but for their spiritual Good, and for the Vindication of the Honour of Christ, and the Preservation of the Purity of the Church, that they may be as a new and unleavened Lump, in all religious Services and holy Conversation, according to the Design of the Redeemer's Death, who was sacrificed for them. And as the excommunicating Sentence, which is pronounced upon such Offenders in the Name of the Lord Jesus, is exceeding awful; and it's Consequences are very happy, or terrible, according as it's genuine Design takes proper Effect upon them, or not; How concerned should they be, who were once in Fellowship with them, to behave towards them at such a Rate, as, by the Blessing of God, may be subservient to the making them sensible, and ashamed of their Sin, by keeping at a becoming Distance from them, and not conversing in so free and familiar a Manner with them, unless for bringing them to Repentance, as may be allowable with the Men of this World, that are guilty of the like Crimes; such as Fornication, Adultery, Covetousness, Idolatry, Railing, Drunkenness and Extortion! But as to those wicked Persons that are *without*, and never were in Communion with the Saints; Churches have no Right to take Cognisance of them; but must leave them to the righteous Judgment of God, who will call them to a severe Account, if they live and die in Impenitence and Unbelief.

Chap. VI.

The Apostle cautions the Corinthians against going to Law one with another, specially in Heathen-Courts, 1—8. Specifies several gross Sins, which

which they were cleansed from, but which, lived and died in, exclude from the Kingdom of God, 9—11. *Repeats his Caution against Uncleanness, as it is a Defilement and an Abuse of their Bodies, which are the Members of Christ, and Temples of the Holy Ghost, and are purchased for God, that, with the whole Man, they might glorify him,* 12—20.

TEXT.

1 *DARE any of you, having a Matter against another, go to Law before the Unjust, and not before the Saints?*

PARAPHRASE.

1. SINCE then it belongs to you to take Cognisance of your own Members, and pass proper Censures on their Immoralities; (*Chap.* v. 12.) Is it not a rash, unnecessary and unwarrantable Venture, beyond the Rules of Prudence, Love and Duty, for any of you, who have a Matter of Controversy with a Christian-Brother about civil Affairs, to enter immediately into a Law-Suit against him, and try it in a litigious Way before Heathen-Magistrates, who are avowed Enemies to Christianity, and would rejoice at your quarrelling among yourselves; and from whom impartial Justice to it's Professors is not ordinarily to be expected *? Should ye not rather refer such a Cause to the Decision of some among yourselves, that are Persons of a religious and holy Character, and may reasonably be supposed to understand Things of that Nature, and to give righteous Judgment about them?

2 *Do ye not know that the Saints shall judge the World? and if the World shall be judged by you, are ye unworthy to judge the smallest Matters?*

2. Do ye not apprehend and consider, that, as our blessed Lord told his Disciples, *they should sit on twelve Thrones, judging the twelve Tribes of* Israel; (*Matth.* xix. 28.) so those, whom he has renewed and sanctified by his Spirit, shall have the Honour and Privilege, at the last Day, of being seated in Dignity near him, and of concurring with him in his final judiciary Sentence upon the ungodly World of Mankind? And if the Wicked of the Earth, Great and Small, shall be brought before you, as Assessors with Christ, when *he shall come with Ten Thousands of his Saints, to execute Judgment upon all;*

* Mr *Locke*, who has been followed by some others, supposes that this relates to the Case of the incestuous Person, which his Party, to stop a Church Censure, pretended was to be tried by the civil Magistrate, and which possibly they had brought before a Heathen-Judge, or at least pleaded, that what he had done was lawful, and might be justified before the Magistrate —But what the Apostle here speaks of, is reckoned among *the smallest Matters*, and *Things that pertain to this Life*; (*ver.* 2, 3, 4.) and he reproves the *Corinthians* for *not taking*, or putting up *Wrongs* of that Nature, and *not suffering themselves to be defrauded* in them, rather than *go to Law* about them; (*ver.* 7.) which surely he would not have said, with respect to a Crime so notoriously infamous, as *was not so much as named among the* Gentiles, *Chap.* v. 1. See my Paraphrase and Notes there, which may be sufficient to take off the Force of what that learned Expositor has offered to get over the Objection, which lies in those Words against his Supposition. I therefore take the Apostle to refer to *civil Causes* of little Moment, between Man and Man, which some of that Church had carried into Heathen-Courts; and as he had been discoursing about the Church's Power and Duty, to judge their own Members in *ecclesiastical* Concerns, *Chap.* v. 12; he passes on to warn them against the scandalous Practice of litigious Law-Suits, which some of them had gone into against their Brethren, about *worldly* Things of a trifling Nature, and *that* in Heathen-Courts of Judicature. But it can't be concluded from hence, that all going to Law about Matters of considerable Importance, is absolutely unlawful; provided it be with a Christian-Temper, and merely for the maintaining, or defending of civil Rights and Properties, after all other fair and prudent Methods have been used, without Effect; and yet this ought to be avoided, as much as possible, among Fellow-Christians, and especially Members of the same Church.

(Jude

(Judges xv. 14, &c.). Are ye not to be deemed fit, or worthy, to judge and determine about little Controverſies of a civil Nature, that are of the moſt trivial Conſequence, eſpecially when compared with the infinitely more important Cauſes and their Iſſues, which will be decided, and *that* with your Conſent, in the laſt Day of Judgment?

3 *Know ye not that we ſhall judge Angels? How much more Things that pertain to this Life?*

3. Do ye not know that, in the Manner but now mentioned, ye ſhall ſit, as Favourites and Approvers, with Chriſt in Judgment, even upon the fallen Angels themſelves, when he ſhall paſs a ſolemn Sentence upon them in the great Day, to conſign them over to the complete and everlaſting Torments, for which they are now reſerved? (2 *Pet.* ii. 4. and *Jude* ver. 6.) Are ye then not ſufficient, and proper Perſons, to ſettle Matters of common Right and Wrong, between one Brother and another, in Things relating to this preſent State and World?

4 *If then ye have Judgments of Things pertaining to this Life, ſet them to judge who are leaſt eſteemed in the Church.*

4. If therefore at any Time ye have Differences one with another, about the temporal Affairs of this Life, which the Parties themſelves can't agree upon; appoint ſome of the ſecular Brethren to be Arbitrators, and Umpires between them, even ſuch as are of little Account in the Church, not indeed with reſpect to their natural and acquired Parts, or their Eminence in Piety and Holineſs; but with reſpect to the ſpiritual Functions of Paſtors and Teachers, who, for the Sake of their Office, ought not to intermeddle, like Judges and Dividers, in ſecular Affairs: (*Luke* xii. 14) Nay, let ſuch trifling Cauſes, as ſome of you may have been concerned in, be referred to two or three of the meaneſt honeſt Chriſtians of plain Senſe among you, rather than be brought to Pagan Courts of Judicature *. However, it is every Way wrong for you to be fond of appealing to ſuch Magiſtrates, as, under the Notion of their being *Heathens*, are ſo far to be diſeſteemed by the Church of Chriſt, as not to be applied to without Neceſſity.

5 *I ſpeak to your Shame. Is it ſo, that there is not a wiſe Man amongſt you? No not one that ſhall be able to judge between his Brethren?*

5. I expoſtulate in this earneſt Manner with you, to ſhame you out of ſuch an unbecoming Conduct, which, I am ſorry to ſay, has been found among you, and is a Matter of great Reproach to you. What! under all your mighty Boaſts of Wiſdom and Learning, Is there really no Man of Sagacity, or of common Prudence among you? No, not ſo much as one of all your Number, that is capable of adjuſting Debates about *Meum* and *Tuum*, which ariſe between your Chriſtian-Brethren, and of compromiſing Things between them?

6 *But Brother goeth to Law with Bro-*

6. But, as though there were none of ſuch a Character among you, I perceive that one Brother commences a Law-

* Some read this interrogatively, *Do ye ſet them to judge, who are of no Eſteem*, or *who are ſet at Nought?* (τους εξουθενημενους) meaning the Heathen-Magiſtrates, the Apoſtle having ſpoke before, *Chap.* i. 28, of the Heathens, as *Things of Nought:* (εξουθενημενα) And ſo he blames the *Corinthians* for bringing their Cauſes to ſuch Sort of Perſons as theſe, whom they rather ought to have the meaneſt Thoughts of, though not as civil Magiſtrates, yet as blind idolatrous Heathens.

Suit

ther, and that before the Unbelievers.

Suit against another, of the same common Faith, and of the same Church and Communion with himself, and professes him with the utmost Rigour, and that in the Courts of *Infidels*, to the great Scandal of Christianity, and of it's holy Professors.

7 *Now therefore there is utterly a Fault among you, because ye go to Law one with another: Why do ye not rather take Wrong? Why do ye not rather suffer yourselves to be defrauded?*

7. There is therefore (ολως ηττημα) most certainly a very blameable Defect in your Management; for as much as one takes the Advantage of Law against another, and the rest connive at it, without a due Regard to any proper Rules of Christian-Prudence, and Forbearance or of brotherly Love and Friendship, and highly to the Dishonour of our great Lord and Master, who is the Prince of Peace, and in the Days of his Flesh was meek and lowly in Heart. Why do ye not rather put up Injuries, and suffer yourselves to be deprived of what, in Strictness, might be your Due, than expose one another, and the Name of Christ himself, to Contempt and Insult in the open Courts of the Unbelieving and Prophane? This would be every Way better, and more agreeable to your spiritual Relation to him, and to each other.

8 *Nay, you do Wrong and defraud, and that* your *Brethren.*

8. But, instead of bearing Injuries with Meekness and Patience, I find many of you yourselves are guilty, even of Injustice and Frauds, and *that* in your Dealings with your Brethren in the Faith and Fellowship of the Gospel, and without Controul from those, that should interpose to prevent it. How contrary is this to your Christian-Character and Profession, and to what your Temper ought to be!

9 *Know ye not that the Unrighteous shall not inherit the Kingdom of God? Be not deceived: neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind,*

9, 10. What! Are ye not fully convinced of, and do ye never reflect upon, so plain and awful a Truth as this, that, whatever Peoples Professions be, the Impenitent and Unbelieving, who live under the Guilt and Dominion of any Sin, are utterly unfit for, have no Title to, and shall not be admitted to an Enjoyment of, the Blessings and Privileges of that Kingdom of Grace, which God has erected in this World, nor of that glorious Kingdom, which he has prepared in the Heavens, to be *the Inheritance of the Saints in Light?* (Col. i. 12.) Pray take heed that none of you deceive your own Souls with imaginary Notions, hypocritical Pretences, or presumptuous Confidences. It is certain that neither single Men or Women, who unlawfully cohabit together; nor the Worshippers of Images, or of false Gods; nor Defilers of the Marriage-Bed, by impure Conversation with any other, whether single Person, Husband, or Wife; nor Males or Females of lascivious Tempers and Practices; nor those that are guilty of the most unnatural and detestable Sin, for which the Men of *Sodom* were destroyed by Fire from Heaven; nor such as invade other Peoples Property by open Force, or private Stealth and Frauds; nor Persons of a covetous Temper, that are never satisfied with what they have of the Riches of this World, nor willing to part with so much of them, as are requisite for promoting the Glory of God, the Interest of Religion, and the Good of others; nor the Lovers, and excessive Drinkers,

10 *Nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God.*

or

or Bibbers of ſtrong Liquors, to the intoxicating of their Brains, or impairing their Health, or unfitting them for Buſineſs and ſolid Devotion; nor ſuch as injuriouſly blaſt the Reputation of their Neighbours; nor unjuſt Oppreſſors of thoſe that are under their Power, by exacting from them more than is legally due *: Do ye not know, as ye ought, and ſurely muſt, that none of theſe Sorts of Sinners, living and dying ſuch, without Repentance toward God, and Faith towards our Lord Jeſus Chriſt, ſhall ever be admitted to the Bleſſings of Grace in this World, or to the Inheritance of eternal Life in the next, which conſiſts of Riches and Grandeur, Honours and Delights, incomparably ſuperior to all that pertain to the moſt flouriſhing Kingdoms upon Earth.

11 *And ſuch were ſome of you: but ye are waſhed, but ye are ſanctified, but ye are juſtified in the Name of the Lord Jeſus, and by the Spirit of our God.*

11. And permit me to remind you, for your Humbling and Caution, and for exciting your Admiration and Praiſe of free, ſovereign and diſtinguiſhing Grace, that in the Days of your Unregeneracy, and Eſtrangement from Chriſt, one or other, and perhaps moſt, if not all of theſe black and odious Crimes, were predominant in yourſelves; ſuch Monſters of Wickedneſs were, at leaſt, ſome of you. But, O rich and aſtoniſhing Mercy! Bleſſed be God for it; Ye, who ſincerely believe, are now happily cleanſed, or purged from the Guilt of your Sins; ye are now delivered from their defiling and domineering Power, and made Partakers of God's Holineſs; and ye are now brought into a State of Favour and Acceptance with him, as righteous unto eternal Life †: Ye are, I ſay, now waſhed from your Sins, and juſtified in God's Sight, through Faith in the Name of the only Lord and Saviour, in Virtue of his atoning Blood, and meritorious Righteouſneſs; (*Rev.* i. 5. and *Acts* xiii. 38, 39.) and ye are ſanctified by the renewing, purifying and quickning Influence of the Spirit of our gracious God, (2 *Theſſ.* ii. 13.) even your God and mine, who, for this very Purpoſe, has ſhed the

* Here is a Recital of Sins, for which *Corinth* was infamous, and which are notorious Tranſgreſſions of both Tables of the moral Law. *Idolatry* is a Sin againſt the *firſt* and *ſecond* Commandment: *Fornication*, *Adultery* and *Effeminacy*, and *the unnatural Sin*, are forbidden by the *ſeventh*: *Theft* and *Extortion*, by the *eighth*: *Reviling*, by the *ninth*: And *Covetouſneſs*, *Drunkenneſs*, *Uncleanneſs*, and all inordinate Deſires, by the *tenth*.

† As *Juſtification* is more than a bare Pardon, which conſiſts only in a Diſcharge from Guilt and Condemnation, without a Title to the Bleſſedneſs of eternal Life, I have conſidered Believers being *waſhed* in a diſtinct View from their being *juſtified*, as well as from their being *ſanctified*, becauſe the moſt uſual Interpretation of their being waſhed, as relating to their being cleanſed from *the Filth* of Sin, ſeems to be more coincident with their being *ſanctified*: But, perhaps, their being *waſhed* may be of a more *general* Signification, incluſive both of their being *ſanctified* and *juſtified*, which may be taken as explanatory of the Senſes, in which they were waſhed: And though their being *ſanctified* is ſpoken of, in the Middle of the Verſe, before their being *juſtified*; yet *in the Name of the Lord Jeſus*, by whom they were *juſtified*, is mentioned, in the Cloſe of the Verſe, before *the Spirit of our God*, by whom they were *ſanctified*; which ſhews that we can't always depend merely upon the Order of Expreſſions, to determine the Order, in which theſe Benefits are beſtowed: And as *waſhing* is ſuppoſed by many to have a Reference to *Baptiſm*, I have given a Turn to the Paraphraſe, which may be applied to all, that is ſignified and ſealed by that Ordinance, with relation to our being waſhed by the Blood and Spirit of Chriſt, in our Pardon and Sanctification, and being made Partakers of *the Righteouſneſs of Faith*, which Circumciſion was ſaid to be the Seal of, in Juſtification. *Rom.* iv. 11.

Holy Ghost upon you abundantly, through Jesus Christ our Saviour; (*Tit.* iii. 5, 6.) and who signified all these Benefits, and sealed the Promises of them, in your Christian-Baptism.

12 *All Things are lawful unto me, but all Things are not expedient: all Things are lawful for me, but I will not be brought under the Power of any.*

12. But to insist a little more particularly on the Sin of simple Fornication, which I have ranked among the most enormous Crimes; (*ver.* 9.) but which some of you may have too light Thoughts of, as if it were as allowable, as eating every Kind of Meat without Distinction; because abstaining from both is alike enjoined to the *Gentile*-Converts, by the famous Decree at *Jerusalem.* (*Acts* xv. 29.) As to Meats ‖, which that Decree restrained the Use of, only for a Season, and with relation to such Circumstances, as might make eating them offensive to the *Jews*, (See the Note on *Acts* xv. 29.) I would say, All Things, which, in themselves considered, are neither directly, nor by just Consequence, enjoined, or forbidden, either by the Nature of Things, or by the Authority of Christ, are lawful for me to use, or not, as Occasions require; but in some Circumstances, as particularly when it would give Offence to others, it is not advisеable, profitable, (ου συμφερει) or conducive to any valuable Purpose, but may be very injurious, to indulge myself in the Use of them, without considering the Consequence: All Things, of such an indifferent Nature in themselves, are allowable for me to do, or not, as I please, according to my Apprehensions of the good or bad Ends, that might be promoted by it; but I would not suffer myself to be enslaved by an ungovernable Passion for them; nor, were they to be imposed upon me, as necessary Things, in Point of Conscience, by any merely human Injunction, would I submit to the arbitrary Authority of any Man whatsoever; (ουκ εγω εξουσιασθησομαι υπο τινος) but would practise them, or not, just as the Reasons of Things require.

13 *Meats for the Belly, and the Belly for Meats: but God shall destroy both it and them. Now the Body* is *not for Fornication, but for the Lord; and the Lord for the Body.*

13. In this View, we are to consider Meats that are offered to Idols; and all those that were forbidden in the *Levitical* Law; For the original Design of all wholesome Food was to nourish the Body, by filling and refreshing the Stomach and Bowels with it; and the Belly, in the animal Frame, was formed for receiving and digesting it, and separating nutricious Juices from it: But these are Things of so perishing a Nature, and of so little Consequence to a Man's truest Happiness, that God will soon put an End to both, and to their mutual Relation, one to the other; so that we shall neither hunger, nor thirst in the heavenly World, (*Rev.* vii. 16.) nor have any Occasion for Meat

‖ It appears from *ver.* 13, that the Apostle reckoned the eating of any Kind of Meats, whether such as were offered to Idols, or such as were forbidden in the *Levitical* Law, among the Things, which under the Gospel-State were in themselves lawful, according to what he declared on other Occasions, concerning them both: *Chap.* viii. and *Rom.* xiv. 14—18. And the Partisans of the incestuous Person might probably pretend, that, on his Side, he was only guilty of simple Fornication, and that this was no more unlawful, than the eating of those Meats. This, in my Apprehension, sets the Reasoning and Connection of this Part of the Apostle's Discourse, in a juster Light, than any other Way, that I have met with of accounting for it.

or

or Drink there. But now as to Fornication, *that* is a Sin of a quite different Nature: For in forming the human Body, which will ſubſiſt in another State, after the Belly and Food, and their Relation to each other, ſhall be deſtroyed, God's Deſign was not, that it ſhould be proſtituted in this World to impure and promiſcuous Embraces; but that it ſhould be uſed for himſelf, and for the Honour of the Lord Jeſus, who died to redeem and ſave it, as well as the Soul; and that he, as the Head and Saviour of the Church, might have the Body, as well as Soul, under his Dominion and Diſpoſal, in order to it's glorifying him here, and being glorified with him hereafter.

14 *And God hath both raiſed up the Lord, and will alſo raiſe up us by his own Power.*

14. And, as the Pledge, Earneſt and Security of it's glorious State in the World to come, God the Father raiſed up the dead Body of the Lord Jeſus, as the Head of the Church, and the Firſt-Fruits of them that ſleep in him; and we may aſſuredly conclude from thence, that, by the Working of the ſame almighty Power, he will raiſe up the dead Bodies of every one of us, who are the living Members of Chriſt, to a bleſſed and glorious Immortality, after his Likeneſs. (*Phil.* iii. 21.)

15 *Know ye not, that your Bodies are the Members of Chriſt? Shall I then take the Members of Chriſt, and make them the Members of an Harlot? God forbid.*

15. Do ye not know that your Bodies themſelves, being a conſtituent Part of your Perſons, are united to Chriſt as Members, of which he is the vital Head, and which will ſleep in Jeſus, and be raiſed up to Glory with him? (1 *Theſſ.* iv. 14, 17.) Would it then be fit, or decent; nay, would it not be monſtrouſly ſhameful for me, or any one who is vitally united to Chriſt, like the Members of the natural Body to their Head, to make ſuch a vile Uſe of the Members of his myſtical Body, as to alienate them from his Service and Honour, and, as it were, rend them off from him, and turn them into the Members of a lewd Woman, by committing Whoredom with her? Far be it (μη γενοιτο) from any that bear the Chriſtian-Name, to be guilty of ſuch a flagitious Crime; ſo diſhonourable to the holy Jeſus, and to the Law of Marriage, which is ſanctified and confirmed by him. (*Matth.* xix. 5, 6.)

16 *What, know ye not that he which is joined to an Harlot, is one Body? for two (ſaith he) ſhall be one Fleſh.*

16. Strange! that ye, who make ſuch high Pretences to Knowledge, ſhould not underſtand and conſider, that the Man, who is united, in criminal Affections and Converſation, with an Harlot, degrades himſelf ſo far, as to be, as it were, but one Body with her! For, as our Lord has ſaid of a Huſband and his Wife, (*Matth.* xix. 6.) that *they are no more two, but one Fleſh*; ſo a Man who unlawfully cohabits with a Woman, becomes, though in an exceeding vile and diſhonourable Senſe, one Fleſh with her.

17 *But he that is joined unto the Lord, is one Spirit.*

17. But, on the contrary, the Believer, who is vitally united to the Lord Jeſus, as his Head and Huſband, ſo cloſely adheres, and is, as it were, ſo compactly cemented to him, (ὁ κολλωμενος τω κυριω) as to be Partaker of, and animated and actuated by, the ſame divine Spirit, which dwelt, with a Fulneſs of Gifts and Graces above Meaſure, in Chriſt himſelf

self, (*John* iii. 34.) and is communicated to all his Members, according to the Measure of his Gift; (*Eph.* iv. 7, *&c.*) and so they are, though not essentially, yet mystically, one Spirit with him, which throws the Indignity, offered to the Body, upon him, with whom they are one Spirit.

18 *Flee Fornication. Every Sin that a Man doth, is without the Body: but he that committeth Fornication, sinneth against his own Body.*

18. Whatever therefore ye do, Flee from the Sin of Uncleanness, in all it's Forms, with Dread and Abhorrence, with the utmost Speed, and with all your Might, as a Bird would flee from the Snare of the Fowler; don't so much as parley with it; but resolutely abandon it, and keep at the remotest Distance from it; watch and pray against all Inclinations, Enticements and Tendencies to it, and all Appearances and Occasions of it: For every other Sin, which a Man commits only against God and his Neighbour, terminates upon an Object out of himself *, and don't immediately pollute his own Body, though it doth his Soul; but he, who is guilty of Whoredom, not only defiles his Soul, and sins against God and his Neighbour, but against his own Body too, as that is thereby debased, and unworthily sacrificed to the most brutish and abominable Lusts.

19 *What, know ye not that your Body is the Temple of the Holy Ghost* which is *in you, which ye have of God, and ye are not your own?*

19. What shall I say further? Do ye not know and consider, according to what has been before hinted, (*Chap.* iii. 16.) that your Body, as an essential Part of the human Person, which is united to Christ, is a sacred, dedicated and appropriated Habitation of God the Holy Ghost †, which he has taken Possession of, and dwells in, by peculiar Relation and Operation, diffusing Light and Grace within it, and adorning it with his special Presence, and with much more excellent Tokens and Manifestations of it, than ever *Solomon*'s Temple had of God's Residence there: This divine indwelling Spirit, who proceeds from the Father and Son, but is undivided from them, ye have and hold by the free Gift of God, for the Glory of his own great Name, as the Fountain of all Grace, through Jesus Christ; as well as that ye have the Body itself from him, as it's Creator: And being thus not only formed by, and for him, as the God of Nature, but also consecrated to him, as the God of Grace, and so his *Habitation through the Spirit*, (Eph. ii. 22.) ye are no longer your own Property, or at your own Disposal, to use your Bodies according to your own brutal Inclinations, in Contradiction to his holy Nature and Will.

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* *Every Sin*, here opposed to *Fornication*, must, I think, be understood with a Restriction to such Sort of Sins, as are committed *merely* against God and others: For, though Expositors commonly take Notice of *Gluttony* and *Drunkenness*, as included in those other Sins, because they are an Abuse of Food and Drink; yet since they are likewise an Abuse of a Man's own Body, it can scarce be said of them, that they are *without the Body*, or are not Sins *against a Man's own Body*; and even Fornication itself is an Abuse of other's, as well as of one's own Body.

† What the Apostle calls *the Temple of God*, Chap. iii. 16, 17, and *the Temple of the living God*, 2 Cor. vi. 16. he here stiles *the Temple of the Holy Ghost*; which shews that the Holy Spirit is the *living God*; and *a Temple* always supposes, and is relative to, an inhabiting *Deity*.

20. For,

20 *For ye are bought with a Price: therefore glorify God in your Body, and in your Spirit, which are Gods.*

20. For, to add one Consideration more, Ye are redeemed from the Curse of the Law, and the Wrath to come, from Sin and Satan, from Infamy, Slavery and Ruin, and are purchased for the Service and Enjoyment of the holy and blessed God, by the precious Blood of his Son; (1 *Pet.* i. 19. and *Rev.* v. 9.) and so ye are bought at the dearest Rate for himself, and for a glorious Resurrection of the Body to eternal Life: Let it therefore be your diligent Care and Concern, through divine Grace, to yield your Bodies, and all their Members, as well as your Souls, and all their Faculties, as Instruments of Righteousness to God, which is your reasonable Service; (*Rom.* vi. 13. and xii. 1.) that ye may never alienate and debase his peculiar Right and Property, by Impurity in the Thoughts and Inclinations of the Heart, or in the Acts of the Body; but may in all Things glorify him with both ‖, which he has now a peculiar and endearing Title to, by redeeming Love, added to that of Creation and Providence; and which ought to be devoted, employed and improved intirely, unreservedly and for ever, to his Glory, and according to his Will.

RECOLLECTIONS.

What an Honour has Christ put upon the Saints, in making their Bodies, as well as Souls, his Members, and the Temples of the Holy Ghost, which he will raise to immortal Blessedness! And what Dignity and Glory will they appear in, when they shall sit, like Justices on the Bench, with the great Judge of all; and the rest of Mankind, yea, the fallen Angels themselves, shall be arraigned, tried and cast at his Bar; and the attending Court shall say, with solemn Acclamation, *Thou art righteous, O Lord, because Thou hast judged thus!* (Rev. xvi. 5.) How highly therefore doth it become them now, to adjust Controversies about civil Affairs among themselves, by referring them to the Arbitration of their own honest Friends, rather than give Way to a litigious Temper, and expose Religion to it's Enemies, by going to Law one with another before them! What a Shame is it to a Church of Christ, if there be none among their Lay-Brethren, that are wise and prudent enough to engage in making up such Differences! And, O how exceedingly are such Church-Members to blame, who are so far from putting up Wrongs, as to be themselves guilty of cheating and injuring others, and *that* their Christian-Brethren! Whatever such Persons Professions and Pretences be, they do but deceive their own Souls, if they imagine that they shall be admitted to the Kingdom of Heaven, while they allow themselves in this, or any other Kind of Wickedness, such as Uncleanness, Idolatry, Covetousness, Drunkenness, Defamation and Extortion. But, O how great is the Difference between what true Believers once were, in the Days of their Unregeneracy, and now are, through the Riches of surprizing, sovereign and distinguishing Grace! They were under the Power of damning Sin, and some of them notoriously vile; but now they are pardoned and justified in the Name of the Lord Jesus, and sanctified by the Spirit of their God. And when they are brought into this happy State, How easy may they be about all Things of an indifferent Nature, like *Jewish* Meats! They are lawful to them, and may be used without Scruple by

‖ As *Christ* is the Redeemer, who paid the Price for us, we are certainly *his*, as well as God the Father's peculiar Property; and as it is on the Foot of *his* Redemption, that we are said to be *God's*, it naturally follows, that Christ is included in *the God*, whose we are, and whom we should *glorify with our Bodies and Spirits, which are his*; and as, in the preceding Verse, Believers were said to be *the Temples of the Holy Ghost, He* also is to be considered, together with the Father and Son, as the God, who has a peculiar Property in us, and is to be glorified by us. •See the Note on that Verse.

them;

them; only Christian-Prudence should direct the Expediency of them; and they should take heed that their Consciences be never enslaved, by human Impositions to make them necessary, and that they never go into an immoderate Indulgence of sensitive Appetites for Meat and Drink, which will perish with the animal Frame of the Body, and be intirely useless in another World. But with what Detestation should they fly from the Sin of Fornication, and from every Thing, that has the least Tendency towards it! This, how slightly soever some may think of it, is a Sin directly contrary to the Law of Nature, and of Marriage; and to the noble Purposes, for which their Bodies were originally designed, and to which those of the Saints shall be raised, in Conformity to Christ's glorious Body: It is contrary to their Relation to him, as his Members, dishonourable to his Name, and debasing to themselves, to join their Bodies to an Harlot, and make them one Flesh with her's: It is contrary to that intimate Union, into which they are taken to their holy Head and Husband, as one Spirit with him; and contrary to the Dignity of their Bodies, and to the Inhabitation of the Holy Ghost in them, as his Temple: And it is contrary to the Right of Purchase by Jesus Christ, who hath bought both their Bodies and Souls with the Price of his precious Blood, that they might not be their own Lords and Masters; but might glorify God, the Father, Son and Holy Ghost, with their Bodies and Spirits, which are his.

CHAP. VII.

The Apostle proceeds to answer several Questions, that had been sent to him; and, beginning with what had been proposed about Marriage, he shews, that though in some Cases it might be best not to enter into that State; yet, as it is God's Ordinance to be a Remedy against Fornication, it is to be chosen by such, as have strong Propensions to that Sin, 1—9. *That married Christians should not seek to part with their unbelieving Consorts, one being sanctified by the other, for preserving the federal Holiness of their Children,* 10—16. *That Persons, in any civil Station, should ordinarily be satisfied to abide in that, in which they were first called to the Faith of Christ,* 17—24. *That it was most desirable, on Account of the then perilous Days, for single People to continue so, unless there were any pressing Reasons to the contrary; and that Persons of all Stations ought to sit loose from every Thing of this transitory World, as far as it would be an Hindrance to them in the Service of God,* 25—35. *That great Prudence should be used in the Disposal of Virgins,* 36—38. *And that Widows should be very careful how they marry again, and especially that it be only in the Lord,* 39, 40.

TEXT.

1 NOW *concerning the Things whereof ye wrote unto*

PARAPHRASE.

1. NOW, to speak to the Questions proposed to me in the Letter, which I received from you*, and to begin with those, that relate to Matrimony; I say, in general,

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* It appears from the Manner of the Apostle's introducing this Part of his Epistle, that he had received a Letter from such Members of the Church at *Corinth*, as adhered to him, about several Points of Conscience in Debate among them, of which they desired a Solution, as what they would abide by: Accordingly he sets himself to answer them, in this and the following Chapters, beginning

me: It is *good for a Man not to touch a Woman.*

general, that the unmarried State, considered as free from Incumbrances, and attended with the fewest Inconveniences and Troubles, (*ver.* 28, 35.) especially in Times of Persecution, (*ver.* 26.) is, in that View of it, to be preferred to a State of Wedlock.

2 *Nevertheless,* to avoid *Fornication, let every Man have his own Wife, and let every Woman have her own Husband.*

2. But yet, as *Marriage is honourable in all, and the Bed undefiled,* (Heb. xiii. 4.) and as it is appointed of God, among other Reasons, for preventing the abominable Sin of Fornication, together with all Sorts of Uncleanness, which I have been but now so particularly remonstrating against, (*Chap.* v. and *Chap.* vi. 13—20.) I would advise every Man, whose natural Constitution, and the Temptations of his Situation may be too strong Inducements to that Iniquity, (*ver.* 9.) to take, and keep to a Wife of his own, (την ἑαυτου γυναικα ἐχετω) who shall be his peculiar Property; and every Woman, in like Circumstances, to accept, and cleave to a Husband, who shall be her's only, (του ἰδιου ἀνδρα) and not another's.

3 *Let the Husband render to the Wife due Benevolence: And likewise also the Wife unto the Husband.*

3. And when they are joined together in lawful Wedlock, the Husband, to prevent irregular Desires in himself after other Women, and in his Wife after other Men, should take proper Opportunities of testifying his peculiar Affection to her, in a due Performance of the conjugal Duty, which he owes to her, and her only, as may be most agreeable to her Inclinations: And the Wife, on her Part, should be ready to do the like towards her Husband.

4 *The Wife hath not Power of her own Body, but the Husband: And likewise also the Husband hath not Power of his own Body, but the Wife.*

4. For as they have given themselves one to the other, the Wife has no longer a Right, or Authority, (οὐκ ἐξουσιαζει) to dispose of her own Body, by withholding it, in fit Seasons, from her Husband; much less by prostituting it to any other Man; it being a Property sacred to her Husband: And, on the other side, the Husband, in like Manner, has no Right, or Authority (οὐκ ἐξουσιαζει) to withold his own Body from his Wife; much less to gratify any other Woman, or his own Pleasure, in impure Embraces of her; it being the inviolable Property of his Wife.

5 *Defraud you not one the other, except* it be *with consent for*

5. Whosoever of you therefore are in the matrimonial State, See that ye be just and kind one to the other, and that ye do not unnecessarily deprive one another of the

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ginning with their Questions about *Marriage,* in an agreeable Connection with what he had last been saying against *Fornication.* Had we the Letter before us, which they wrote to him, we might form a better Judgment of the Beauty and Propriety of his Thoughts on all those Points, than we now can, for want of knowing it's Contents, any farther than may be gathered from his Reply, and from the very scanty Remains of the History of those Times. As to the Article of Marriage, which he considers in this Chapter, it is probable that there were some of the *Gentile*-Converts, who inclined to the *Pythagorean* Notion against that Ordinance, as though it were an Enemy to the intellectual Life; (See Dr *Whitby* on the Place) and that there were others among the *Jewish*-Converts, who sided with the Doctrine of *their* Schools, which taught, that every Man at the Age of Twenty was bound to marry, and delivered various Opinions about Restraints from the Marriage-Bed. See Dr *Lightfoot*'s Works. Vol. II. p. 757, 758.

Duty

a Time, that ye may give your selves to Fasting and Prayer; and come together again, that Satan tempt you not for your Incontinency.

Duty of that Relation *; (μη αποστερειτε) unless it be by mutual Agreement on some special solemn Occasions, to the End that ye may abstain from all Gratifications of Nature, in order to your being the more suitably, and intently engaged in the religious Exercises of Humiliation, Fasting and Prayer; and, when such Seasons are over, ye may discretionally return to a sober and temperate Use of each other again; lest the Devil should take an Opportunity, during too long and disagreeable an Abstinence, to tempt you to some criminal Conversation with other Persons, thro' the Workings of an unchaste Disposition in yourselves.

6 *But I speak this by Permission,* and *not of Commandment.*

6. But what I say in these Cases, is by Way of Concession and Advice, which I am allowed to offer, as an inspired Apostle, with respect to what, in different Circumstances, may be lawfully done, and may be most agreeable to your holy Profession; and not by any express Command of Christ, (See the Note on *ver.* 10.) as to what is absolutely necessary for this, or that particular Person.

7 *For I would that all Men were even as I myself: But every Man hath his proper Gift of God, one after this Manner, and another after that.*

7. For I could indeed heartily wish, that all my unmarried Christian-Friends were as easy and contented, as I myself am, in a single State of Life †: But they must be left to consult their own Tempers, Dispositions and Situations; since every one of them has the peculiar Frame of his natural Constitution, and proper Measures of Assistance for the Government of it; by the Gift of God, as the Author of both, some in one Way, and others in another, for their different Trial and Improvement, and for displaying the Power of Religion in it's various Forms of working in them respectively, whether they alter their Condition, or not.

8 *I say therefore to the Unmarried and Widows, It is good for them if they abide even as I.*

8. I therefore only say to Batchelors and Maidens, Widowers and Widows, that, in these perilous Times, it is really most eligible for them, if they, like me, can do it with Safety, to keep themselves unmarried ‖, as I do myself, for prudential Reasons, while I find no Inconveniences, but manifold Advantages for the Service of God in it.

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* The Apostle's Reasoning in this and the preceding Verses evidently makes against *Polygamy*, and against *Vows of Celibacy*, or of *perpetual Virginity*: And the Chastity of his Stile is very remarkable, to teach us to be as modest as possible in expressing Things, that might tend to raise indecent Motions in the Heart, when we are obliged to speak of them, as I am forced to do, tho' with great Reluctance, in this Paraphrase, and hope have done in the chastest Manner; in which it likewise ought to be read, without *foolish Jesting*, as such Parts of the sacred Scripture too often are, by Persons of *vain Minds*.

† I take this to be the Apostle's Sense, rather than, as the Stream of Commentators carries it, that he wished all Men were *unmarried* as he himself was: For that would have been inconsistent both with God's Ordinance of Marriage, and with the Continuance of the Church, and of the World, for Time to come; and as far as he found any Benefit in a single Life, for which he wished it to others, *that* is sufficiently expressed in the next Verse.

‖ Some have thought that the Apostle himself was a *Widower*; because, speaking of such, he here puts himself in, saying, *It is good for them, if they abide even as I*; and because he, having been a conscientious, strict and zealous *Pharisee*, had probably married in his younger Days, according to the Doctrine of the *Jewish* Schools, which made it a Sin to continue single after Twenty Years old. See the Note on *ver.* 1.

9. But

9 *But if they cannot contain, let them marry: For it is better to marry then to burn.*

9. But if their animal Inclinations are too ſtrong and fervent to be reſtrained, and kept within due Bounds, by all the Grace they have received, without great Uneaſineſs and Diſturbance to themſelves; let them prudently marry ſome ſuitable Perſon, leſt Temptations ſhould one Time or other, prove too hard for them: For it is certainly far better, in Point of Wiſdom, Duty and Comfort, for any one to marry, than to be under the Power of tormenting, inflaming and impure Deſires after unlawful Enjoyments.

10 *And unto the married I command,* yet *not I, but the Lord, Let not the Wife depart from* her *Huſband:*

10. And as to another of your Queſtions about married People, both of which are Believers; though ſome of them may be too ready to fall in with what they have been wont to hear from the *Jewiſh* Rabbies, about the Allowableneſs of Divorces on trivial Occaſions, (See Dr *Lightfoot* on *Matth.* v. 31.) I declare, (παραγγελλω) not as from myſelf, nor yet as what I have received by *immediate* Inſpiration, which in this Caſe there was no need of *; but as what our Lord himſelf has expreſsly commanded, (*Matth.* v. 32. and xix. 6, 9.) and has fixed as a binding Law upon all his Diſciples, that no Wife ſhould voluntarily ſeparate herſelf, or be divorced from her Huſband, for any Differences that may riſe between them; unleſs it be on Account of Adultery:

11 *But and if ſhe depart, let her remain unmarried, or be reconciled to* her *Huſband: And let not the Huſband put away* his *Wife.*

11. But if upon ſome Pet, Diſlike, or Quarrel, ſhe ſhould go away from her Huſband, or he ſhould diſmiſs her for any other Cauſe, than Chriſt has allowed of, ſhe ought, by all Means, to reſolve againſt, and keep herſelf from, marrying another Man, which would be utterly unlawful; (*Matth.* xix. 9.) or rather, it is her Duty to do all, that in her lies, to get the Breach made up between her Huſband and herſelf, to regain his Favour, and lay aſide her own Reſentments, that they may live amicably together again, as becometh Saints: And it is the incumbent Duty of the Huſband not to divorce his Wife, while ſhe is willing to live with him, and is faithful to his Bed.

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* There was no need of immediate Inſpiration as to this Point, which Chriſt had ſo clearly and expreſsly determined, as there was with reſpect to others, which he had ſaid nothing about; there having been no Occaſion for it then, and he having left them to be ſettled by his Apoſtles, as Circumſtances might ariſe: Nor is there any Neceſſity of underſtanding the Apoſtle to mean merely his own private Opinion, when he ſaid, ver. 6. I *ſpeak by Permiſſion*, and ver. 12. I *ſpeak, not the Lord*, and ver. 25. I *have no Commandment from the Lord; yet I give my Judgment as one, that has obtained Mercy of the Lord to be faithful:* For all this may very well be taken to ſignify, that what he delivered, under theſe Forms of Speech, was by Inſpiration, in Diſtinction from, and by Way of Addition to, what our Lord himſelf had mentioned in the Days of his Miniſtry; accordingly he ſpeaks of himſelf, with a Reference to theſe Things, as *having the Spirit of God, (ver.* 40.) But if, as ſome would have it, his Meaning was, that he ſpoke thoſe Things, as his own private Sentiments, and not by divine Suggeſtion; This ſhews his great Honeſty and Faithfulneſs, in giving ſuch plain Notice of what he delivered only as his private Thoughts, and carries ſtrong Evidence, that, when he gave no Intimations of that Kind, he is to be underſtood, as ſpeaking by Inſpiration of the Spirit, according to what he ſays in Oppoſition to falſe Teachers, *ver.* 40. See the Note there.

12 *But to the reſt ſpeak I, not the Lord, If any Brother hath a Wife that believeth not, and ſhe be pleaſed to dwell with him, let him not put her away.*

12. But as to others among you, that were married to Heathens, or Unbelievers, before they themſelves were converted; and may now be in Doubt, whether they ought ſtill to continue in the conjugal Relation with them, becauſe under the *Moſaick* Law, the *Jews* were obliged, at a Time of general Reformation, to put away their idolatrous Wives †; (*Ezra* x. 3, *&c.*) I declare, by Revelation of the Spirit, our Lord himſelf having left no expreſs Commandment by Word of Mouth about this Point, that if any Chriſtian-Brother be wedded to a Wife, who, after his Converſion, continues an Idolatreſs, or Unbeliever, and ſhe be nevertheleſs willing to cohabit with him in a friendly and peaceable Manner, as before, he ought not to abandon her, merely on Account of Religion.

13 *And the Woman which hath a Huſband that believeth not, and if he be pleaſed to dwell with her, let her not leave him.*

13. And if any converted Woman was before married to an Huſband, who remains in Unbelief, and yet is ſtill willing to live in an honeſt, decent and loving Manner with her, as Man and Wife, ſhe ought not to go away from him, as if the Bonds of Matrimony were broke between them, only becauſe, through his Want of Religion, they cannot walk together, as Heirs of the Grace of Life.

14 *For the unbelieving Huſband is ſanctified by the Wife, and the unbelieving Wife is ſanctified by the Huſband: Elſe were your Children unclean; but now are they holy.*

14. For as, unto the Pure, all Relations and Enjoyments of this Life are pure, (*Tit.* i. 15.) the Huſband, who continues an Infidel, is ſo far ſanctified, or ſeparated to a holy Uſe, (εν τη γυναικι) in or by his believing Wife, and by Means of her credibly profeſſed Faith and Holineſs, (they being one Fleſh, *Matth.* xix. 5.) as not to deprive her of the Covenant-Privileges, which belong to the viſible People of God, and their Seed; (*Gen.* xvii. 7.) and the unconverted Wife is in like Manner ſanctified for Covenant-Uſe, (εν τω ανδρι) in or by her believing Huſband, and by Means of his regularly profeſſed Faith and Holineſs, and of her conjugal Relation to him: Otherwiſe thoſe of your Children, which deſcend from a Father and Mother, one of which is a Chriſtian, and the other not, would be in the ſame Condition, as to the Privileges and Bleſſings that belong to the viſible Church, and to the external Adminiſtration of the Covenant, with the Children of Parents, both of which are Heathens, and ſo out of the Pale of the Church, and Strangers to the Covenants of Promiſe, and by no Means to be owned as a holy Seed *: But now, ſince

† The *Iſraelites* marrying the Daughters of idolatrous Nations, was in direct Contradiction to the well known, expreſs and ſevere Prohibition of God's Law. *Deut.* vii, 3, 4: But the Believer and Unbeliever, ſpoken of by the Apoſtle, are ſuppoſed to have been married, while they were both in a State of Heatheniſm, or of Unbelief. *That Caſe* therefore was very different from *this*, on the *religious* Foot; and it was ſo, furthermore, on a *political* Account, as the *Jews*, nationally conſidered, were under God's immediate Government, as their King, and were to be kept intirely diſtinct from all the idolatrous Nations round about them: And though it would be contrary to the Duty, Comfort and Edification of Chriſtians to marry Unbelievers, *ver.* 39; yet it would not make the Marriage itſelf null and void. See alſo the Note on *ver.* 10.

* The Terms (ακαθαρτος) *unclean*, and (αγιος) *holy*, occur almoſt numberleſs Times in the Scripture, and in the New Teſtament; but I don't find that they are ever once uſed to ſignify *illi-*

gitimate

since the unbelieving Parent is thus sanctified in and by the other, who believes, their Off-spring are externally, relatively and federally holy, as a Seed visibly separated, and appropriated to the Lord, and so entitled to all the Privileges of the Covenant, that they are capable of in their Infancy, as much as if both Father and Mother were professing Believers.

15 But if the unbelieving depart, let him depart. A Brother or a Sister is not under Bondage in such Cases: *But God hath called us to Peace.*

15. But if the unbelieving Husband, or Wife, is so offended at the other's embracing Christ and the Gospel, as for that Reason only to go away, and absolutely resolve against living together any more, as Man and Wife; let such take their own Course, at their Peril, after all prudent, kind and proper Methods have been tried, in vain, to prevent it. A Christian-Brother, or Sister, in such a Case, is not tied down to the Hardship of continuing the conjugal Relation with one, who, in Effect, irreclaimably breaks the matrimonial Bond, and defeats all it's Ends, much

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gitimate and *legitimate*, which is the Sense that some would here put upon them: And as the Apostle was speaking of Persons already married, and Marriage is a civil Ordinance of the God of Nature, there was no Room to doubt, whether the Children of such unbelieving and believing Parents were *legitimate*, or not, since *that* depends intirely on the Legitimacy of the *Marriage*, and not at all on the *religious* Character of the Husband and Wife, whether one, or both, or neither of them, were Christians or no. Nor is it to be supposed, that *unclean* and *holy*, in this Passage, is to be understood of *real*, *personal* and *internal* Uncleanness and Holiness: For the Children of Believers are in a moral Sense, as unclean by Nature, as the Children of other People, See *Job* xiv. 1—4. and xxv. 4. *Psal.* li. 5. and *Eph.* ii. 3; and it cannot be said of *all* the Children of Believers, any more than of adult baptized Professors, that they are renewed and sanctified by the Holy Ghost; since the Event in both shews, that they are not all circumcised in Heart, or that all are not *Israel*, which are of *Israel*. (Rom. ii. 28, 29. and ix. 6.) But *unclean* and *holy* are manifestly to be taken here, in that well known, and familiar Sense, in which the Church of *Israel*, and their Seed, by Virtue of their visible Relation to God, as his Covenant-People, were called *an holy People*, and *an holy Seed*, in Distinction from the Heathen-Nations, which were stiled *unclean*, as being out of the Pale of the Church, and excluded from the Privileges and Blessings of God's Covenant. See *Deut.* vii, 6. *Ezra* ix. 2. *Isa* vi. 13. and lii. 1. and lxii. 12: And thus the Parents and Children of the visible Church are called *holy*, Rom. xi. 16; and the unconverted *Gentiles* are represented as *unclean*, in *Peter's* Vision of the Sheet, *Acts* x. 14 compared with *ver.* 28. When therefore the Infants of visible Believers are baptized, it is no more setting a Seal to a Blank, than when that Ordinance is administred to Persons, who never were baptized before, upon their own Profession of Faith and Repentance, but were not really Partakers of those Graces: For the proper Ground of baptizing one, or the other, don't lie in a *Certainty*, which no Minister can have, that they are really indued with the Grace of God, and so *internally* in Covenant with him; but in their *visible* Covenant-Relation to him, as that is manifested by a credible Profession of Faith in adult Persons, and by God's Promise to them and their Seed; for which Reason, I think, the Faith and Holiness of Parents are to be considered, as *credibly professed* by them, in order to the entailing of a relative, federal Holiness on their Children, and entitling them to Baptism. And as we have a reasonable Ground of Hope for the Salvation of such professing Believers, as continue, living and dying, to be visibly in Covenant with God; so we have, that their Seed, dying in Infancy, shall be saved: For since they did not live so long, as to be capable of renouncing the gracious Covenant, which God made with their Parents, and with them, we may comfortably consider them, as in the Hands of a *Covenant-God*, whose Faithfulness engages him to continue to be so to them, that were not suffered to reject him by Unbelief; and so, not to mention the great Encouragement they would have to lay hold on God's Covenant, were they to grow up to Years of Maturity, there is a vast Difference between them, and the dying Infants of Unbelievers and Heathens, which must be left to the *uncovenanted* Mercy of God; and what Ground of Hope there is in *this*, let those Christians consider, who would set aside God's Promise of being a *God to his People and their Seed*, as having no Relation to *spiritual* Privileges and Benefits, not *any Place* under the Gospel-Dispensation.

less to enslave his, or her own Conscience to the perverse Humour of the unbelieving Relative, for the Sake of preventing a Separation between them: Only it is to be remembered, that God has directed, and obliged us, Christians, to follow after Peace in every natural and civil, as well as religious Relation; and therefore such ought to do their utmost, consistent with Truth and Holiness, to engage even infidel Consorts to live in an amicable Manner with them.

16 *For what knowest thou, O Wife, whether thou shalt save* thy *Husband? Or how knowest thou, O Man, whether thou shalt save* thy *Wife?*

16. For, still further to enforce this Duty, How do you know, O believing Wife, whether by still continuing to dwell in Love, Meekness and Chastity with your unbelieving Husband, you may not be an Instrument, in the Spirit's Hand, of winning him over to the Faith of Christ, and so saving his Soul? (1 *Pet.* iii. 1, 2.) Or how do you know, O believing Husband, whether you may not be a like happy Instrument, in due Time, of converting your Wife? Don't despair of this; since that God, who has changed one of your Hearts, and had brought you into so near a Relation to each other, while ye were both in a State of Infidelity, can sanctify it so far, as to turn it into an effectual Means of Salvation to your, as yet, unbelieving Mate.

17 *But as God hath distributed to every Man, as the Lord hath called every one so let him walk: And so ordain I in all Churches.*

17. But whether the Event, as to that, may answer your Desire, or not; Let me take this Occasion to exhort all among you to consider, that as God in his Providence has dealt out various States, Conditions and Relations of Life, to every one of you respectively; and as, while each of you was situated in one or another of them, the Lord Jesus called him to the Faith and Fellowship of the Gospel; so he should labour, by divine Grace, to behave in a becoming Manner, suitable to his Station, without imagining that, by his Religion, he is excused from any of the Duties which belong to it: And this is what I lay down as a general Rule, for Order's Sake, in all the Churches of the Saints, with respect to other Cases, as well as that, which I have been now insisting upon.

18 *Is any Man called being circumcised? Let him not become uncircumcised: Is any called in Uncircumcision? Let him not become circumcised.*

18. Thus, with regard to *religious* Circumstances, of an external Nature, Was any of you a circumcised *Jew*, when God called him by his Grace to the Knowledge of Christ? Let him not regret it, or wish that he had never been circumcised, as though he were the worse for *that*. On the contrary, Was any of you called to the Faith and Hope of the Gospel, while he was an uncircumcised *Gentile?* Let him not be uneasy about *that*, or think the worse of his State, because he has not this Mark of Distinction in his Flesh, which, under a former Dispensation of the Covenant, was put upon God's professing People; nor let him now want to be circumcised, how much soever some *Jewish* Zealots would press it upon him: Neither of these Circumstances make any Alteration, with respect to the Privileges and Benefits of true Believers, under the Gospel-Dispensation.

19. As

19 *Circumcision is nothing, and Uncircumcision is nothing, but the keeping of the Commandments of God.*

19. As to Circumcision in the Flesh, on one Hand, which the *Jews* received before Conversion; and as to not being circumcised, on the other, which was the Case of the *Gentiles*; neither of these are of any Avail in Christianity; no Man is either the more, or the less, accepted of God for either of them: But the main Thing is to see to it, that your Faith work by Love; (*Gal.* v. 6.) and so prove itself to be genuine and sincere, in a conscientious and chearful Obedience to the moral Commandments of the Law of God, as becomes new Creatures. (*Gal.* vi. 15.)

20 *Let every Man abide in the same Calling wherein he was called.*

20. So again, with respect to the *civil* Stations and Relations of this World, Let every one be satisfied to continue in that State, in which God had placed him in the Kingdom of Providence, before he called him into his Kingdom of Grace, which is designed to make no Alteration, with regard to the Duties, that result from the several Situations of secular Life; but to enforce the Practice of them in such a Way, as may be most to the Glory of God.

21 *Art thou called* being *a Servant: Care not for it; but if thou mayest be made free, use it rather.*

21. As particularly, Was you in the Capacity or Quality of a Servant, or even of a Slave, to some Master according to the Flesh, who had bought, or otherwise acquired you to be his Property? Don't trouble yourself about *that*, as if you were ever a whit the less acceptable to God on it's Account, or as if your Christianity were blemished by it, or it were inconsistent with your Duty toward your great Lord and Master in Heaven, or with your holy Profession of his Name, and your spiritual Privileges in Communion with him: Only, if Providence favour you with an Opportunity of getting your Freedom by any fair Means, thankfully accept of it, and faithfully improve it, as the more desirable Condition, in which you may have Time at your own Command, and better Advantages for religious Exercises: But, be this as it will, don't discourage, or distress yourself about it.

22 *For he that is called in the Lord, being a Servant, is the Lords Free-Man: likewise also he that is called* being *free, is Christ Servant.*

22. For, in Opposition to the higher Degrees of secular Callings, he who, while in a State of Vassalage to Men, was called, by the Power and Grace of the Lord Jesus, to a Participation of the spiritual and eternal Blessings, that are enjoy'd in Union with him, is (to allude to Slaves that obtain their Liberty) as much a freed Man (ἀπελεύθερος) of the Lord Redeemer's own making, and *that* in the most excellent and honourable Sense of Freedom and Deliverance from the Bondage, he was under to Sin, Satan, and all the severe Exactions of the Covenant of Works, (*John* viii. 36. *Rom.* vi. 18. and vii. 3, 4. and *Gal.* v. 13.) as if he were not under any Bond of civil Servitude to Men: And, on the contrary *, he who was called out of Darkness

* *Christ* and *the Lord*, in this Verse, evidently mean the same Person, who is spoken of absolutely, as *the Lord*, as the *Lord who calls* us, as the *Lord who makes us free*, and has a peculiar Property

neſs into marvellous Light, (1 *Pet.* ii. 9.) while he was in a State of civil Freedom, as a Maſter, or as a Deniſon of *Rome*, is by his Converſion become as much a Servant, under the ſtrongeſt Bonds to Chriſt, his great Lord and Maſter, who redeemed and called him, that he might be ſo, as if he had been in the loweſt State of Subjection to Men.

23 *Ye are bought with a Price, be not ye the Servants of Men.*

23. So that, with reſpect to *religious* Liberties and Privileges, both are upon a Level; and one as well as the other of you are redeemed from the worſt of Bondage and Slavery, for the moſt honourable Enjoyments and Employments, to the Glory of God, (*Chap.* vi. 20.) *not with Silver and Gold*, the Price which Men uſe to pay for a Property in Slaves, or for their Ranſom; *but with the precious Blood of Chriſt.* (1 Pet. i. 18, 19.) In Correſpondence therefore to this high and peculiar Right, which the Lord, who bought you, has to all your Services, take heed of parting with that ſpiritual Liberty, wherewith Chriſt has made you free; or of ſerving the Luſts and ſinful Commandments of Men; or of being ſo ſubject to them, in diſcharging the Duties of your civil Relations, as to interfere with your ſuperior Obligations to him.

24 *Brethren, let every Man wherein he is called, therein abide with God.*

24. Upon the whole then, my dear Brethren, whatever be the external Circumſtances and civil Stations, in which any were converted, whether it were in either of thoſe but now mentioned, (*ver.* 16—22.) or in any other; Let every one endeavour to be eaſy and contented with it, as what Providence has ordered for him; and to fulfil the Duties belonging to it, by walking with God therein, as under his Eye, in Obedience and Devotedneſs to him, by Aſſiſtance from him, and in Communion with him, who is graciouſly preſent with his People in all Conditions of Life, and gives a ſanctified Uſe of them for his own Glory and their Good.

25 *Now concerning Virgins, I have no Commandment of the Lord: Yet I give my*

25. Now, as to your Queries about ſingle Perſons that never were married *, I cannot ſay that our bleſſed Lord, while on Earth, left any Direction or Command, to forbid changing their Condition, as he did againſt a Wife's

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Property in us, as his *free Men*, and as *the Lord*, who is both the Author and the Object of our Obedience, as we are *his Servants*; all which can ſurely agree to none but that God, *whoſe we are and whom we ſerve.* (Acts xxvii. 23)

* It ſeems from this Verſe, and *ver.* 36. that among the Queſtions ſent to the Apoſtle about Marriage, there were ſome relating particularly to young Perſons; and though *Virgins* properly ſignify only undefiled Maidens; yet the Nature of his Argument requires our underſtanding him, as including young People of both Sexes: Accordingly in the next Verſe he ſays, *It is good for a Man*, (τω ανθρωπω) which includes the Male, to continue ſingle; upon which he adds, (*ver.* 27.) *Art thou bound to a Wife? Seek not to be looſed. Art thou looſed from a Wife? Seek not a Wife*; and in *ver.* 28, he proſecutes his Point, with Relation both to Men and Women. And Mr *Locke*, and Dr *Whithy* have offered ſeveral Reaſons, with great Probability, to ſhew, that the Words, (την ἑαυτου παρθενον) which are rendered *his Virgin*, ver. 37. ſignify rather the *Virgin-State*, or a State of Celibacy, whether it be of a Man or Woman, than *the Perſon* of a Virgin, in the ſtrict Acceptation of the Word. See their Notes on that Verſe.

departing

Judgment as one that hath obtained Mercy of the Lord to be faithful.

departing from her Husband: (*ver.* 10.) But (δε) as he intended, and promised a further Revelation of his Mind and Will, by his inspired Apostles, relating to several Doctrines and Duties, which pertain to the Gospel-State, (*John* xvi. 12—15.) I give my Determination (γνωμην) and Advice in this Case, as one who has found Favour with the Lord, to be put into the Apostleship, and to be assisted, and made faithful in it; and so what I deliver, by Virtue of my Office, is to be received, not as my own private Opinion, but as an authentick Rule of Faith, and Practice. (See the Note on *ver.* 10.)

26 *I suppose therefore, that this is good for the present Distress, I say, that it is good for a Man so to be.*

26. My Sentiments then, under the Guidance of the Holy Ghost, are, that, considering the present Days of violent Persecution for the Sake of Christ, and how much easier it may be, either to escape or bear their Terrors, in the single, than in the married Life; it is most convenient and desirable for every one, that is unmarried, to continue so; provided he can do it with the Preservation of his Chastity. (*ver.* 8, 9.)

27 *Art thou bound unto a Wife? Seek not to be loosed. Art thou loosed from a Wife? Seek not a Wife.*

27. Is one Man among you joined to a Wife, whom he took, and by the Law of Marriage is bound to hold during Life, for better and for worse? Let him be satisfied with, and so contented in that State, as not to want to be released, much less to go into any sinful Measures of freeing himself from it, by a Divorce, or otherwise, on Account of the Difficulties and Incumbrances that may attend it, even in the worst of Times. On the contrary, Is another of you in the single State, free from all Engagements, by Promise or Contract, to a Wife? Let him be so well pleased and satisfied with his present Condition, as not rashly to change it, or be forward to marry, without some urgent Necessity for it; since it is by far the best for him to suffer alone, without the additional Grief of having a Wife and Family involved in Troubles with him.

28 *But and if thou marry, thou hast not sinned; and if a Virgin marry, she hath not sinned: Nevertheless, such shall have Trouble in the Flesh; but I spare you.*

28. But if any Man, upon a due Consideration of all Circumstances, shall find it most advisable for him to enter into a State of Wedlock, he may warrantably do it without transgressing any Law of God; and the same holds equally true, with respect to a young Woman, who, on like Consideration, is minded to take to herself an Husband: There certainly is no Sin in Marriage itself; only let such remember, that they will thereby expose themselves to greater Anxiety and Troubles in their temporal Concerns, which will be very grievous to the Flesh, especially in these Days of sore Tribulation for the Gospel's Sake. But I forbear urging this matter so far as I might; lest it should too much discourage any of you, that are married; or should prove a Snare to some others, who may be desirous of that State: And so, having laid these Cautions before you, without binding any to a celibate or single Life, I leave them to

continue

continue in it, or not, as their own Prudence and Conscience shall direct.

29 *But this I say, Brethren, the Time is short. It remaineth, that both they that have Wives, be as tho' they had none;*

29. But whatever, my beloved Brethren, any of you may do as to this; what I am going to add, is of the utmost Importance for every one of you to observe, and reflect upon, with the greatest Seriousness; namely, that as all Time is in a Manner nothing, compared with Eternity, and the whole Duration of any of your Abode, whatever your Circumstances be in this World, is absolutely, and in itself, exceeding short and uncertain, and will soon have an End, none knows how soon; it may before another Day, Hour, or Moment: Hence it plainly follows, that they who have Husbands or Wives, or other near and dear Relations, should consider them, as transitory dying Comforts; and therefore should moderate their Affections to them, and especially take heed of setting their Hearts so much upon them, as to hinder their Pursuit after spiritual and eternal Things; yea, they should sit as loose from them, as if they had no such Relatives in the World, when they come into Competition with Christ and Heaven, or would obstruct their Duty toward God.

30 *And they that weep, as though they wept not; and they that rejoice, as tho' they rejoiced not; and they that buy, as tho' they possessed not;*

30. And they that mourn the Loss of near Relations, Friends, or other Enjoyments, and the various Afflictions that befal them, in the ordinary Course of Providence, or for the Gospel's Sake, should restrain the Excess of grieving Passions, manage them with Decency, and possess their own Souls in religious Peace and Patience, as if nothing troubled them; since all present Calamities will soon be over-past, and the Day is hastning apace, when God will wipe away all Tears from their Eyes: And they, that are pleasing themselves with any Enjoyments of this World, should consider that they are all uncertain, unsatisfying and perishing, and so take heed of being elevated with them, as if their chief Happiness lay in them; and should learn to behave with a holy Indifference toward them, as if they had no Affection for them: And they, that are busy in the Affairs of this Life, gathering Riches by Traffick, and purchasing Estates with their Gains, should remember how precarious all these Things are; and sit as loose in Heart from them, as if they had no Possession of earthly Treasures, which in a little Time will make themselves Wings and flee away; and especially should take Care, that they be no Hindrance to them in their Journey Heaven-ward.

31 *And they that use this World, as not abusing it: For the Fashion of this World passeth away.*

31. And they that are making Use of the worldly Accommodations, which God has given them, for the Necessities, Conveniences, Comforts and Services of Life, should see to it, that their Hearts be not swallowed up in them; that they don't make an Idol of them; nor misapply and abuse them, to the Dishonour of God, and the pampering of their own Pride and Luxury: For (σχημα) the Figure, Form and Image of this World in it's whole Scheme,

as to it's present State and Relations, and our Way of enjoying it, conversing, trading and living in it, is flying off like a Shadow, and will soon vanish away.

32 *But I would have you without Carefulness. He that is unmarried, careth for the Things that belong to the Lord, how he may please the Lord:*

32. And (*h*) the Reason, why I have said so much, (*ver.* 1, 7, 8, 26, 28.) in Preference of the single to the married Life is, because I would fain have you as free as possible, from the anxious Cares and perplexing Incumbrances of this sorry World, especially in these perilous Days, in order to your attending the Service of God, and pursuing the Salvation of your own Souls, with the less Hindrances and Distractions: For it is obvious, that the unmarried Christian, is, generally speaking, most at Liberty for laying out his Thoughts, Time and Labour about Things, that relate to the Cause and Interest of Christ, and to his own Communion with him, and Enjoyment of him; and for consulting how he may be best employed in such Things, as are most pleasing and acceptable to his Lord and Saviour.

33 *But he that is married, careth for the Things that are of the World, how he may please* his *Wife.*

33. But the married, as particularly the believing Husband, who acts with a Conscience toward God, is necessarily engaged by the Duties of his Relation, to take more Care and Pains about the Concerns of this present Life, for the Maintainance of his Family, and ordering it's Affairs to Advantage, than he would otherwise be obliged to; and he is bound to study, and do all that he lawfully can, to interest himself in the Affections of his Wife, to make her easy and comfortable, and to supply her with a Sufficiency, according to his Station, for the Support of herself, and of all that are committed to her Charge. (1 *Tim.* v. 8)

34 *There is Difference also between a Wife and a Virgin: The unmarried Woman careth for the Things of the Lord, that she may be holy, both in Body and in Spirit: But she that is married, careth for the Things of the World, how she may please* her *Husband.*

34. There is also a like Difference between a married Woman and a Maiden, that have received the Faith of Christ: She, who is single, has ordinarily none of the Cares and Incumbrances of this Life to trouble her, or to break in upon her Liberty, and Leisure, for attending to those Things, which relate to the Knowledge, Service and Glory of the Lord Christ, and to her own Interest in him, and Salvation by him; her disintangled Circumstances give her the greater Advantage for making Religion her Business, that she may exercise herself unto Godliness, both in the Course of her Life and Conversation, and in the holy Thoughts and Dispositions of her Heart; and so may glorify God in her Body and Spirit, which are his: But she, who is married, is obliged by the Duty of her Place, to concern herself the more about the Things of this World, and employ more of her Time, Thoughts and Pains, in contriving and managing the Affairs of her Family in the best Manner; (1 *Tim.* v. 14.) and she ought to study and endeavour, by all christian, kind and prudent, sober and modest Methods, to ingratiate herself with her Husband, and industriously subserve his secular, as well as spiritual Interest and Happiness.

35 *And this I speak for your own Profit, not that I may cast a Snare upon you, but for that which is comely, and that you may attend upon the Lord without Distraction.*

35. And my real Design, in thus giving the Preference to a single Life, is only with a View to the Benefit of your own Souls, that ye may pass through this troublesome World, especially in persecuting Times, the freer from Entanglements and Hindrances in your Way, and may be the more fully and undisturbedly engaged in your Regards to the Things of a better: Not that I would ensnare any of your Consciences, by putting you upon such an absolute Refusal of Marriage, as might endanger your sinning against God, through the Power of unchaste Inclinations; only I would direct you, if ye are able to receive it, (*Matth.* xix. 11, 12.) to do what may be most expedient, and becoming Christian-Prudence, in the present difficult Circumstances of Things; and may let you more at Liberty for waiting upon, adhering and keeping close to, and serving the Lord Jesus, and God the Father through him, in all religious Duties, with undivided Hearts, without Disquietude, Perplexity and Wanderings of Thought, by reason of the Cares and Incumbrances of this World.

36 *But if any Man think that he behaveth himself uncomely toward his Virgin, if she pass the Flower of her Age, and Need so require, let him do what he will, he sinneth not: let them marry.*

36. But if any Parent (and the same may be said of a Guardian) apprehends that he don't duly consult the Advantage and Reputation of his Virgin-Daughter, or don't treat her in a becoming Manner, by restraining her from Marriage, after she has discovered Inclinations to it, and is arrived at the Age, beyond which it is commonly thought a Reproach to remain single *; or if any Batchelor, who is at his own Disposal, thinks that he has put too great a Force upon his own Temper, and disgraces himself, by continuing in a State of Celibacy, after he has passed the usual reputable Time for marrying; and if, in either of these Cases, the Parent, or the single Person who has the Disposal of himself, be under a Conviction of Duty about a Change of Condition,

* In paraphrasing this and the two next Verses, I have included a Regard to Mr *Locke*'s and Dr *Whitby*'s Sense of the Words, translated *his Virgin*, (τὴν παρθένον αὐτοῦ, and ver. 37, τὴν ἑαυτοῦ παρθένον) as signifying *his Virginity*, or State of Celibacy; and the Doctor tells us from *Theodorinus*, that *he is called a Virgin, who freely gives up himself to the Lord, renouncing Matrimony, and preferring a Life spent in Continency*. Accordingly, *if she pass the Flower of her Age*, may be rendered, *if it*, that is, the State of Virginity or of Celibacy, *be over-aged*, (ἐὰν ᾖ ὑπέρακμος) referring to the Custom of the Jews, and other civilized Nations in those Days, as though it were a Reproach for a Man or Woman to remain single beyond a certain Term of Years: To what an extravagant Height the Jews carried this Point, See *Univers. Hist.* Vol. i. pag. 677, Note L. And so the Verb, (γαμιζέτω, or as the *Alexandrian*, *Clarmont*, and other Copies read it, γαμιζων) which is rendered, *he that gives her in Marriage*, (ver. 38.) will signify *he that marries*. These Constructions best comport with what is said about *his standing stedfast in his Heart*, and *having Power over his own Will*, and *having no Necessity*, (ver. 37.) which seem most apparently to relate to the Person, that should marry, or not, rather than to any one, whether Father or Guardian, that may be supposed to have the Disposal of a Virgin; since the Necessity of marrying depends on the Inclination, which she feels in herself to determine her, rather than on the Father's or Guardian's Judgment about it. But then it is, and must be owned, that the Words are more naturally rendered *his Virgin*, as in our Translation, than in the Way, which those learned Criticks have chosen; and it is highly probable that some Questions had been sent to the Apostle, about what *Parents* and *Guardians* should do with the young Women, that were under their Care. And therefore I have taken both Senses into the Paraphrase; it being extremely difficult to say which of them may be most agreeable to the Apostle's Meaning. For the first of these Interpretations, the Reader may consult Mr *Locke* and Dr *Whitby*; and for the second, *Pareus*, *Beza*, *Grotius*, and others.

which

which ever Way either of them thereupon takes, according to what he deliberately concludes, upon the whole, may be beſt, he is guilty of no Sin againſt God, who has left this Matter to be determined by Circumſtances: Accordingly a Father may lawfully conſent to the Marriage of his Daughter, when he ſees it needful; and a young Man, who is his own Maſter, may lawfully take to himſelf a Wife.

37 *Nevertheleſs, he that ſtandeth ſtedfaſt in his Heart, having no Neceſſity, but hath Power over his own Will, and hath ſo decreed in his Heart, that he will keep his Virgin, doth well.*

37. Nevertheleſs, whoever he be, that is fixed in the Purpoſe of his Heart, not to encourage his Daughter's marrying, eſpecially in theſe Days of great Tribulation, and finds by her Temper and Behaviour, that, on her Part, there is no Neceſſity for it, but that he is fully at Liberty to act according to his own Will about it, without any Danger to her, and therefore perſiſts in his Reſolution of keeping her ſingle; that Man is to be commended for his prudent Care and Management of her: So likewiſe the Batchelor, who, being pretty far advanced in Life, has ſtedfaſtly reſolved in his own Mind, that he will not marry, and is under no Neceſſity from overbearing Inclinations, or other Circumſtances, to alter his Condition, but can maſter his Affections, and therefore abides by his Reſolution to keep ſingle; this Man doth what is moſt adviſable and commendable, conſidering how much Difficulty and Danger, in theſe perſecuting Times, he might otherwiſe expoſe himſelf to.

38 *So then, he that giveth* her *in Marriage, doth well: but he that giveth* her *not in Marriage, doth better.*

38. So then, the Sum of what I ſay with reſpect to ſuch Perſons is this, The Father who, as Occaſions require, gives his Daughter in Marriage, with her own free Choice and full Conſent and Liking, acts a lawful, wiſe and becoming Part; but he who, when there is no Neceſſity on her Side, reſtrains from diſpoſing of her in Marriage, ſtill better conſults her Comfort and Advantage, both for this World and the next: And the Batchelor, who finds it needful for him to enter into the State of Wedlock, acts very prudently in ſo doing; but he that can be well ſatisfied to continue ſingle, and accordingly doth ſo, ſtill better provides againſt Inconveniencies and Troubles in theſe ſuffering Days, and for his own Eaſe, and Liberty of ſerving God to greater Advantage.

39 *The Wife is bound by the Law as long as her Husband liveth: but if her Husband be dead, ſhe is at Liberty to be married to whom ſhe will; only in the Lord.*

39. Finally, as to a Woman that has been married †, it may eaſily be gathered from what has been already ſaid, (*ver.* 10—14) that ſhe, inſtead of wanting to be releaſed from her Huſband, on Account of the preſent difficult State of the Church, ſhould conſider herſelf as bound, by the Law of God and Nature, to cleave to him, till Death parts them; unleſs he voluntarily and reſolutely leave her, (*ver.* 15) or be guilty of Adultery: (*Matth.* v. 32.) But if it pleaſe God that he die *firſt*, it is then, in itſelf, a lawful Thing for her to marry ſome other Man; only ſhe being a Chriſtian ſhould remember, that it ought to be to none, but a Man, who alſo

† This ſeems to be an Anſwer to ſome Queſtion, that had been ſent to the Apoſtle about Widows.

makes a credible Profeſſion of Chriſt, as a Believer in Union with him, that they may have the Approbation, Preſence and Bleſſing of God in their conjugal Relation; may help one another forward, as *Heirs together of the Grace of Life*, (1 *Pet.* iii. 7.) in their Way to Heaven; may carry on the Worſhip of God with ſweet Harmony in their Family; and may heartily unite in training up thoſe that are under their Care, whether Children or Servants, *in the Nurture and Admonition of the Lord.* (Eph. vi. 4.)

40 *But ſhe is happier if ſhe ſo abide, after my Judgment: and I think alſo that I have the Spirit of God.*

40. But, according to my Judgment, it is ordinarily moſt deſirable in theſe evil Days, and beſt on religious Accounts, (*ver.* 35.) for the Widow never to alter her Condition by marrying again, without ſome preſſing Neceſſity for it: And I, who well know when I am, or am not, under divine Inſpiration, do declare, that ‖, whatever your new Teachers may ſuggeſt to the contrary, (*Chap.* ix. 1, 2, 3. and 2 *Cor.* x. 10. and xiii. 3) I account myſelf to have the Mind of God, in this and all the forementioned Caſes, as being under the ſpecial Direction of his Spirit about them. (See the Note on *ver.* 10.)

RECOLLECTIONS.

How ſatisfied ſhould Chriſtians be; and with what Care and Conſcience ſhould they behave, in every Relation of Life, in which God found them, when he called them by his Grace, whether they were Maſters or Servants, in a ſingle or married State! Though the believing Servant ſhould thankfully embrace civil Freedom, if Providence favour him with a fair Opportunity for it; yet how little Reaſon has he to be dejected, or to envy his Maſter; or the believing Maſter, to deſpiſe his Servant; ſince they both are equally the free Men and Servants of Chriſt, and are bought with his precious Blood, that neither of them may be the Servants of Men, in Violation of their ſuperior Obligations to him? As to ſingle People of both Sexes, How happy may they think themſelves in their Liberty and Leiſure for the Service of God, and in their Freedom from the Cares and Incumbrances of this World, and from the additional Trouble of having a Family to ſuffer with them in perilous Times! It is therefore moſt prudent for them, at ſuch Seaſons, not to marry, if they can be as well contented, and maintain a becoming Chaſtity, without it. But as Marriage is lawful and honourable, and has it's peculiar Advantages and Comforts, and is an appointed Remedy againſt Fornication, no Parents ought abſolutely to reſtrain their Children, of due Age, from it; and none ought to lay themſelves under the Snare of a Vow of perpetual Celibacy. If any ſingle Perſons, that are at their own Diſpoſal, or otherwiſe have the Conſent of their Parents, or Guardians, ſhall, upon mature Deliberation, as in the Fear of God, think it moſt expedient to change their State for once, or oftener, if Need require, they may do it without Sin: But what Care ſhould Believers take, that it be only

‖ As the Apoſtle was ſo well acquainted with God's Way of revealing his Mind and Will to him, by the Spirit, he muſt needs have known wherein he was, or was not inſpired; otherwiſe there would be the greateſt Uncertainty, as to his own, and our Dependence on what he wrote: But it can't be ſuppoſed that he would intimate any Thing, that looked like the leaſt Doubt in himſelf, whether he were under the Guidance of the Spirit, in his Deciſions of Caſes put to him; ſince that would have been to have given his Adverſaries the greateſt Advantage againſt him, whilſt he was labouring, all along, to aſſert his apoſtolick Authority, in Oppoſition to them: And therefore when he ſays, I THINK (δοκω) *that I have the Spirit of God*, he is to be underſtood, as ſpeaking, not with Heſitation, but with intire Confidence; in which Senſe the Word here and ſometimes is taken, as in *Luke* xvii. 9. *Acts* xv. 28. and xxvi. 9. And he herein ſeems to refer, not merely to the laſt-mentioned Caſe, but to all that he had been ſaying, by Way of Addition to what our Lord himſelf had ſettled in his perſonal Miniſtry.

only with such, as make a credible Profession of Faith, and only with one Person at once! And how should they study and labour, by divine Grace, to live together with conjugal Affection, Fidelity and Peace; to please one another, and promote each others Salvation; and to do every Thing they can, with a good Conscience, for preventing a Separation between them! If indeed (as often was the Case in the Apostle's Days, when the Husband or Wife was converted after Marriage) one of them is an Unbeliever, and will be actually divorced from the other, merely for being a Christian, that other is not still bound by the Marriage-Contract, which the parting Person has broke, and obstinately refuses to abide by; but if the Believer can prevail with the Unbeliever to continue their Cohabitation, this is most desirable: For how doth the believing Party know, whether God may not make him, or her, instrumental to the Conversion of the other Consort? However, in case only one of them be a Believer, and it please God to bless them with Children, What a Comfort is it to think, that the unbelieving Mate is so far sanctified in and by the believing one, as to preserve the Covenant-Entail of Privileges to their Off-spring, that they may be accounted, treated, and devoted to God, as an holy Seed; though Baptism be of no more Avail now, than Circumcision was of old, without a new Creature! But, after all, What a high Point of Wisdom is it, for every one to choose such a Condition of Life, and order his Affairs in such a Manner, as he thinks may, by the Blessing of God, be most likely to admit of the best Helps, and the least Hindrances, to solemn Fasting and Prayer, on proper Occasions; to doing those Things that are most pleasing to God; and to attending on the Lord without Distractions! For whatever the Station be, which the Providence of God has distributed to us, we ought continually to bear in Mind, that our Lives themselves are very short and transitory, and all Things here exceeding precarious, like a Shadow that flies away. And how should this Thought wean our Hearts from the present World, that, whether we be in comfortable or afflicted Circumstances, we may indulge to no Excess, either in our Joys or Griefs, on their Account; and may use all the Accommodations of this Life, without any Way abusing them! To conclude, How should a Sense of divine Authority bind all this upon our Consciences; since it is recommended to us by a faithful, benevolent, and inspired Apostle, who wished others might be as happy as himself, and gave his Directions about it, under the unerring Conduct of the Spirit of God!

CHAP. VIII.

The Apostle, in answer to another proposed Case, about Meats offered to Idols, shews the Danger of People's having a high Conceit of their own Knowledge, 1—3. *The Vanity of Idols, and the Unity of the Godhead, in Opposition to a Multiplicity of Gods,* 4—7. *And the Mischief of offending weak Brethren, by eating Things offered to Idols, even supposing that, in the civil View, it might be lawful,* 8—13.

TEXT.

1 NOW *as touching Things of-*

PARAPHRASE.

1. NOW to proceed to your Queries about feasting upon such Things, as have been dedicated to false Gods *; which

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* It was customary among *Pagan* Idolaters to offer Oxen, Sheep, and other Animals, that were fit for Food, in Sacrifice to their Gods. Part of these Sacrifices were consumed on the Altar, and the Remainder was divided, in various Shares, between the Priest and the Offerers, who feasted on them, and invited their Friends to the Entertainment, sometimes in the *Idol-Temple*, and at others in their own Houses; and what was not thus disposed of was often sold in the Market. *Chap.* x. 25. (Vid. *Spencer* de Rit. Hebr. p. 500, 501; and *Jurieu's* Hist. Crit. des Dogmes & des Cultes, &c. *Part* iii. *Chap* x; and *Part* iv. *Chap.* xi.) Now, as appears from *ver.* 4, 10, some of the *Corinthians* pleaded, that, since *an Idol is nothing*, it could not defile the Meats which were offered to it; and that therefore it

was

fered unto Idols, we know that we all have Knowledge. Knowledge puffeth up, but Charity edifieth.

which ſome ſuppoſe they may lawfully do, without any Manner of Scruple, becauſe they know that an Idol is nothing: (*ver.* 4.) It is allowed that the Generality of us, Chriſtians, have ſome Notion of the Vanity of Idols; nor is it denied, but that you, who boaſt ſo much of your Knowledge, are enlightned in this Point, which all of us, the Apoſtles of Chriſt, are as clearly and fully aſſured of, as any of you can be †: But if ſome hereupon imagine, that there is no Harm, in any Circumſtances, or on any Account whatſoever, in eating what has been offered up to thoſe fictitious Deities; Let ſuch remember, for their Caution, that mere Notions in the Head, and a fond Conceit of their own ſuperior Underſtanding, puff up the Pride of their Hearts, and indiſpoſe them to receive further Inſtruction, or to condeſcend to others of lower Attainments: But true Love to God, and to our Brethren for his Sake, makes our Knowledge practical, and engages us to uſe, and improve it, for the promoting of Holineſs, Peace and Comfort in others, as well as in our own Souls.

2 *And if any Man think that he knoweth any thing, he knoweth nothing yet as he ought to know.*

2. And if any one be opinionated of his own Knowledge, as though he were wiſer than others, and ſo deſpiſes them, and is above either attending to their Sentiments, or conſulting their Edification, he don't know any thing, as yet, in ſuch an humble and beneficial Manner, and to ſuch ſpiritual Purpoſes and Advantages, as he ought to know it, and as is pleaſing in the Sight of God; he really is a vain Boaſter, and deceives himſelf. (*Gal.* vi. 3.)

3 *But if any Man love God, the ſame is known of him.*

3. But if any one heartily loves God, and from that Principle is influenced to make ſuch a Uſe of his Knowledge, as may be moſt to the divine Glory, and the Welfare of his Chriſtian-Brethren; that Man is approved and owned of God, as a ſincere Believer, whom he loves, and who imploys his Talents for his Maſter's Service.

4 *As concerning therefore the eating of thoſe Things that are offered in Sacrifice unto Idols, we know that an Idol* is *nothing in the World, and that* there is *none other God but one.*

4 As to your Queſtion then about the Lawfulneſs of eating Things, which have been offered as Sacrifices, and ſo conſecrated to Idols; We, who are throughly inſtructed in the Nature and Deſign of Chriſtian-Liberty, are well ſatisfied, that the Gods of the Heathen-Nations, and the Images, which repreſent them, are all *lying Vanities*, merely nominal Gods, which have no Divinity, no Virtue or Power in them, and can do nothing to change the Nature of Meats, or make them either better, or worſe in themſelves; and that there is

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was not unlawful, but rather ſhewed a Contempt of the imaginary God, to eat of them in the Heathen-Temples, as well as in the private Families of their Friends, or when they had been ſold in the Market: But as they carried that Matter too far, the Apoſtle, in this Chapter, ſets himſelf to oppoſe ſuch an unguarded Uſe of their Liberty therein, as, even though ſuppoſed to be lawful in itſelf, would be injurious and miſleading to others, who could not diſtinguiſh, as they themſelves might, between a civil Act, and a Veneration of the Idol, as may be gathered from *ver.* 7—12: And he more fully ſtates the Point itſelf, and ſhews how far it was, or was not lawful, in *Chap.* x. 19, *&c.*

†, *We all know*, taken in either of the Ways put in the Paraphraſe, may very well comport with the Apoſtle's Deſign, as well as with the reſtrictive Senſe, in which the Scripture often uſes the Term *all*; and ſtands clear of any Inconſiſtency with his ſaying, *ver.* 7. *There is not in every Man that Knowledge.*

only

only one living and true God, in Opposition to all that *by Nature are no Gods.* (Gal. iv. 8)

5 For though there be that are called Gods, whether in Heaven or in Earth, (as there be Gods many, and Lords many)

5. For though, among the *Pagan* Idolaters, there be great Multitudes, that are falsely esteemed and called Gods, and many Objects of their Worship, some of which are their celestial, and others their terrestrial Deities, as in their Theology they have many superior Gods, and many Dæmons, who in their Account are Gods of a lower Rank, and a Sort of Mediators, by whom they make their Addresses to their imagined divine Powers of the higher Order:

6 But to us there is but one God, the Father, of whom are all Things, and we in him; and one Lord Jesus Christ, by whom are all Things, and we by him.

6. Yet in Reality, and in our Esteem who believe, there is, in Opposition to all Heathen Deities *, but one true God or one Divine Being, that is the Object of religious Worship, and, in one Manner of Subsistence and Operation, is by Gospel-Revelation represented under the personal Character of *the Father*; from whom, (ἐξ οὗ) as the first Mover, all Things in Creation, Providence and Grace, originally proceed, (*Rom.* xi. 36.) and *in whom we live and move, and have our Beings:* (Acts xvii. 28.) And to us there is but one Lord, even Jesus Christ, who is not, like the nominal Dæmons of the Heathen, another God, different from the Father, or inferior in Essence to him, but is, in another Manner of Subsistence and Operation, by Nature God, and a divine Person, *by whom*, as well as *for whom, all Things were created, and in whom* (ἐν αὐτῷ) *all Things consist*; (*Col.* i 16, 17) by whom likewise, as considered under the Notion of Mediator, all spiritual Blessings are communicated from God the Father, and all our Religious Addresses are made to him, and are accepted of him, together with our Persons, in and through this our great High-Priest and Advocate (*Eph.* i. 3, 6. and ii. 18. and *Heb.* xiii. 15.)

7 Howbeit there is not in every Man that Knowledge: For some with Conscience of the

7 Nevertheless, every one (See the second Note on *ver.* 1) has not a clear and distinct Knowledge of the Nullity [illegible] of the new Con- [illegible] too much of a secret

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* *One God* is exclusive, not [illegible] as were all inferior Deities, but only of *the Idols*, to which *the one God* is opposed: [illegible] to destroy the Apostle's own Argument, for the [illegible] demonstratively, as divine, would prove, that [illegible] there are, only *Two*, one supreme and [illegible] of this, as overturns the Distinction [illegible] *Father*, are in their utmost Latitude *by* [illegible] ver. 6, speaking of the Father, all Things, are [illegible] 10. and *Heb.* ii. 10. In the first of these Places [illegible] Christ is here; but by the same Way of arguing, that excludes the Lord Jesus Christ from being *God*, the Father would be excluded [illegible] Lord. If [illegible] one or more sovereign Deities, by inferior [illegible] is said of the one *Lord Jesus Christ*, may [illegible] is in his original Nature, as to his *Office* of [illegible] titled *Lord*, and the very same Works are [illegible] Mediator he is, as has been represented [illegible] pag. 63, 64.

Veneration.

Idol unto this Hour, eat it as a Thing offered unto an Idol; and their Conſcience being weak, is defiled.

Veneration for their former Idols, do ſtill to this very Day, after all their Profeſſions of Chriſtianity, eat of thoſe Meats which are offered to them, not merely as common Food, but as therein paying ſome Sort of Honour to them, as though their really were ſomething of Divinity in them; and there Conſciences, not being yet fully inſtructed into the pure Doctrine of the Goſpel, but continuing under remaining Darkneſs and Error in theſe Points, are ſadly defiled with the Guilt of Idolatry. (*Chap.* v. 11.)

8 But Meat commendeth us not to God: For neither if we eat, are we the better; neither if we eat not, are we the worſe.

8. But if others could ſafely eat of thoſe Things with a Contempt of the Idol, (See the firſt Note on *ver.* 1.) they ſhould notwithſtanding conſider, that Food of any Kind whatſoever, is no *Recommendation* of us to the divine Favour: For as the *Kingdom of God conſiſts not in Meats and Drinks*; (Rom. xiv. 17.) ſo if we partake of Heathen-Entertainments, though it be without any Reſpect to the Idol, to which they have been devoted, it is of no religious Advantage to us; nor if, in Point of Prudence, we abſtain from eating of ſuch Meats, are we ever a whit the worſe Chriſtians on that Account: One doth us no Good; and the other doth us no Harm, as to our ſpiritual Concerns, ſo far as it relates only to ourſelves.

9 But take heed leſt by any Means this Liberty of yours become a Stumbling-Block to them that are weak.

9. But what ye ſhould be principally cautious and careful about is, that, be your Power or Right (ἐξουσια) of eating ſuch Things ever ſo lawful in itſelf, ye never inſiſt upon, or make Uſe of it, to the enſnaring of thoſe, that are weak in the Faith, and unſettled in the Knowledge of the Truth; and to the occaſioning of them to fall into Sin, by their doing that with a doubting, or with a ſuperſtitious Mind, which ye, with your ſuperior Judgment, can do ſafely, and ſatisfactorily to yourſelves.

10 For if any Man ſee thee which haſt Knowledge, ſit at Meat in the Idol's Temple, ſhall not the Conſcience of him which is weak be emboldened to eat thoſe Things which are offered to Idols;

10. For if any ſuch Perſon, who is leſs acquainted with the Doctrine of Chriſtian-Liberty, and of the Vanity of [illegible] have further Light in [illegible] an Idol's Temple to [illegible] in Sacrifice to thoſe [illegible] Conſcience of him, that [illegible] of it, and cannot ſo well diſtinguiſh between civil and religious Acts, be encouraged [illegible] with a Veneration [illegible] latry in him?

11 And through thy Knowledge ſhall the weak Brother perish, for whom Chriſt died?

11. And ſo [illegible] your [illegible] can [illegible] Chriſtian-Liberty, your ignorant, [illegible] into Sin, and

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* The Apoſtle here argues only on a Supposition, that [illegible] Temple were as lawful, as any of the [illegible] ſhall [illegible] he knew that there were ſome [illegible] who [illegible]

Some,

Error, to the destroying of the Peace, Confidence and Quiet of his Conscience, and the contracting of such Guilt, as in it's own Nature tends to his final Perdition, for whose Redemption and Salvation, Christ himself laid down his precious Life, as you, in the Judgment of Charity, ought to believe he did for all, that make a credible Profession of his Name. (See the Note on *Rom.* xiv. 15.)

12 *But when ye sin so against the Brethren, and wound their weak Conscience ye sin against Christ.*

12. But while, in this Manner, any of you act so injuriously against your Christian-Brethren, and, by misleading them into sinful and idolatrous Practices, (τυπτοντες) smite and wound, disturb and defile their tender and unsettled Consciences, ye sin, not against them only, but also against Christ himself, whose visible Members they are; and ye do what in you lies to defeat the Design of his Love, in what he has suffered for their Consolation and Salvation.

13 *Wherefore if Meat make my Brother to offend, I will eat no Flesh while the World standeth, lest I make my Brother to offend.*

13. As to myself therefore, I would be so far from indulging the most innocent Liberty, to the Hurt of others, that if eating of Meat, which has been offered to Idols, would disturb the Conscience of my Christian-Brother, or Occasion his falling into Sin; I would intirely abstain from all such Flesh, how lawfully soever I might otherwise eat of it, and how gratefully soever it might be to my Palate; and would deny myself so far, as never to taste it all the Days of my Life, rather than give an Occasion of stumbling and falling to the weakest Brother upon Earth.

Recollections.

How much better is the Knowledge, that is under the Government of Love to God, and our Christian-Brethren for his Sake, than all the finest Speculations in the World! Notions, that lie only in the Head, puff up the Heart; and he that is so conceited of his Knowledge, as to think he needs no more, and despises others of weaker Understanding, knows nothing as he ought: But Love keeps the Soul humble in itself, is condescending and benevolent to others, and is highly pleasing to God, who loves them that love him.—What vain Idols are all the superior and inferior Deities of the Heathen, which have no Divinity in them! But O what a Mercy is it to be well instructed in the Unity of that God, of whom and by whom are all Things, as inclusive of the Father and Son, who, though personally distinct, are *one God*, and *one Lord*, in Opposition to all that are not by Nature God! And how are those Christians to be pitied, whose Conceptions of these important Things are confused and unsettled, and who act with doubting Consciences, for want of clearer Sentiments about them! But how careful should those of a more enlightned Judgment be, to avoid every Thing, that might mislead their weaker Brethren, or encourage them to venture on any Way of Sin, that would wound their Consciences, and destroy their Peace and Edification, and tend to their utter Ruin, for whom Christ died, or who are to be deemed such, by their Profession of him! Who, that dreads the Thoughts of sinning both against him and them, would not willingly wave his own Liberty in Things, which may be done or forborn, without making himself either the better, or worse in God's Account, and in his own spiritual Concerns, rather than indulge the Pleasure of eating any particular Sort of offensive Food, like Meat consecrated to Idols, or than do any Thing while he lives, which he thinks might prove a Snare, or a Stumbling-Block to his Christian-Brother!

CHAP. IX.

The Apostle vindicates his Authority against those, who, among other Pretences, made his not receiving Maintenance an Objection against it, 1—3. *Asserts his Right to Maintenance from the Reason of Things, from the Law of* Moses, *and the Appointment of Christ,* 4—14. *Tells them that he thought it his Glory to have waved this Branch of his Christian-Liberty among them,* 15—18. *And had done it, for the Benefit of others, in several Instances besides this,* 19—23. *And shews that he did all this, with the utmost Care and Diligence, in View of an incorruptible Crown, and therein set them an Example,* 24—27.

TEXT.

1 *AM I not an Apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are not you my Work in the Lord?*

PARAPHRASE.

1. NOW to shew how ready I am to practise the Duty of Self-Denial, in the Exercise of my Christian-Liberty, for the Good of others, it is well known that I have done this, in a remarkable Manner, for your and the Gospel's Sake, in working with my own Hands, and not taking the Maintenance, which I might have insisted on from you, when I preached a Year and half at *Corinth*; (*Acts* xviii. 3, 11.) and yet some among you have been so perverse, as to object against my apostolick Authority on that Account *. But am I really not a true Apostle of Christ, because I have acted so disinterested and generous a Part toward you? This should rather have recommended, than lessened my Character among you. Am I not as free from Obligations to give my Labours *gratis* to any People, and as much at Liberty, if I pleased, to claim a Subsistence, at their Cost, in preaching the Gospel to them, as any other Apostle? 'Tis surely very unreasonable and ungrateful to suppose the contrary, only because I

* As the Apostle, in Answer to those that questioned his Authority, *ver.* 3, insists so largely in the next succeeding Verses, on his Right of receiving Maintenance, and then goes on to shew why he had waved that Privilege; it is hard to conceive with what Propriety, *that* could be called a Defence of his apostolick Character against their Cavils, unless they had founded them, in part at least, upon his not having asserted the Rights, Privileges and Powers of an Apostle, as others had done, in demanding and receiving such Maintenance from the Churches, as was due to that Office; and, without supposing this, what he offers, in the first and second Verses, to support his Commission, seems to be brought in very abruptly, without any Manner of Connection with either what goes before, or follows after it. But, admitting that their Letter had suggested, as though something of this Kind had been objected against him, the Propriety of the whole stands in a fair Light, and in good Connection with what he had been saying, at the Close of the preceding Chapter, about his denying himself in Things indifferent, and with what he further adds about Maintenance in the next Verses, as also about waving his Christian-Liberty in divers other Instances from *ver.* 19. to *ver.* 23. *Beza* indeed, *Paræus*, and some others think the Apostle's *Answer*, ver. 3, refers to the preceding, and not the following Verses: But, be that as it will; yet without the Supposition of an Objection against his Authority, on Account of his not demanding and receiving Maintenance, we are still greatly at a Loss, to see how the Vindication of his Apostleship in these Verses comes in; and how to preserve a tolerable Connection between them and the foregoing and following Discourse.

have

have not insisted upon this Right. And as to the Signs of mine Apostleship, Have I not seen Jesus our only Lord and Saviour, and *that* in an extraordinary and miraculous Manner, not only after his Resurrection, but even after his Ascension to Heaven †? He certainly appeared in Person from thence, to give me my Commission, and an immediate Revelation of the Gospel, which I preach. (*Chap.* xv. 8. and *Acts* xxii. 17, 18. and *Gal.* i. 12.) And are not ye, the Church at *Corinth*, who were converted by my Ministry, (*Chap.* iii. 5, 6. and *Acts* xviii. 1—11.) evident Instances of it's Efficacy, through the Power and Grace of the Lord Jesus, who by that Means has wrought a happy Change upon you, and produced those excellent Gifts, as well as Graces, that ye are enriched with.

2 *If I be not an Apostle unto others, yet doubtless I am to you: For the Seal of mine Apostleship are ye in the Lord.*

2. If there be any others, and particularly any Adversaries, that are risen up among you, on whom my Labours have not been successful, and who therefore will not own me to be an Apostle of Christ; yet undoubtedly I am one, in an eminent Manner, to you; and, whatever they maliciously object against me, ye, of all others, ought chearfully to own my divine Mission: For your Conversion is a confirming Testimony, like a sealed Warrant, to the Validity of my apostolick Office, which I received from the Lord Jesus himself, and have executed by his Authority and Influence; and which he honoured by the holy Impressions, that he visibly made upon you, when I was the Instrument of begetting you to him, through the Gospel, and so was your spiritual Father. (*Chap.* iv. 15)

3 *Mine Answer to them that do examine me, is this.*

3. My Apology (ἀπολογια) and Defence then in general, by Way of Reply to those that call in Question mine Authority, and sit as it were in Judgment to censure me, (ἀνακρινουσι) is summarily comprehended in what I have been saying: (*ver.* 1, 2.) And so far forth, as they make a Handle of my not asserting the Rights and Powers of an Apostle, in taking the Maintenance due to Persons in that Office, mine Answer in particular to that Charge, is as follows. (See the first Note on *ver.* 1.)

4 *Have we not Power to eat and to drink?*

4. Have not I and my Brother *Barnabas*, (ver. 6) as well as any other Apostle, Authority (ἐξουσιαν) to demand a Supply of convenient Food and Drink from the People, among whom we spend our Time and Strength in ministring the Gospel? We certainly have, notwithstanding our Tenderness in not always insisting upon it, that we might not be chargeable to them. (2 *Thes.* iii. 8, 9.)

† It was necessary, among other Things, that the *Apostles* should have seen Christ risen from the Dead, because a great and fundamental Part of their Office lay in bearing Witness to his Resurrection: (See the Note on *Acts* xiii. 3.) And therefore *Paul* here mentions this to shew that he was not destitute of that essential Qualification of an Apostle; and the extraordinary Manner in which he was favoured with it, after Christ's Ascention, beyond the rest of the Apostles, may be considered as adding Strength to this Branch of his Argument, and therefore is brought into the Paraphrase.

5 Have we not Power to lead about a Sister a Wife as well as other Apostles, and as the Brethren of the Lord, and Cephas?

5. Nay, in case we had seen fit to have married, Hath not either of us a Claim to the Privilege of carrying about, from Place to Place, a Sister in Christ, whom we had taken into the Relation of a Wife*, and of requiring that those, whom we minister to, should be at the additional Charge of maintaining our Families together with ourselves, as others of the Apostles have done? To instance in some of the Circumcision, Have we not Power for this, as well as *James*, and other near Kinsmen of our Lord, according to the Flesh, (*Matth.* xiii. 55. and see the Note on *Matth.* xii. 46.) and particularly as well as the Apostle *Peter*, in whom some of you peculiarly glory. (*Chap.* i. 12.)

6 Or I only and Barnabas, have not we Power to forbear working?

6. Or is it to be supposed that only I and *Barnabas*, my dear Companion and Fellow-Traveller, whowere called, separated and sent forth to our Work, by the Holy Ghost, and by the Intervention of the Church and Elders at *Antioch*, (Acts xiii. 2, 3, 4.) Is it, I say, to be thought that we are the only Apostles, that are excluded from the Right of being maintained by the Churches, and of being excused working with our own Hands to subsist ourselves, as ye well know I did at *Corinth?* (*Acts* xviii. 3.) It is utterly unreasonable to imagine any Thing like this, were ye only to consider the Equity of Things:

7 Who goeth a Warfare any Time at his own Charges? Who planted a Vineyard, and eateth not of the Fruit thereof? Or who feedeth a Flock, and eateth not of the Milk of the Flock?

7. For as we are *Soldiers*, listed under Christ's Banner, to pull down the strong Holds of Sin and Satan, and captivate the Hearts of Sinners to him, (2 *Cor.* x. 4. and 2 *Tim.* ii. 3, 4.) Who ever uses to undergo the Hardships, Dangers and Expence of a War, at his own Cost and Charges, without partaking of the Spoils? Again, as the Church is stiled God's Vineyard, (*Isa.* v. 1, &c. and *Luke* xx. 9, &c.) and we are *Labourers* under him, (who gives the Increase) to plant, dress and water it, (*Chap.* iii. 6—9.) Who is ever employed in forming and cultivating such a Plantation, and has not the Privilege of eating of it's Produce? Or as we are *Shepherds* under Christ, whom he has appointed to feed his Lambs and his Sheep, (*John* xxi. 15, 16, and 1 *Pet.* v. 2, 4.) Who has such a Charge of the Flock, and spends his Time, Care and Labour in fulfilling

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* *A Sister, a Wife* (αδελφην γυναικα) cannot fitly signify a *Sister-Woman*, because every *Sister* must needs be a Woman; and the word (γυνη γυναικος) signifies a *Wife* all along in *Chap.* vii. where it is very often used, and mostly rendered a Wife, though sometimes a *Woman*, with a Reference to her being a Wife. And it surely better comports with the Apostle's Reputation and Argument, to think, that he spoke of carrying about a *Wife*, than any other Woman, whether a domestick Servant, or a Woman of Substance to attend him, like those that voluntarily followed our Lord, to minister to him, who therefore could not be properly said to carry them about with him. The first of these his narrow Circumstances did not well admit of buying, or hiring; and the second would have been a Help, rather than a Charge to the Churches; and so to have instanced in such as the last of these, would have been directly contrary to the Design of his Argument; and as *Peter* was married, (*Matth.* viii. 14.) there is no room to doubt, but that the Woman he carried about was *his Wife*.

it,

it, and is not ſuſtained and refreſhed with it's Milk? Since therefore every one reaſonably expects, and is allowed, theſe Rewards of his Labour, ſurely every Miniſter of the Goſpel, who ſuſtains all theſe Characters, has a Right to be maintained by his Employment in the Service of Chriſt, and of the Churches.

8 *Say I theſe Things as a Man? Or ſaith not the Law the ſame alſo?*

8. Do I mention theſe well known Inſtances of what is commonly practiſed, and always counted fit and equitable among Men, and argue this Point merely on the Foot of human Judgment, on which I might venture to reſt the Cauſe? Or doth not divine Revelation alſo, in the *Moſaick*-Law itſelf, which *Jewiſh*-Zealots, my grand Oppoſers, are ſo fond of, teach the very ſame Things? It certainly doth.

9 *For it is written in the Law of Moſes, Thou ſhalt not muzzle the Mouth of the Ox that treadeth out the Corn. Doth God take care for Oxen?*

9. For, to look back to the Old Teſtament-Diſpenſation, it is recorded in the Law, which *Moſes* delivered to the *Iſraelites*; (Deut. xxv. 4) You ſhall not prevent the Ox, by muzzling him, or by any other Methods, from eating of the Corn, which he treads out of the Ear, while he is labouring in that Work. Do ye ſuppoſe that this divine Injunction related merely to ſuch inconſiderable Brute-Creatures as Oxen, as though God only took Care that proper Proviſion ſhould be made for them?

10 *Or ſaith he it altogether for our Sakes? For our Sakes, no doubt,* this *is written: That he that ploweth ſhould plow in Hope; and that he that threſheth in Hope, ſhould be partaker of his Hope.*

10. Or rather, Is it not natural to conclude, that, tho' his Mercies are over all his Works, he has a farther Meaning in it *, to ſhow the ſtill greater Obligation, which lies upon all Perſons to exerciſe Humanity, and do Juſtice toward their own Species, that are employed in working for them; and eſpecially towards us, who labour in the Work of the Lord, for the Benefit of their Souls? Doubtleſs it ſtands on Record for Inſtruction of this Sort, and for enjoining an equitable Regard to any of us, who labour in uſeful Services for the Good of Mankind; that as the Plowman takes Pains for others, in breaking up the Ground, and ſowing it, (*ver.* 11.) with a reaſonable Expectation of a proper Recompenſe; and the Threſher beats out the Corn, in Expectation of receiving a ſuitable Reward; and as, in this Manner, *the Huſbandman, that labours, ought to be Partaker of the Fruits*: (2 *Tim* ii. 6) So we, who are employ'd about God's ſpiritual Huſbandry, (*Chap.* iii. 9) in breaking up the fallow Ground of Sinners Hearts, and in ſowing the good Seed of his Word; and we, who in our preaching ſeparate the Wheat from the Chaff, the Saint from the Sinner, may well expect to receive the Neceſſaries of Life, as a juſt Recompence from the Churches, for whoſe Advantage we thus labour in the Word and Doctrine.

* As in *Deut.* xxv. 4, the Paſſage here referred to, nothing goes before or after it, that has any Relation to Beaſts, but it ſtands amidſt Directions to the Duties of Juſtice and Mercy toward reaſonable Creatures; it may well be concluded, that the Prohibition of muzzling the Ox is there brought in, the more ſtrongly to enforce thoſe Duties toward Men, and therefore is very fitly applied by the Apoſtle, in an Argument for the Maintenance of Miniſters of the Goſpel.

11 *If we have sown unto you spiritual Things, is it a great Thing if we shall reap your carnal Things?*

11. If we have sown the Seed of God's Word among you, as the Means of producing spiritual and eternal Blessings, for the Refreshment, Improvement and Salvation of your immortal Souls; Is it any great Return, or what any reasonable and grateful Person would grudge; if, for our Labour in scattering such inestimable Benefits among you, we are made to partake of such Shares of your temporal Substance, as are needful for the Sustenance of our mortal Bodies, and fitting them for further Services of this excellent Nature? There is surely no Proportion between the Value of what ye give and receive; the last so far exceeds the first.

12 *If others be Partakers of* this *Power over you,* are *not we rather? Nevertheless, we have not used this Power; but suffer all Things, lest we should hinder the Gospel of Christ.*

12. If accordingly other Servants of Christ, and even the false Teachers themselves among you, claim and exert an Authority over you for the Maintenance, which I have been speaking of; (*ver.* 4—6.) and ye allow their Demand to be just; Are not we, who first planted and watered the *Corinthian* Church, (*Chap.* iii. 6.) much more entitled to it? Nevertheless, to shew that we seek not your's but you, we have not insisted upon, nor indeed received this Acknowledgment from you, which we had so unquestionable a Right to; but have rather chosen to undergo all the Hardships of Want, or of providing for ourselves by the Labour of our own Hands; lest, by putting you to any Charge, we should have prejudiced your worldly Minds against us, as though we had mercenary Designs upon you; and so should have obstructed your attending upon, and readily receiving that glorious Gospel, which sets forth the Person, Offices and Grace of our Lord Jesus Christ, and which he is the Author of, and has committed to our Trust.

13 *Do ye not know that they which minister about holy Things, live* of the Things *of the Temple? And they which wait at the Altar, are Partakers with the Altar?*

13. But had we claimed and used our Liberty in this Case, there could have been no just Objection against it, especially not by *Jewish* Converts *: For, to remind you of the Provision, which God still more expressly made for his ministring Servants in the *Mosaick* Law, (*Numb.* xviii.) Do ye not understand and consider, that by his Appointment the *Levites*, who officiated in holy Things, as in killing and preparing the Sacrifices, and the like, were maintained by the Offerings at the Tabernacle, and afterwards at the Temple; and that the *Priests*, who devoted themselves to the Service of the Altar, had their Parts and Shares of it's Sacrifices, for the Subsistence of themselves and their Families? Surely ye, who so much boast of your Knowledge, can't be Strangers to these Things.

14 *Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel.*

14. In like manner, to bring all this down to the New Testament-State, in which the Reason of Things is the same, Our Lord Jesus, by his immediate Authority, has appointed and ordered, that his Servants, whom he sends forth to preach the everlasting Gospel, should be maintained by those that have the Benefit of their Labours; as particularly when he

* The Apostle's arguing out of the *Law* may intimate, that he therein had his Eye most particularly on the *Jewish-Converts*, the more effectually to silence their Opposition to him.

said,

said, with a Reference to this very Case, *Provide neither Gold, nor Silver, nor Brass, in your Purses*, &c. *For the Workman is worthy of his Meat, and the Labourer of his Hire.* (Matth. x. 9, 10 and *Luke* x. 7.)

15 *But I have used none of these Things. Neither have I written these Things, that it should be so done unto me: for* it were *better for me to die, than that any Man should make my glorying void.*

15. But notwithstanding all this clear Proof, from the Nature of Things, from the Law of *Moses*, and from Christ's own Institution, that Gospel Ministers ought to be provided for at the People's Cost; and though I have as much Right to it, as any other of his Servants: Yet I have not made Use of my Privilege in this respect; nor have I wrote these Things about it with any Desire or Intention, that, whenever I may come to you again, it should be at your Expence: No, I only mention it to stop the Mouths of those, that seek all Opportunities of aspersing me; and to set you an Example of Self-denial, and of waving the Use of your Christian-Liberty, on proper Occasions: For I had rather perish for Want, or wear out my Life with hard Labour to earn my Bread, than that any one should deprive me of the Pleasure and Honour, as I count it, of promoting the Interest of Christ, and the Good of your Souls, in the most acceptable Manner, by preaching the Gospel freely, without making it any Way burdensome, and so prejudicing you against it.

16 *For though I preach the Gospel, I have nothing to glory of: for Necessity is laid upon me; yea, Wo is unto me, if I preach not the Gospel.*

16. For though, in the Discharge of my Office, I have published, and still continue to proclaim the glad Tidings of Salvation by Jesus Christ; this is my indispensible Duty; and so I have no more room to glory in barely doing this, than others have, which is indeed none at all: For I am under an absolute Necessity, by the Commission and Command of my great Lord and Master, to preach the Gospel wherever I come; (*Acts* xxii. 15, 21. and *Rom.* i. 14.) yea, the worst of all Woes, even to the bittereſt Reproaches of a guilty Conscience here, and everlasting Horrors hereafter, must be my Portion, were I to be disobedient to the heavenly Vision, in not preaching the Gospel; (*Acts* xxvi. 19.) which, I trust, will never be my Case.

17 *For if I do this Thing willingly, I have a Reward: but if against my Will, a Dispensation* of the Gospel *is committed unto me.*

17. For if I voluntarily and cheerfully attend to this important Service at free Cost, and *that* under all the Difficulties of Want and Poverty, or of providing for myself, merely for the Glory of God, and the Salvation of others, I have at present a noble Satisfaction in so doing, which I would not part with for all this World; and I humbly look for, and depend upon a gracious Reward of my Faithfulness and Zeal in the Day of Christ: But if it be with Unwillingness and Reluctance, that I receive and manage the Trust, which he has committed to me, for dispensing his Gospel, and therein act as an Hireling, who values the Fleece more than the Flock, and grudges his Pains, unless it be with a Prospect of some temporal Advantage to himself;

18 *What is my Reward then? Verily that when I preach*

18. What is the Reward then, that I could expect, at present, in the Reflections of my own Mind, or could look to at the great Day of Account, in such a mercenary and unfaithful

the Gospel, I may make the Gospel of Christ without Charge, that I abuse not my Power in the Gospel.

ful Way of executing my Commission? Why truly none, but what is very terrible †, though nothing can be more happy, in Case of Faithfulness: This, I assure you, I often seriously think of, that when I preach the glorious Gospel of the Grace of God, I may be the more excited to plant and settle it (δωρεαν) merely for Christ's Sake, in Love and Obedience to him, whose Gospel it is; and may do this freely, without Expence to my Hearers, as often as Circumstances make it needful, and conducive to the great Ends of my Ministry; that I may not rigorously, and unseasonably use my Right of requiring a Supply from the People, in Return for my Labour in preaching to them.

19 *For though I be free from all Men, yet have I made myself Servant unto all, that I might gain the more.*

19. For though in this Instance of Christian-Liberty, as well as in several others, I am under no Obligation to any Man to abridge myself in the Use of it; yet I have been willing, and have thought it Matter of Prudence and Duty, so far to consult the various Tempers, Weaknesses and unhappy Biasses of all Sorts of Men, as, in Things of that Nature, to submit myself like a Servant, and accommodate my Measures, in the most pleasing Manner to them; to the End that, by such Condescensions, innocent Compliances and Self-denials, I might sweeten their Spirits; might recommend Christ, and his Doctrines and Ways, the better to them; and might win the more Souls over to him, which I count the richest Gain of all my Ministrations.

20 *And unto the Jews, I became as a Jew, that I might gain the Jews; to them that are under the Law, as under the Law, that I might gain them that are under the Law;*

20. As for Instance, when I have had to do with the *unbelieving Jews*, I have reasoned with them out of the Scriptures of the Old Testament, as a proper Way of arguing with a *Jew*; (*Acts* xvii. 2, 3.) and, as far as I could with a safe Conscience, and consistently with the Truth of the Gospel, have observed their *Jewish* Rites and Ceremonies, as in the circumcising of *Timothy*, because his Father was a *Greek*, (*Acts* xvi. 3.) that I might soften their Offence at the Gospel's being preached by an uncircumcised *Gentile*, and might bring them over to Christ *: In dealing with *believing Jews*, who, for Want of further Light, think themselves to be still under an Obligation of keeping up a religious Regard to certain Branches of the ceremonial Law, (*Acts* xxi. 20.) I, as knowing that all it's Ordinances are not, as yet, absolutely unlawful, and that there must be Time allowed to bring them intirely off from their old Opinions about it, have also so far yielded to their Prejudices, as, on important Occasions, to comply with some of it's Rites; (*Acts* xviii. 18. and xxi. 21—26. See the Notes there) to the End that I may the

† *What is my Reward?* is paraphrased with relation both to a faithful and unfaithful Discharge of his Office, and to a Reward at present, and to be expected hereafter; all which taken together, seems to me to clear up the Force and Connection of the Argument, better than any Thing I have met with in Commentators, many of which have rather puzzled, than satisfied me in their Accounts of it.

* I have chosen to understand by *the Jews*, the *Unconverted* among them; and by them *that are under the Law*, the *converted Jews*, that we may keep the Ideas distinct, which otherwise may be too coincident.

better

better ingratiate myself with them, and gradually reconcile them to the whole of the Gospel-Scheme; while, at the same time, I continue to warn them against laying any Stress upon ritual Observances, or imagining that they can be thereby justified; and constantly teach them to make Christ the only Ground of their Hope toward God.

21 To them that are without Law, as without Law, (being not without Law to God, but under the Law to Christ) that I might gain them that are without Law.

21. On the other hand, when I am cast among those, that are unacquainted with the Old Testament, and never were under the *Jewish* Dispensation, I preach Christ to them, without appealing to the Law and the Prophets, for the Confirmation of what I say concerning him; but resting the Cause intirely upon the Evidence of the Doctrine itself, the plain Facts, and undoubted Miracles wrought to prove it, and the Spirit of God to set all home upon their Hearts; and in my Behaviour toward them, and among them, I take Care not to offend them, by my own observing, or putting them upon complying with Circumcision, and other ceremonial Rites, relating to Meats and Days, and the like: Nay, I strenuously remonstrate against those, that would impose such Rites upon them; (*Gal.* ii. 3—14) and assert my own, and their Liberty, as to those Things; looking upon myself, at the same Time, not as a lawless Person, or as one that is not bound to keep the *moral* Law, with a Conscience toward God, as in his Sight, and in Obedience to him; but as being, as much as ever, under that Law, as a Rule of Life in the Hand of Christ, who has made it the inviolable Law of his Kingdom, that all my Thoughts, Words and Actions may be regulated according to it, in a due Subjection to him. And this I carefully attend to, while I abstain from all ceremonial Observances among the *Gentiles*, that I may lay no Obstacles in the Way of their Conversion, who never were under the *Mosaick* Law; but may gain their hearty Consent to Christ and his Gospel, as Believers in him; and an intire Subjection to him, without the Incumbrance of that antient Yoke of Bondage.

22 To the weak became I as weak, that I might gain the weak: I am made all Things to all Men, that I might by all Means save some.

22. Again, when I have been conversant, either with believing *Jews* or *Gentiles*, that are weak in Knowledge and Grace; and apt to be stumbled and grieved, or drawn into Sin against their own Consciences, while they see others making such a Use of Christian-Liberty, in Things of an indifferent Nature, as they themselves are scrupulous about; I have, in those Cases, condescended to their Infirmities, and forbore the Use of such Liberty, as is in itself lawful and innocent, that I might not lay Stumbling-blocks before them; but might win them over to, and settle them in, the more important Points of Faith, and moral Obedience: In a Word, I have tried all allowable Expedients, and yielded, as far as possible, in Acts of Self-Denial, in my dealing with all Sorts of Persons, wherever I came; not from any Unsettledness in my own Principles, Temper and Views; but to the End that, by all prudent, laudable and sinless Methods, which I think best suited to their Circumstances, and most likely

likely to be attended with a divine Blessing, I might be instrumental, in the Hand of Christ, to deliver some, at least, of all Sorts from the Error of their Ways; from the Power of Sin and Satan, and their own Prejudices; and from the Curse of the Law, and the Wrath to come; and to lead them into all the Privileges and Blessings of a spiritual Salvation, even unto eternal Life.

23 *And this I do for the Gospels Sake, that I might be Partaker thereof with* you.

23. And all this I do, out of a sincere and zealous Concern to prevent unreasonable Exceptions against the Gospel, and to recommend and propagate it among People of every Character; to the End that I may not only share in it's special and saving Benefits myself; but may have a joint Communion and Partnership in them, with many others, and particularly with you.

24 *Know ye not that they which run in a Race, run all, but one receiveth the Prize? so run that ye may obtain.*

24. In this Manner of conducting myself, in which ye ought to imitate me †, I act with Care and Caution, Diligence and Constancy, like *the Racers*, and *Combatants* in the *Grecian*-Games, which are wont to be celebrated in the Neighbourhood of *Corinth* ‖: Ye very well know that in *Raceing*, all, who are called to that Exercise, run, and continue running, with all their Might, to get the Garland, which is set up at the End of their Course; every one hoping to obtain it, by reaching the Goal first, though but one can have it: In like Manner, it is your Duty and Interest, as well as mine, to *run with Patience the Race which is set before us*, (Heb. xii. 1.) and, by divine Assistance, to be *pressing toward the Mark for the Prize of the high Calling of God in Christ Jesus*: (Phil. iii. 14.) And ye have the highest Encouragement hereunto, inasmuch as not only one, but *many*, together with myself; (*ver.* 19—23.) Yea, *all, that run with Faith and Patience*, shall have the Honour and Advantage of receiving *the Reward of the Inheritance from the Lord Christ*. (Col. iii. 24.)

25 *And every Man that striveth for the Mastery, is temperate in all Things: Now, they* do it *to obtain a corruptible Crown, but we an incorruptible.*

25. And as, at those publick Games, *Wrestlers* and *Boxers* are also engaged in Combats; every one of them, (ο αγωνιζομενος) who would contend in good Earnest for Victory, even to an Agony, is very exact in his Regimen, with respect to Diet and Discipline, that he may be the better prepared for the Conflict: So we ought not to indulge our sensitive Appetites unto any Excess; nor unto the eating of such Meats, as may be an Occasion of stumbling to our Brethren; (*Chap.* viii. 9, 13) but should mortify all worldly and sinful Affections, and abstain from every Thing, that would be an Hindrance to us in our Christian-Warfare, in which we wrestle against

† The Apostle evidently intends that what he had been saying, and was further going to add, about his own Conduct, should be regarded by private Christians for their Imitation; because in the Close of this Verse he turns his Address to them, saying, *So run, that ye may obtain*; and in the next Verse speaks of himself and them in common, as *striving to obtain an incorruptible Crown*.

‖ Among the famous Games of *Greece*, those that were kept at the *Isthmus* of *Corinth*, were called the *Isthmian* Games. These the Apostle here, and in the three following Verses alludes to, as well known among the *Corinthians*; and particularly to the *Racing*, *Wrestling*, and *Boxing* or *Cuffing*, used on those Occasions, which, together with *Leaping* and *Quoiting*, were the principal Exercises in those Games. See *Dr Hammond*'s Notes.

the

the most potent Adversaries, (*Eph.* vi. 12) and are called to fight *the good Fight of Faith*, and *lay hold on eternal Life*: (1 *Tim.* vi. 12.) And we should be the more abundantly excited to this, when we consider that those Gamesters take all their Care and Pains, only for the Sake of obtaining a Garland of Flowers, or of Pine, Myrtle, Olive, Bays, Laurel, or the like, which is a poor fading, withering, and perishing Crown, of trifling Value, and only serving to puff up their Pride and Vanity, without any solid Advantage to themselves; but *that* which lies before us, to animate our utmost Care and Diligence, Mortification and Self-denial, is no less, than an Inheritance, and Crown of Glory, of infinite Worth and Duration, *incorruptible, undefiled, and fadeth not away.* (1 Pet. i. 4. and v. 4.)

26 *I therefore so run, not as uncertainly, so fight I, not as one that beateth the Air:*

26. I therefore, under this Apprehension of Things, stretch forward with all my Might, like the *Racers*, that I may finish my Course with Joy, &c. (*Acts* xx. 24.) and this I do, not without minding, and keeping within the Rule of Duty; but studiously and carefully attending to it, as knowing that I can't expect to be crowned, unless, in this Manner, I *strive lawfully*, (2 Tim. ii. 5.) any more than they that run for the Prize can win it, unless they keep within the Lines, which are wont to be plainly drawn for marking out their Course: (See the Note on 2 *Cor.* x. 13.) Nor do I engage herein, as one doubtful in myself, whether I, running in the prescribed Path of Duty, shall have the Honour of being crowned at last, or not; as they are, who know that *one* only *receives the Prize*; (ver. 24.) but I press on with an intire Satisfaction in myself, that in this Way I, through Grace, shall certainly obtain it. In like Manner, relying on the Strength of Christ, I exert myself, with the utmost Vigour, like *Boxers* and *Wrestlers* in fighting against all Opposition; not in Jest, nor barely to prepare for the Combate, as they do, when they are using themselves to their respective Exercises, only for Diversion or Ostentation, or for improving themselves in these Arts, by stretching forth their Arms and Legs, and throwing them about with a Flourish in the Air, while there is no Enemy to encounter them.

27 *But I keep under my Body, and bring it into Subjection: lest that by any Means*

27. But as, when they come to close Combate, they give their Antagonists such violent Strokes, as make them black and blue; and throw them down to get the Mastery over them *: So I, labouring in good earnest, by divine Assistance,

* The Terms here rendered, *I keep under, and bring into Subjection*, (ὑπωπιάζω καὶ δουλαγωγῶ) are *agonistical*, alluding to a Combatant's giving his Adversaries black and blue Eyes in *Cuffing*; and throwing them down, and getting them under him, in *Wrestling*. But it would be very whimsical to imagine that, literally speaking, the Apostle beat his own Face, or any Part of his Body, till he made it black and blue; and it would be downright Nonsense to say, that he brought his Body under himself, as one Combatant did the Body of another under him. There is therefore no Foundation for Popish Penances, Macerations and Scourgings of the Body, in these Words, which are only strong and lively Figures, to signify the Mortification of sinful Appetites, and, together with them, of all the evil Propensions of *the Old Man, the Body of Sin*, which is perhaps represented, in Allusion to the natural Bodies of those, that were wounded and subdued in Combate. Vid. Rosenm. in loc.

when I have preached to others, I myself should be a Cast-away.

to gain an intire Conqueſt over all my Corruptions, contend vehemently againſt them, by Faith and evangelical Repentance, Watchfulneſs, Faſting and Prayer, Mortifications of the Fleſh, and Self-denials, with regard to all indifferent, (*Chap.* viii. 13.) as well as unlawful Things; and by theſe Means I am helped to wound and bring down the whole Body of Sin, together with all my fleſhly Inclinations: All this I conſtantly endeavour to do, with the utmoſt Care and Caution, and godly Jealouſy over my own Spirit, that as I do not, ſo I may not run at Uncertainties; (*ver.* 26.) † leſt, (were this my Caſe, after I have preached the Goſpel to others for their Salvation, I myſelf, inſtead of being Partaker with them, (*ver.* 23.) ſhould give Way to any Unfaithfulneſs, Neglects and Self-Indulgences, or other criminal Temper and Conduct, which, were I under their Dominion, would, in the Nature of Things, and by the Goſpel-Conſtitution, iſſue in my being (*αδοκιμος*) rejected of God, as an inſincere and ſlothful Servant; and in my Labours being diſapproved of him, and judged unfit to be rewarded in the great Day of Account. And this I mention as my own Practice, to excite you to the like Circumſpection, Care and Diligence, Mortification of Sin and Self Denial, leſt any of you, through allowed Defects therein, ſhould be diſapproved of God in the final Judgment.

RECOLLECTIONS.

How ungenerous is it, to argue againſt the temporal Rights and Privileges of the Miniſters of Chriſt, only becauſe ſometimes, in Condeſcenſion to the Wants, Weakneſſes and Prejudices of the People, they are ſo ſelf-denying, as not to make Uſe of them! They have as much Liberty to marry a Siſter in Chriſt, that may be ſuitable to them, as any other Men, and they, upon Principles of Reaſon and divine Revelation, have juſt Claims to a comfortable Maintenance of themſelves and their Families, at the Expence of the People, on Account of their ſacred Employment for the Good of their Souls. This is plainly their Due by the Law of common Equity, as in their religious Office and Character they are like Soldiers and Shepherds, and Labourers, that plant and ſow, plow and threſh; as alſo by the antient Law of God, relating to the Ox, which trod out the Corn; and to the Prieſts and Levites, who attended the Buſineſs of the Altar; yea, and by the Command of Chriſt under the New Teſtament-

† It is not reaſonable to think that the Apoſtle had any Doubt in himſelf, whether he ſhould be eternally ſaved, or not, for he had ſaid, juſt before, that he *did not run as uncertainly*, and always ſpoke with an intire Confidence as to his own Salvation. But as he well knew, that God did not deſign his own, or any other Perſons attaining it, without the Uſe of proper Means, which are connected with the End, both in the divine Purpoſe, and in the Conſtitution and Fulfilment of the New Covenant; ſo he excited himſelf, by theſe Conſiderations, to the utmoſt Diligence in mortifying the Corruptions of Nature, which, on a Suppoſition that he were careleſs in ſubduing them, and ſhould live under the Power of them, would be inconſiſtent with his aſſured Hopes of eternal Life: But it by no Means follows from hence, that he was under any Apprehenſions of his being ſuffered to do ſo inconſiſtent a Thing, and of thereby miſcarrying, and being eventually rejected as a falſe Profeſſor, or unfaithful Miniſter, in the great Day of Account. And he ſeems, according to his wonted admirable Wiſdom, to have transferred theſe Things, as it were in a Figure, to himſelf, to ſhew the inſeparable Connection between the Means and End, and ſo to ſtir up all other profeſſing Chriſtians, and miniſtring Servants, to like Care and Diligence; and particularly to pave the Way for the *Covenanters* receiving his awful Admonitions without Offence, which immediately follow at the Beginning of the next Chapter.

Diſpenſation,

Diſpoſition, that they, who preach the Goſpel, ſhould live of the Goſpel. But as theſe are Rights, which, on prudential Conſiderations, may be waved. What an Honour is it to thoſe Miniſters, that chooſe to yield them up, when their own Circumſtances admit of it, and the Edification of their People requires it! How much better is it to purſue the great Ends of a Goſpel-Miniſtry for ſaving Souls, and becoming all Things to all Men, as far as may be without Sin, for gaining them over to Chriſt, than to live in the midſt of Eaſe and Affluence by Means of their Liberality! And how pleaſant are the Reflections of a ſincere Chriſtian's Mind on his abſtaining from ſome Inſtances of a Liberty, which is lawful in itſelf, when the Uſe of it would be ſtumbling, or ſnaring to the Conſciences of his Brethren, and a Hindrance to their Edification! Only let him always remember that, as he is under the *Moral* Law to Chriſt, he ſhould never do any Thing ſinful, for the pleaſing of any one whatſoever. But, O what Faithfulneſs, Care and Pains, in Dependence on divine Grace, are neceſſary, both to Miniſters and People, for running, and fighting in their Chriſtian-Courſe and Warfare, according to the preſcribed Rules of the Word of God, and for duly governing their Paſſions and Appetites, Tempers and Conduct, in order to their receiving an incorruptible Crown of Glory! And, with what humble and holy Jealouſy over themſelves, ſhould they, that preach to others, take heed to their own Souls, and to their Doctrines and Practices; that neither they themſelves, nor their Labours be diſapproved and rejected, by their Judge, in the great Day; but that they may be Partakers with thoſe, whom they have been the Inſtruments of converting, in all the ſaving Benefits of the Goſpel!

CHAP. X.

The Apoſtle, returning to his Argument about Things offered to Idols, reminds the Corinthians *of the great Privileges, and yet terrible Overthrow of the* Iſraelites *in the Wilderneſs,* 1—5. *Cautions them againſt all idolatrous, and other ſinful Practices, like theirs, leſt they themſelves, notwithſtanding their Goſpel-Privileges, ſhould alſo fall under God's ſore Diſpleaſure,* 6—12. *Comforts them againſt Temptations,* 13. *Shews that partaking, in a religious Way, of Things offered to Idols, was inconſiſtent with their having Communion with Chriſt at his Table,* 14—22. *But allows of eating them, as common Food ſold in the Market, or at a civil Entertainment; provided it be with a ſingle Eye to the Glory of God, and without Offence to the Conſciences of others,* 23—33.

TEXT.

1 *MOreover, Brethren, I would not that ye ſhould be ignorant, how that all our Fathers were under the Cloud, and all paſſed through the Sea;*

PARAPHRASE.

1. NOW, to return to your Queſtion, (*Chap.* viii.) about partaking of idolatrous Feaſts, which, I perceive, ſome would perſuade you may be done without Danger of incurring God's Diſpleaſure, becauſe, in the Greatneſs of his Favour, he has made you his Church and People, and viſibly taken you into all the Privileges of the Goſpel-State: But to guard you, my dear Brethren in Chriſt, againſt ſuch a preſumptuous Thought, I would remind you of God's Dealings with the Church of *Iſrael*, our Predeceſſors in his Covenant, and the natural Anceſtors of thoſe of us, who are of *Jewiſh* Extract. Obſerve, I beſeech you, what high Privileges God favoured them with, as his peculiar People: When he delivered them out of *Egypt*, they were all under the Protection,

tection, Guidance and Refreſhment of the Cloud of Glory, that eminent Symbol of his gracious Preſence, which ſometimes ſpread like a Canopy over them, to ſcreen them from the piercing Beams of the Sun, by Day; (*Pſal.* cv. 39.) and at others, was miraculouſly formed into a cloudy Pillar, which, on it's bright Side, gave Light to them; and, on it's dark Side, concealed them from their purſuing Enemies, by Night; (*Exod.* xiv. 19, 20.) and they all, to a Man, paſſed with Safety through the Red Sea, as on dry Land, while the Waters ſtood as a Wall on each ſide of them; (*Pſal.* lxvi. 6, and lxxviii. 13, and *Exod.* xiv. 21, 22.) but, as ſoon as they reached the Shore, the Waters returned to the overflowing and drowning the *Egyptians*. (Exod. xiv. 27, 28.) All which was typical of the ſpiritual Light and Protection, Comfort and Salvation, now brought in to the People of God, by that Redemption, which is in Chriſt Jeſus; and of the everlaſting Deſtruction of them that know not God, and obey not the Goſpel of his Son.

2 *And were all baptized unto Moſes in the Cloud, and in the Sea;*

2. And all the Church of *Iſrael*, both Young and Old, Male and Female, were baptized into the Covenant, which God made with them by the Miniſtry of *Moſes*, their Leader; and ſo were brought under Obligations to believe, and obey the divine Law of that typical Mediator and Deliverer, by their paſſing under the Cloud, which hung over them *, and through the Sea, whoſe Waters ſtood in Heaps on their right Hand, and on their Left; which was typical of Chriſtian-Baptiſm, whereby we and our Children are viſibly and ſolemnly initiated in God's Covenant, devoted to him, and engaged to be his.

3 *And did all eat the ſame ſpiritual Meat;*

3. And when they came into the Wilderneſs, they all partook of one and the ſame Food, even of the *Manna*, which fell round about their Tents; and which, in it's Signification, was, in a Manner, the ſame to them and us; and ſo may be called ſpiritual Meat, not only as it came down from the Clouds of Heaven, by the Miniſtry of Angels; but as it was *primarily* typical of Chriſt, and his ſpiritual Benefits, and of feeding by Faith on him, for the Nouriſhment of our Souls to eternal Life; (*John* vi. 32, &c.) and was *ſecondarily* typical of our ſacramentally eating Bread at the Lord's Table, in Commemoration of his broken Body.

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* It is probable, ſays *Eſtius*, that they were ſprinkled here and there, with Drops of Water from the Sea, which ſtood upright on both Sides, as they paſſed along, and from the Cloud that was ſpread over them; by which the Sacrament of Baptiſm might be the more evidently ſignified. Vid. *Eſt.* in loc. And if it be ſuppoſed, that here is any Alluſion to the *Mode* of Baptiſm, one would think it refers rather to an Adminiſtration of it by ſprinkling, than by Immerſion; ſince the *Egyptians*, that were drowned in the Sea, were baptized by the Waters covering them, rather than the *Iſraelites*, that went on dry Land, and could be no other Way waſhed, than with Drops that might fall from the Cloud and the Duſtiness of the Waves.

4. They

4 And did all drink the same spiritual Drink: (For they drank of that spiritual Rock that followed them; And that Rock was Christ.)

4. They likewise all drank of one and the same Water, which was miraculously provided for them, when they were reduced to the greatest Extremity of Drought; (*Exod.* xvii. 6, and *Numb.* xx. 11.) and which may be called the same spiritual Drink, in it's Signification, to them and us, as it had a typical Reference *primarily* to Gospel-Benefits by Jesus Christ, which are represented as the living Waters, that he gives to them who believe in him; (*John* iv. 10, 14. and vii. 37—39.) and *secondarily* to the Cup in the Lord's Supper, which is drank in Commemoration of his Bloodshed: For they drank of the Waters that gushed out of the Rock at *Horeb*, which was smitten by the Rod of *Moses*, their Lawgiver, and ran in dry Places like a River, (*Psal.* cv. 41.) and accompanied them (ακολουθουσης) for their Relief, in their several Journeyings for many Years thro' the Wilderness: And that Rock prefigured and signified Christ, the Rock of Ages †, who was indeed himself all along graciously present with them, in his divine Nature, and visible Emblems, for their Refreshment and Supply; and who has now been smitten in his human Nature, by the Rod of the Law, in the Hand of Justice, when he *bore our Sins in his own Body on the Tree, and opened a Fountain for Sin and Uncleanness* in his Blood, *by whose Stripes we are healed.* (Isa. liii. 5. Zech. xiii. 1, 7, and 1 Pet. ii. 24.)

5 But with many of them God was not well pleased: For they were overthrown in the Wilderness.

5. But notwithstanding all these peculiar and glorious Privileges of an external Nature, which every one of them were favoured with, as God's visible Church, there were vast Multitudes of them, with whom he was highly offended by their Unbelief, Idolatry, Murmuring, and other Provocations: For as, on these Accounts, he *swore in his Wrath, that they should not enter into his Rest*; (Psal. xcv. 11.) so the whole of that Generation, from Twenty Years old and upwards, except *Joshua* and *Caleb*, (Numb. xiv. 28, 29. compared with *Chap.* xxvi. 64, 65.) were in his righteous Judgment, by one Means or other, cut off in the Wil-

† Dr *Shuckford* thinks, that the Apostle here speaks, not of the Rock at *Horeb*, but of *Christ*, who, though invisible, was the spiritual Support of the *Israelites* in the Wilderness. The Rock at *Horeb*, struck by the Rod of *Moses*, sent forth Waters; but the Benefit was owing, not to the Rock, but to Christ, who was the spiritual and invisible Rock of his People, who by his Power gave them this Supply; and whose Presence was with them, not at this Time only, but in all their Journeyings. See his *Connect.* Vol. III. pag 24, 25 I have taken this Thought into the Paraphrase, though not, with him, to the Exclusion of the other Sense, which I think is sufficiently supported by *Exod.* xvii. 6, and *Psal.* cv. 41. and is easily reconciled with *Moses*'s striking the Rock a second Time in another Place, for a fresh Supply of Waters, about Thirty eight Years afterwards, *Exod* xvii 6, 7. compared with *Numb.* xx 11, 13 (See *Universal Hist* Vol. I pag 511) For at that Time, God might order the Waters to fail for *Israel*'s further Trial; or their former Encampments might be in lower Ground, in which the Waters from the first Rock might flow after them; but their present Station might be in Ground too high for the Streams to ascend in their natural Course. For the Solution of this and of another Difficulty (if it be one) taken from their, soon after this last Miracle, buying Water of the *Edomites*, and digging Wells See Mr *Jos. Mede*'s Works, Vol. I. p. 387.

derness;

derneſs; and many of them fell ſhort of the heavenly Inheritance, as well as of the promiſed Land, it's Type; tho' *Moſes* and *Aaron*, and others of them were eternally ſaved.

6 Now theſe Things were our Example, to the Intent we ſhould not luſt after evil Things, as they alſo luſted.

6. Now theſe Things came to paſs, and were recorded, as Figures (τυποι) of what is to be expected in like Caſes; and as Examples of Sin and Puniſhment in that profeſſing People, for a Caution and Warning to us, who ſucceed them in their viſible Church-State, and Covenant-Privileges, that we might not imagine ourſelves to be ſecure from like Puniſhments, if we be guilty of like Crimes; and particularly, that we might take heed of indulging ſenſitive Appetites to any Excels, or of coveting ſuch Things, as are unlawful to us, like that of the eating of Meat offered to Idols, while it would be to the wounding and ſtumbling of weak Conſciences, (*Chap.* viii. 12, 13.) and while Providence affords us other wholeſome Food; even as the *Iſraelites*, not contented with the *Manna*, which God had provided for them, ſinfully and impatiently deſired *Fleſh to eat, and the Fiſh, the Garlick and Onions of* Egypt. (*Numb.* xi. 4, 5, 6.) Let us take heed of every Thing of this Nature, leſt *the Wrath of the Lord ſhould be kindled againſt us*, and one Way or other *ſmite* us, as it did them, *while the Meat was yet in their Mouths.* (Numb. xi. 33. and Pſal. lxxviii. 30, 31.)

7 Neither be ye Idolaters, as were *ſome of them; as it is written, The People ſat down to eat and drink, and roſe up to play,*

7. Nor let any of you go into idolatrous Practices, as ſome of them did, in an aſtoniſhing Manner, according to what is written concerning them, ſaying, (*Exod.* xxxii. 6, 19.) *The People ſat down to eat and to drink* in their Feaſting on their Sacrifices, which they had offered to the Golden Calf, as ſome do now a-days on Idol-Sacrifices in Idol-Temples; and then *they roſe up, and danced before it*, to expreſs their Homage and Joy, according to the idolatrous Rites of the Heathen in worſhiping their falſe Gods. Take heed of ſymbolizing with that People, in partaking of idolatrous Feaſts, with a Conſcience of the Idol, or in it's Temple in Honour to it; (*Chap.* viii. 7. 10.) leſt as *the Wrath of the Lord, waxed hot againſt them, and there fell of them that Day, about Three Thouſand Men*; (Exod. xxxii. 10, 28.) ſo God ſhould viſit you with ſome awful Judgment.

8 Neither let us commit Fornication, as ſome of them committed and fell in one Day Three and Twenty Thouſand.

8. Nor let any of us be guilty of the abominable Sin of Uncleanneſs in any Form whatſoever, which ſome of them afterwards committed with the Daughters of *Moab*, according to the filthieſt Cuſtom of the Heathens, at ſome of their religious Feaſts, in Honour of their Idols; and ſo highly incenſed was the Indignation of the holy and jealous God againſt them for theſe, both corporal and ſpiritual Whoredoms, that Three and Twenty Thouſand of them were ſlain in one Day, by his immediate Hand, beſides another Thouſand, that were executed by the Judges for that Sin, which made the whole Number of them Twenty and Four Thouſand. (*Numb.* xxv. 1—9.) Let us take

take heed even of every Kind and Degree of Lewdneſs*, for which *Corinth* ſpecially is ſo infamous, and to which it has ſo many Temptations; leſt for that, as well as for ſpiritual Fornication, in paying religious Honours to falſe Gods, we come under like ſevere Rebukes with that People of old: For *Whoremongers and Adulterers God will judge*, let their Profeſſion, external Privileges and Relation to him, be what they will. (*Heb.* xiii. 4.)

9 *Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of Serpents.*

9. Nor let any of us diſtruſt the Power, Faithfulneſs and Grace of Chriſt, to help us under our Difficulties, Diſcouragements and Dangers; nor, by one and another Provocation, try his Patience and Forbearance towards us, (καθως και) even as ſome of them, *when they were much diſcouraged becauſe of the Way*, (Numb. xxi. 4.) diſbelieved his Care and Kindneſs, and tempted, provoked and ſpake againſt him, who is the moſt high God, and the Angel of the Covenant, that was with them to conduct and lead them through the Deſart, ſaying, *Can God furniſh a Table in the Wilderneſs?* (*Pſal.* lxxviii. 17, 18, 19, compared with *Exod.* xxiii. 20, 21, and ſee the Note on *Acts* vii. 38.) And for this their ſinful Diſtruſt of him, and provoking Behaviour towards him, who had given them gracious Promiſes, and ſignal Proofs of his Power and Goodneſs, they were grievouſly bitten, and many of them mortally wounded, by the fiery Serpents, which he ſent to deſtroy them. (*Numb.* xxi. 5, 6.) Let us guard againſt the like Unbelief and Provocations, leſt he leave us to the Power of that *old Serpent called the Devil.* (Rev. xii. 9.)

10 *Neither murmure ye, as ſome of them alſo murmured, and were deſtroyed of the Deſtroyer.*

10. Nor let any of you be diſſatisfied, repine and complain at any of God's Ways and Diſpenſations, nor at any Sufferings for the Sake of Chriſt, and Reſtraints from ſenſitive Appetites, which ye are called to; nor yet murmure, through the Inſtigation of others, againſt us, the Apoſtles of Chriſt, on Account of what we deliver from him, which is, in effect, murmuring againſt Chriſt himſelf, whoſe Servants we are; as the *Iſraelites* murmured, in a provoking Manner, at God's Dealings with them, and againſt *Moſes* and *Aaron*, which he called murmuring againſt himſelf, when the Spies brought an evil Report on the Land, and when *Corah* and his Company gathered themſelves againſt thoſe his Servants; and, for their diſcontented Temper and Carriage, many of them were cut off by the immediate Hand

* At *Corinth*, as *Strabo* tells us, (Lib. 2. cap. 16.) there was a Temple dedicated to *Venus*, with above a Thouſand Prieſteſſes, all common Strumpets, belonging to it. Hence the deteſtable Proſtitutions among them, if any profeſſing Chriſtians were defiled with them, were *ſpiritual*, as well as *corporal* Whoredom; and ſo was that, which *Iſrael* committed with the Daughters of *Moab* at their Feaſts upon their Sacrifices. I have therefore thought proper to keep up a Hint of this in the Paraphraſe; though as the Idolatry of Chriſtians, which is ſpiritual Adultery, was ſpoken of in the foregoing Verſe, I take *Fornication* here to relate principally to that flagrant Sin itſelf, which ſo abounded at *Corinth*, and too much continued to infect ſome of the Members of the Church there, as appears from what the Apoſtle ſays about them. *Chap.* v. 11. and 2 *Cor.* xii. 21.

of God, or by a deſtroying Angel, (*Numb.* xiv. and xvi. Chapters.) Have a Care of giving Way to ſuch a grumbling rebellious Spirit; leſt God alſo viſit you with ſome deſolating Judgment,

11 *Now all theſe Things happened unto them for Examples: And they are written for our Admonition, upon whom the Ends of the World are come.*

11. Now all theſe Things, relating to the Sins and Puniſhments of God's antient profeſſing People, that were ſo highly favoured of him, befel them, (as I have ſaid, *ver.* 6, and now repeat it, the more deeply to impreſs your Minds) as Types and Patterns of what we are to expect, under our Goſpel-Privileges, if we follow their Example in ſinning againſt God; and they are left on Record, and handed down in the ſacred Writings to us, for our Caution, who live at the Cloſe of the *Jewiſh* Age *, and under the laſt Diſpenſation of Grace, which God deſigns for the Church in this World, that we may take Warning from them, ſo as to avoid their Sin, and eſcape their Puniſhment.

12 *Wherefore let him that thinketh he ſtandeth, take heed leſt he fall.*

12. The Improvement therefore which ought to be made of all this is, that the ſelf-opinionated Profeſſor, who, becauſe of his Light and external Privileges, preſumptuouſly imagines that he ſtands ſafe in the Liberty of the Goſpel, and is in no Danger of ſinning, ſo as to provoke divine Wrath againſt him, ſhould ſee to it, (βλεπετω) that he don't deceive his own Soul, by fancying himſelf to be what he is not; every one ſhould be watchful and prayerful, and uſe all Means of God's Appointment, in an humble Dependence on his Grace, to prevent Blackſlidings and Apoſtacies; leſt, notwithſtanding all his high Pretences and vain Confidences, he fall into Sin and Ruin, as the *Iſraelites* did of old.

13 *There hath no Temptation taken you, but ſuch as is common to Man: But God*

13. But for the Encouragement of the humble and faithful among you, who are diffident of themſelves, and place their intire Truſt in Chriſt, and in the Grace of God thro' him, for Preſervation in the Way of their Duty †, Let it

* The *Jews* divided the Time of the World's Continuance into three Ages; the Firſt, *before* the Law, the Second, *under* the Law, and the Third, *after* the Law; and as the Age *under the Law*, which was the Concluſion of the *Jewiſh* Ages, was juſt then expired, and the Age *after* the Law, under the Meſſiah, which was the laſt Age of the World, had then commenced, *The Ends of Ages*, (τα τελη των αιωνων) may reſpect both the Expiration of divine Diſpenſations under the two *Jewiſh* Ages, and the Introduction of the third and laſt, as the concluding Period, that ſhould abide to the End of the World. See Dr *Whitby*'s Notes.

† It appears to me, that the Apoſtle in this Verſe, ſpeaks of *true Believers*, in Oppoſition to thoſe, whom he had ſpoken of juſt before, (*ver.* 12.) as (*δοκων*) *ſeeming* to themſelves and others, or only *thinking that they ſtood*. For what he here ſays about the *Faithfulneſs* of God, in *not ſuffering them to be tempted above that they were able*, &c. could not relate to ſuch Members of the Church at *Corinth*, as, being only ſelf-confident Profeſſors, either had already fallen, or were in Danger of falling, to their own Deſtruction. But were he alſo ſuppoſed to give the foregoing Caution to true Believers, *their taking heed leſt they fall*, may be conſidered as a needful Guard againſt ſpiritual Pride and Careleſſneſs in them, and as a proper and appointed Means, by which God in Faithfulneſs fulfils his gracious Promiſes of *not ſuffering them to be tempted above that they are able*, &c: or it may only intimate, that, unleſs they ſhould take heed to their Standing, they might fall to ſuch a Degree, as would awaken God's Diſpleaſure againſt them in ſome Way of his awful Judgments, though not to their eternal Perdition; as was the Caſe with many of the *Iſraelites* that ſinned, and fell in the Wilderneſs, though they got ſafe to Heaven.

be

is faithful, who will not suffer you to be tempted above that ye are able; but will with the Temptation also make a Way to escape, that ye may be able to bear it.

remembered by such of you, that hitherto no Trials of this Kind, whether in a Way of Affliction and Tribulation from the Hand of God, or Men; or in a Way of Inducement to Sin, through the Power of remaining Corruption, or of Satan and this evil World, have ever come upon you, beyond what are incident to human Nature, and usually befal Mankind; and are to be expected in this present imperfect State; and may be bore and vanquished, through divine Assistance, by the holy Fortitude and Resolution of even mortal Men: And (*b*) ye may be well assured, for Time to come, that, as God has made many great and precious Promises of all seasonable Supports and Aids to his People, he is unchangeable in his Truth and Faithfulness, to perform them to every one of you, that put your Trust in him; who, in the wise and holy Disposals of his Providence and Grace, will not permit you to be exercised with any Trials beyond your Strength, which shall be either proportioned to them, or they to it: But as he knows your Infirmity, and how difficult it would be for you to be always burdened with them, whenever he suffers them to beset you, he will graciously open a Way for your Deliverance, in due Time, from them, or from falling into Sin and Destruction by them, that ye may not be tired out, and over-come through their long Continuance, nor faint under them; but may be enabled to hold on your Way, and hold out to the End, when the Lord will deliver you out of them all. (*Psal.* xxxiv. 19.)

14 *Wherefore my dearly beloved, flee from Idolatry.*

14. Therefore, my dearly beloved Friends and Brethren, awed by these dreadful Examples on one hand, and encouraged by Hopes of all needful Assistances on the other, Flee with the utmost Resolution, Speed and Vigour, to the fartheſt Distance possible, as from every other Sin, so in a special Manner from Idolatry; avoid it as ye would the Plague; and shun all Approaches to this detestable Iniquity, and all Occasions and Appearances of it, that ye may have nothing to do with it, in any Form whatsoever; and particularly, not in partaking of *Pagan-Feasts* upon their Sacrifices in their Idol-Temples, which I have been cautioning you against, (*Chap.* viii.) and now, resuming the Argument, shall further explain and inforce upon you.

15 *I speak as to wise Men: Judge ye what I say.*

15 What I have delivered, and am now going to add upon this Head, is proposed to you as Men, who value yourselves upon your superior Knowledge and Learning *; and as Men, who 'tis to be presumed, are acquainted with the Principles of Christian-Religion; yea, and as Men, who I charitably believe are, many of you at least, endued with

* By *wise Men*, the Apostle seems ironically to mean the false Teachers, and their Adherents, that were highly conceited of their own Wisdom; and yet, as he appeals to the Judgment of the whole Church, in what he was saying, we may reasonably suppose him to include those that understood the Doctrines of Christ, and those that were made wise to Salvation.

spiritual Wisdom and Understanding: I therefore appeal to your own Reason and Conscience, as *knowing* Men; and desire you to consider the Weight and Force of the following Arguments.

16 *The Cup of Bleſſing which we bleſs, is it not the Communion of the Blood of Chriſt: The Bread which we break, is it not the Communion of the Body of Chriſt?*

16. When we communicate in the Lord's Supper, which is a religious Feaſt upon the Sacrifice of Chriſt; and therein drink of the Cup of Wine, which ſignifies his Blood, (*Matth.* xxvi. 27, 28, 29.) and may fitly be called the Cup of Bleſſing, which we, who adminiſter that Ordinance, bleſs †: Is not what the Communicants do, in drinking the Wine of this Cup, an open Profeſſion, Token and Means of their holy Fellowſhip with Chriſt, in the Virtue and Benefits of his precious Blood, which was ſhed for the Remiſſion of their Sins? And is it not a publick Acknowledgment of their Obligation, and of their Purpoſe, by his Grace, to yield themſelves up, in a Way of Obedience to him, and to God through him, as a People in Covenant, and in a State of Friendſhip with him? In partaking alſo of the other ſymbolical Element, to wit, *the Bread*, a Loaf or Cake of which we, the miniſtring Servants of Chriſt, break into ſeveral Pieces, in order to it's being diſtributed and eaten; Is not our feeding on this, which ſtill continues to be in it's own ſubſtance *Bread*, (See the Notes on *Luke* xxii. 19, 20.) a viſible Sign and Means of our having ſpiritual Communion with Chriſt in his broken Body, which is repreſented by it, as he *was wounded for our Tranſgreſſions?* (Iſa. liii. 5.) And is not this a Teſt and Bond of unfeigned Devotedneſs to him, and to the Father through him? Ye very well know that all this is the avowed Deſign of our religious eating and drinking at his Table, in which we alſo have a profeſſed Communion one with another, in our Communion with Chriſt?

17 *For we being many are one Bread, and one Body: For we are all Partakers of that one Bread.*

17. For as the Bread, taken and eaten in that Ordinance, is of one Loaf, or one Sort of Subſtance, broken for us all, and is made up of many Grains of Corn, which are ground, and moulded into one Lump; ſo it intimates that we, the Members of the viſible Church, which conſiſts of many individual Chriſtians, are hereby in a ſymbolical Manner conſidered as, and own ourſelves to be, united together, by Faith and Love, into one holy Lump in Conformity to Chriſt, and into one myſtical Body, of which he is the Head *: For we are all Partakers of that one Loaf or

† The *Cup of Bleſſing, which we bleſs*, may be ſo called, becauſe, according to the Inſtitution and Example of Chriſt, his Servants ſolemnly ſet it apart for ſacred Uſe, *by* Thankſgiving and Prayer, and beg a divine Bleſſing upon it, for the ſpiritual Benefit of the Receiver; and becauſe they who partake of it, with Faith and other ſuitable Graces, offer up their joyful Adoration, Bleſſing and Praiſe to God for a crucified Chriſt, and for all the great and glorious Deliverances and Bleſſings, which he, in his ſuperlative, diſtinguiſhing Love, has purchaſed for them by his Death.

* Theſe Words (ὅτι εἷς ἄρτος, ἓν σῶμα οἱ πολλοί ἐσμεν) might, as ſeveral have obſerved, be more juſtly and orderly rendered, *becauſe the Bread is one, we being many, are one Body*; and the Apoſtle

or Substance, which signifies Christ, the Bread of Life, who came down from Heaven, (*John* vi. 51.) and so we have Fellowship one with another, in our Communion with him: (The like may be said of our drinking of the Wine, which is made of the Juice of many Grapes, and signifies the Blood of Christ.) And when these sacramental Elements are received with Faith in the Object, represented by them, we have spiritual and saving Communion with Christ, and Communications of Blessings from him, in Virtue of his atoning Sacrifice.

18 *Behold Israel after the Flesh: Are not they which eat of the Sacrifices Partakers of the Altar?*

18. Observe likewise how the Matter stands, with respect to the religious Feast on the Peace-Offering, which the *Israelites*, that were circumcised in the Flesh, were admitted to eat of; (*Lev.* vii. 15.) and which the carnal *Jews*, that rest in ceremonial and bodily Services, continue to do at this Day: When they feast upon the Remainder of those Sacrifices, which were offered upon the Altar, Do they not thereby profess and own, that they have Communion with, and pay their Devotions to that God, to whom those Meats have been consecrated; and that they have joint Fellowship with him in the Sacrifices, as offered on the Altar for them; he having one Share of it, and they another?

19 *What say I then? That the Idol is any Thing, or that which is offered in Sacrifice to Idols is any Thing?*

19. Now to apply these Thoughts to the Point in Hand, What is my meaning in alledging these Instances? Do I hereby intimate, in Contradiction to what I have said before, (*Chap.* viii. 4.) that there is any Thing of Divinity in the nominal Gods of the Heathen? Or that Meats being offered in Sacrifice to them, or to their Images, makes any Alteration in these Meats themselves; so as to render them unfit in their own Nature, for the Food of Man, or as to defile him, who eats them in Circumstances, that don't signify his partaking of them *as sacrificed*, nor give an Occasion of *Stumbling and Offence* to others? No, I am as far from admitting any Thing of this Kind, as the most zealous Advocates for an universal Liberty to take Part in Idol-Entertainments can be.

20 *But* I say, *that the Things which the Gentiles sacrifice, they sacrifice to Devils, and not to God: And I would not that ye should have Fellowship with Devils.*

20. But what I insist upon is, that the Heathen-Sacrifices are offered to *Dæmons*, (δαιμονιοις) which, whatever their Worshippers imagine, or intend, are no better than wicked and impure Spirits; they are offered, I say, to these false Deities, and not to the only living and true God; so that, as appears, by Parity of Reason, from what has been said about partaking of the Lord's Supper, and of the Peace-Offerings, to feast on the Remainder of those Sacrifices in

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Apostle plainly alludes to the Custom of breaking a Loaf, or Cake of Bread into several Pieces, for Distribution among the Members of the Church, that they might eat of it, at the Lord's Supper, as Christ broke the Bread, at the first Institution of that Ordinance, and as the Jews were wont to do at their Passover; which Practice, how far distant from the primitive Institution and Practice, the Usage of the Papists, in giving whole Wafers, instead of *Pieces* of Bread, to every one of their Communicants,

Pagan-

Pagan-Temples, where they are offered, is to have Fellowship and Communion with the Idols, to which they are consecrated: And I would by no Means have you go into any Practices that, by just Construction, are holding Communion with such unclean Spirits as *Demons*, and with Idolaters therein.

21 *Ye cannot drink the Cup of the Lord, and the Cup of Devils: Ye cannot be Partakers of the Lords Table, and of the Table of Devils*

21. Ye cannot, in any Consistency with the Honour of God, with your Christian-Character and Profession, or with your own Edification and Safety, drink of the Wine, which is symbolical of the Blood of Christ, and which he has commanded you to do in Remembrance of him; and of the Wine which, in Heathen-Libations, is consecrated to their *Dæmons*, (δαιμονιων) and is drank in Honour of them: Nay, it is a direct Contradiction to suppose, that ye can have Communion with the Lord Jesus, and with one another, in partaking of Bread and Wine, as his Guests, at his Table, according to his Appointment; and have Communion likewise with *Dæmons*, and their Worshippers, at their idolatrous Feasts; nor ought ye to attempt this, or do any Thing that has the least Appearance of it; since the very Design of Christianity is to destroy all worshipping of those, that *by Nature are no Gods*. (Gal. iv 8.)

22 *Do we provoke the Lord to Jealousy? Are we stronger than he?*

22. Shall we then, who profess to be espoused to Christ, dare to provoke him to Jealousy *, by paying religious Honours to any fictitious Deities, or graven Images, in Competition, or together with him, which is spiritual Whoredom, as it was in his antient People the *Jews?* (*Deut.* xxxii. 21.) What a desperate Risk is this to run? Since in that Case, our eating and drinking at his Table, (*ver.* 21) will no more secure us from Punishment now, than their eating and drinking what may be called the same spiritual Meat and Drink did them, when they were guilty of Idolatry and other Sins. (*ver.* 3—10.) And if his Wrath should be kindled against any of us for this, or other crying Abominations, Are we able to withstand, escape, or bear it? Alas! we are no Match for the Almighty. (*Nah.* i. 6. and *Ezek.* xxii. 14.)

23 *All Things are lawful for me, but all Things are not expedient: All Things are lawful for me, but all Things edify not.*

23. Furthermore, as to the Plea of those, that think there can be no Harm in eating Things offered to Idols, provided there be no religious Respect designed, or paid to the Idol itself thereby; Even to such I would say, It is indeed, by the Law of Christian-Liberty, allowable for me, (which also is the Case of any other Believer) to do as I judge may be best in all Things of an indifferent Nature, such as the eating of Meats is, in itself considered, whether they have been offered to Idols, or no; but it is not at all Times, and in all Circumstances, fit and convenient to go to the utmost Extent of this Liberty: I might with a good Conscience, and without vio-

* Here seems to be a direct Reference to the first and second Commandments, *Exod.* xx. 3, 4, 5; and as Christ is undoubtedly *the Lord* meant in that foregoing Verse, which speaks of *his* Cup, and *his* Table, it is most natural to consider *him*, as the [illegible] in this Verse, wherein we ought not *to provoke to Jealousy* and, by Consequence, to incline, if not, in the God, who declared himself to be a jealous God, in the second Commandment; particularly with respect to worshipping him alone.

[illegible]

lating any Law of God, practise all such Things on proper Occasions; but to do it, when it would be Matter of Offence, or Stumbling to others, or of drawing them into Sin, would be to hinder, instead of promoting their spiritual Advantage; and so better omitted than done.

24 *Let no Man seek his own: but every Man anothers Wealth.*

24. In Cases of this Nature, no one ought to study and pursue such Things, as are only agreeable to himself, or may serve his own Pleasure, Humour, or temporal Benefit; but every one should think himself bound in Conscience to do what *may please his Neighbour for his Good to Edification.* (Rom. xv. 2.)

25 *Whatsoever is sold in the Shambles, that eat, asking no Question for Conscience Sake.*

25. Though, as has been shewn, (*ver.* 20—22.) it would be extremely criminal and dangerous, for any of you to eat of Meats offered to Idols, in their Temples, or at any religious Feast, instituted to their Honour; yet, so far as ye yourselves only are concerned, ye may indeed lawfully eat any Thing, that is exposed to Sale, as common Food, in a publick Market, without troubling yourselves with scrupulous Enquiries, whether it has been offered to an Idol, or not; (See the Note on *Chap.* viii. 1.) the Food itself being no Way affected by that Circumstance; nor bought and used with any relation to the Idol, but only as the Bounty of Providence.

26 *For the Earth* is *the Lords, and the Fulness thereof.*

26. For as God is the great Creator, Proprietor and Disposer, Sovereign Lord and Governor of the whole Earth, and of all it's Fruits and Products; (*Psal.* xxiv. 1.) so he has given them for the Service of Men; and all their rich Variety, for Necessity and Delight, are sanctified to the Believer's Use; insomuch that he may lawfully eat of them under the Gospel-Dispensation, which has abolished the ceremonial Distinctions of them, that were of a typical Nature under the Law; (1 *Tim.* iv. 4.) and in which Christ, as Mediator, is Lord of all.

27 *If any of them that believe not, bid you* to a Feast, *and ye be disposed to go; whatsoever is set before you eat, asking no Question for Conscience Sake.*

27. Again, If any of your Heathen-Friends or Acquaintance desire you to take a Meal with them at their own Houses; and Convenience, good Manners, or Hopes of promoting their spiritual Welfare, or some other prudent Considerations incline you to accept of their courteous Invitation; ye need not make any Scruple of eating such Food, as the Table is furnished with for your Entertainment; nor hamper your own Consciences by asking nice Questions, Whether any Part of the Provision is the Remainder of what has been sacrificed to an Idol, or not; since ye professedly partake of it only as a common Meal.

28 *But if any Man say unto you, This is offered in Sacrifice unto Idols, eat not, for his Sake that shewed it, and for Conscience Sake. For the Earth*

28. But if he who invited you, or some other Person present, should tell you, that what is set before you has been consecrated to an Idol; and should thereby intimate his Apprehension, that your eating of it would be practically to allow of the religious Honours, which were therein paid to it; then, to shew your utter Detestation of such an high Crime against the Majesty of Heaven, and of all Approaches towards it, don't so much as taste of it, out of regard to him, who

mentioned

the Lords, and the Fulneſs thereof.

mentioned this on Purpoſe to try you, and to ſee whether you would countenance idolatrous Worſhip: Abſtain likewiſe in ſuch Caſes out of regard to Conſcience, that it may neither be miſguided and drawn into Sin; nor be wounded, troubled and ſtumbled by your doing what might have been avoided; ſince there is enough for you, in other Supplies of Providence, without it: For, as I ſaid but now, in a different View of the Argument, (*ver.* 26.) * The Earth, with all the vegetable and animal Food, that is produced, or ſuſtained by it, is what God has made, and given for the Uſe of Man; and, in ſuch an Abundance, you may have a Sufficiency for the Refreſhment of Nature, though you refrain from eating ſuch Food, as you are, in this Manner, and with ſuch an Intent, aſſured has been offered to Idols.

29 *Conſcience I ſay, not thine own, but of the others: for why is my Liberty judged of another Mans Conſcience?*

29. But when I ſay, eat not of it for Conſcience Sake, I don't mean merely your own Conſcience, which can diſtinguiſh between the Meat itſelf, and it's being offered to Idols, and is no further concerned in this Caſe, than to take Heed of doing what may be accounted diſhonourable to Chriſt and Religion, and may prove a Snare to others; but I principally mean the Conſcience of another Perſon, that may be grieved, or elſe emboldened to do what is unlawful to him, by your Example, though your own Conſcience, abſtracted from theſe Circumſtances, might receive no Harm by it; and this is Reaſon ſufficient for your abſtaining: For, to put myſelf in your Place, Why ſhould I uſe my Chriſtian-Liberty at ſuch an imprudent and unſeaſonable Rate, as to occaſion another Man's Conſcience to paſs a wrong Judgment upon me, for doing that, which, with my juſt Senſe of Things, I might warrantably do, were it not for one Way or other injuring People of different Sentiments.

30 *For, if I by Grace be a Partaker, why am I evil ſpoken of for that for which I give Thanks?*

30. For if, through the Bounty of a kind Providence, I have Opportunity, and, through the Grace of the Goſpel, I have a Liberty, of feeding indifferently upon whatever is ſet before me for the Suſtenance of the Body; yet why ſhould I indulge myſelf ſo far, as to make *my Good to be evil ſpoken of*, (Rom. xiv. 16.) by giving an Occaſion of reproachful Cenſure upon me, for eating ſuch Meats, as I receive with Prayer to God for his Bleſſing upon them, and with a religious and joyful Gratitude to him, both for his providing them, and allowing me to partake of them, though the Stander-by may think I can't do it without Sin?

31 *Whether therefore ye eat or drink, or whatſoever ye do, do all to the Glory of God.*

31. To wind up therefore the preſent Argument with two or three general Rules, which are of extenſive Uſe in other Caſes, as well as this; Let it be your great Concern, as Chriſtians, that in all the common Actions of Life, ſuch as eating and drinking; and in all your Uſe of Goſpel-Liberty with

* I don't ſee but that this Paſſage, *The Earth is the Lord's, and the Fulneſs thereof*, may be retained, and is properly enough repeated here, according to the View given of it in the Paraphraſe; though ſome Good Copies, and ſome Verſions have dropt it.

regard

regard to Things in themselves indifferent, such as Meats and Drinks of every Kind; yea, that in all Things whatsoever, whether of a civil or religious Nature, ye keep the Glory of God in View, as your ultimate End, and behave in such a Manner, as ye in Conscience apprehend, may, by his Blessing, be most conducive to that noble End.

32 *Give none Offence, neither to the Jews, nor to the Gentiles, nor to the Church of God:*

32. Always endeavour to avoid every Thing, that might obstruct the Conversion of *Jews*, or *Heathens*, and prejudice the Minds of either of them against Christ and the Gospel; and take heed of doing any Thing, that might be Matter of Grief and Stumbling to *Jewish* Christians, who are exceeding scrupulous about Meats, and jealous of every Thing, that has the least Appearance of Idolatry; or that might be Matter of Suspicion to *Gentile*-Converts, as though your Professions of abhorring Idols were not sincere, and they might persist in paying some religious Respect to them; or that might be Matter of Grief and Discouragement on one hand, or of Perversion on the other, to any Member of the Church, which God has erected under the Gospel-State, whether they be weaker or stronger Believers.

33 *Even as I please all Men in all Things, not seeking mine own Profit, but the* Profit *of many, that they may be saved.*

33. On the contrary, Labour, in the Strength of Christ, to imitate my Example, who readily deny myself in many Instances, and make it the governing Aim of my Conduct to do all, that in me lies, to accommodate my Behaviour to all Sorts of People, in all Things, that may be lawfully done, or let alone, as may be most winning upon them, and most subservient to their Peace and Comfort: (*Chap.* ix. 20.) And I therein seek, not to do what might be most agreeable and convenient to myself, or gratifying to my own Ease and Inclinations, Humour, or worldly Advantage; but what may be most for the spiritual Benefit of others; to the End that I may be instrumental, in the Hand of Christ, to gain many Souls over to him; and to help them forward in his Way, for their present Edification, and eternal Salvation.

Recollections.

How foolish and dangerous is it for any to imagine, that their visible Relation to God, and sacramental Privileges, like those of *Israel* under the Old Testament, and of professing Christians under the New, will screen them from the Displeasure, and the Judgments of God, in Case they be guilty of Idolatry, Uncleanness, Tempting of God, or Christ, by Unbelief, Murmuring against his Dispensations, or any other allowed Sin! How should the Example of others, in their Miscarriages, caution us against provoking the Lord, and against carnal Security and Self-Confidence, lest we fall into their Punishments, as well as Sins! But, blessed be God, that his Faithfulness and Grace are a happy Security to truly humble, depending and watchful Believers, that none of their Trials shall be so uncommon, so great, or so long continued, as to exceed the Strength he gives, in the Way of their Duty, to bear them; or to prevent his making, in due Time, a Way of Escape from them.—How great and holy is our God, and how jealous of his Glory, before whom all the Idols of the Heathen are nothing and Vanity! Whatever their Worshippers think of them, they are no better than *Dæmons*, wicked and impure Spirits; and to pay religious Honours to any nominal Deities, is to offer the highest Affront to the Lord Christ, who is the Author and Object of our Religion, and is by Nature God, in

Opposition to them. How condescending is it in the great God and Saviour, to admit Believers to a holy Fellowship with him, and to institute an Ordinance, peculiarly designed for promoting Communion with himself, and with one another, as they are one Body, and are all Partakers of that one living Bread, which came down from Heaven! But how inconsistent is it with this Communion, to have Fellowship with *Dæmons*, and to go into any suspicious Practices of an idolatrous Appearance, that may be Occasions of Stumbling, Grief and Sin to one another! Even in the Use of lawful Things, we should have a tender Regard to the Consciences of others, and deny ourselves in such Instances, as are likely to be injurious to them. We should neither imagine, that Meats or Drinks of any Kind are in themselves polluted, or unlawful to use under the Gospel-Dispensation; nor yet indulge ourselves in a needless and unseasonable Use of them, to the offending, or ensnaring of others: For the Earth is the Lord's, and the Fulness thereof, which he has given us to be used, either promiscuously, or with Restraint, as Occasions require. Whether therefore we eat or drink; or whatever we do in Religion, or in common Life; let us do all to the Glory of God, and in such a Manner, as to give no Offence to *Jew* or *Gentile*, or to any Member of the Church of Christ, as those who, like the Apostle, consult the Edification and Comfort of others, and seek not our own Humour, or secular Interests, but their spiritual Benefit, that they may be eternally saved.

CHAP. XI.

The Apostle, after an Exhortation to follow him, and a Commendation of the Church for observing his former Orders, 1, 2. *Proceeds to censure, and correct some great Irregularities among them, in Women's speaking publickly with unvailed Faces, even under their prophetick Impulses,* 3—16. *And, in Contentions, Schisms, and disorderly Celebrations of the Lord's Supper,* 17—22. *And, to rectify their scandalous Abuses of that sacred Ordinance, he reminds them of the Nature and Design of it's Institution, as he received it from Christ himself,* 23—26. *And directs them how to attend upon it in a due Manner, and to avoid the Danger of unworthily receiving it,* 27—34.

TEXT.

1 *BE ye Followers of me, even as I also* am *of Christ.*

PARAPHRASE.

1. BE ye therefore * Imitators (μιμηται) of my Example, as well as Followers of my Directions, (*Chap.* x. 32, 33.) in condescending to the Weaknesses and Prejudices of others for their Good, and in every Thing else, so far, and so far only, as I therein copy after our great Lord and Master Jesus Christ, who is our only perfect Pattern, and in imitating whose religious and moral Temper and Conduct we cannot err.

2 *Now I praise you,*

2. Now, my dear Brethren, it is greatly to your Honour,

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* This Verse might have been better made the Close of the preceding, than the Beginning of this Chapter; it having the nearest Connection with the last Verse of *that*, and none at all with what follows in *this*: And in that Connection the Argument stands much in the same Manner, as it doth on a like Subject in *Rom.* xv. 2, 3: There the Apostle says, *Let every one please his Neighbour for his Good, to Edification; for even Christ pleased not himself*; and here he says, *Even as I please all Men in all Things, not seeking mine own Profit, but the Profit of many, that they may be saved: Be ye Followers of me, even as I also am of Christ.*

and

Brethren, that you remember me in all Things, and keep the Ordinances, as I delivered them *to you.*

and I reflect upon it, and speak of it, with the utmost Pleasure and Commendation, that the better Part of you bear me upon your Minds, with an affectionate Concern for my apostolick Authority, Reputation and Comfort in all Things; and with a dutiful Regard to the main of all the important Doctrines of the Gospel, which I preached to you *; and that ye observe so many of those Rules and Orders, relating to the Worship of God, which I taught and inculcated upon you, and committed as a Trust to you, by Word of Mouth, when I was personally with you.

3 *But I would have you know, that the Head of every Man is Christ; and the Head of the Woman,* is *the Man; and the Head of Christ,* is *God.*

3. But as I find that several Irregularities have since sprung up among you, one of which relates to Women's laying aside their Veils, and thereby assuming an Air of undue Authority over the Man †, under Pretence of their praying, or prophesying by immediate Inspiration, in your publick Assemblies, (*ver.* 5.) I desire that, for rectifying this Disorder, ye would observe, and seriously consider, that by divine Constitution, suitable to the natural Order of Things, the Son of God, who by original Right, as Creator, has universal Dominion over all his Works, is, in his incarnate State, and Office-Capacity, Lord and Governor of all Mankind, and, in a peculiar Manner, of his People, as he is *the Head of the Body*, and *Head*

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* Either the Apostle here speaks of only the better Part of the Church; or else *all Things* must admit of some Restriction, as it doth in *Chap.* x. 33, and very often in other Places; and must relate to Things different from those, for which he before, and afterwards blamed them, and about which it is not to be supposed that he had given them no Directions: Nay, in Opposition to their gross Abuses of the Lord's Supper, he expresly tells them, that he had *delivered to them what he had received of the Lord*, relating to that holy Institution, *ver.* 23; and it is with the most judicious and engaging Insinuation, that he here sweetens their Spirits, discovers his Affection to them, and takes off their Prejudices against the Reproof he was going to give them, by introducing it with so friendly and chearful a Mention of what was commendable in them. But what he here says about their *keeping the Ordinances, as he delivered them*, gives no Countenance to unwritten or oral Traditions; since he speaks only of what they themselves had heard him deliver by his apostolick Authority, and since we have no absolute *Certainty*, in these distant Ages, of any Thing, that he said to this, or any other Church, further than is recorded in the Holy Scriptures.

† For understanding the following Discourse and Reasoning to *ver.* 15, it is proper to observe, that though amongst us, in the Western Part of the World, wearing the Hat when Men appear in publick, is a Token of Superiority; and being uncovered is a Token of Inferiority; yet among the antient *Eastern* Nations, Women's wearing a Veil was a Token of Modesty and Subjection, as in the Case of *Rebecca*, Gen. xxiv. 65; and Men's going unveiled was a Token of the Superiority of the Male to the Female Sex; and therefore for Women to throw off their Veils, and to appear open-faced in publick Assemblies, even though supposed to speak under divine Inspiration, was deemed, by the Custom of those Times and Places, to be assuming an Air of Authority, which belongs only to the Man, and an inverting the Order, in which the God of Nature has placed the two Sexes. This is what the Apostle argues against, and insists that all proper, and especially significative Signs of Distinction are to be preserved by the Woman, even supposing that she prays, or prophesies, which some think here signifies uttering sacred Hymns in publick Assemblies, under an immediate *Afflatus* of the Spirit; (See Mr *Jos. Mede*'s Works, p. 77, *&c.*) and that this gives no Dispensation to the contrary: And it is plain, that he here refers only to Womens publickly praying or propheſying *by Inspiration*; because he reckons these among the *extraordinary* Gifts of the Spirit, in *Chap* xii. 10, and xiv. 1—32; and because, in the ordinary Course of Things, at least, he forbids Womens speaking in the Church, and that for the same Reason, as he here orders that, when they speak by a supernatural Gift, it should be with their Veils on, *viz.* to maintain the natural Subordination of their Sex to the Man's, that they might not behave, as if they were on a Level with him. *Chap.* xiv. 34, 35, and 1 *Tim.* ii. 11, 12. (See Mr *Locke*'s Note on the Text before us.) And, perhaps, the Practice, which the Apostle here inveighed against, was taken up in Imitation of the Heathen-Priestesses, who paid their Devotions with their Hair dishevelled, or hanging loose upon their Shoulders at full length. See *Paræus* and *Whitby* on the Place.

over all Things to the Church; (*Col.* i. 18. and *Eph.* i. 22.) and that the Husband, according to the natural Superiority of the Male Sex, is the Head of Government to his Wife, who ought to be in fit and reasonable Subjection to him; (*Gen.* iii. 16. and *Eph.* v. 23, 24.) and that God the Father, who has put all Things under Christ's Feet, has, in that Consideration, a superior Authority over him *, who, as Mediator in human Nature, is subject to the Father. (*Chap.* xv. 27, 28.)

4 *Every Man praying or prophesying, having* his *Head covered, dishonoureth his Head.*

4. As therefore, according to the well known Custom of these Eastern Nations, it is universally acknowledged, that veiling the Head is a Badge of Modesty and Subjection, and that being unveiled is a Sign of Superiority; so every Man, who, by an extraordinary Gift of the Spirit, (See the Note on *ver.* 3.) leads the Worship of the Church in Prayer, as their Mouth to God; or in Preaching and Exhortation, as his Mouth to them, for Edification and Consolation, with a Veil upon his Head, or any Covering on his Face, that denotes Inferiority and Subjection to them, to and for whom he speaks, reflects a Dishonour upon Christ, his political Head, (*ver.* 3.) † who has given him all the Authority that he has any Claim to.

5 *But every Woman that prayeth, or prophesieth with* her *Head uncovered, dishonoureth her Head: for that is even all one as if she were shaven.*

5. But, on the contrary, every Woman who, even under an *Afflatus* of the Spirit, pours out her Prayers in publick to God, or delivers Exhortations to the People, with her Face unveiled, or in any Sort of Dress that betokens a Superiority, or Equality at least, to the Male Sex, shews a Disrespect to the Man, as if, on Account of her being under divine Inspiration, she were not to continue in the modest Subjection, which she owes to him, as her political Head: (*ver.* 3.) For laying aside her Veil is, in Effect, the same Thing, with regard to this Point, as if she were to cut off her Hair, or cut it short ‖, and so wear it in the distinguishing Form of the Man's.

6 *For if the Woman be not covered,*

6. If therefore the Woman would throw off the Garb and Guise of Subjection, by laying aside her Veil, e'en let

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* When God is said to be *the Head of Christ*, it relates to Office-Constitution; and we can no more infer from thence, that they are not Partakers of the same *Divine Nature*, than that Man and Woman are not of the same *human Nature*, when the Man is said to be *the Head of the Woman:* But as there is a Difference in Order and Authority between the Man and the Woman; so there is between God the Father and his Son Jesus Christ, in that Constitution, by which he, in his Office-Capacity, is both Head and Lord of all.

† By the Man's and Woman's *Head*, that is dishonoured, some understand their own natural Heads: But, as it is not easy to conceive, consistent with the Force of the Apostle's Reasoning, how the Woman dishonours her own natural Head, by laying aside the Mark, or Badge of her Subjection to the Man; so the Apostle having, in the Introduction of this Argument, explained *the Head of the Man* to signify *Christ*, and *the Head of the Woman* to signify *the Man*, in a political Sense, with respect to Authority or *Dominion*, it seems every Way most agreeable to understand him, as continuing the Use of these Terms in that explained Sense.

‖ It was the Custom of those Ages for the Men to wear their Hair exceeding short, hardly lower than the Tip of their Ears, as appears from the antient Busts, Statues and Pictures, that are come to our Knowledge; and this is what I take the Apostle to mean by Womens being shaven or shorn, as a most indecent Thing, according to the distinguishing Fashion of those Days.

her

let her also be shorn: But if it be a Shame for a Woman to be shorn or shaven, let her be covered.

her clip her Hair short, just as the Man doth: But if, as every one knows, it would be an indecent, bold and immodest Thing, contrary to all approved Custom, for a Woman to appear in publick, especially in religious Assemblies, polled, or with her Hair cut short, in the same distinguishing Manner as Mens are; let her, for the same Reason, keep on her Veil, as it becomes the Female-Sex to do, when favoured with divine Revelation, as well as at other Times.

7 *For a Man indeed ought not to cover* his *Head, for as much as he is the Image and Glory of God: But the Woman is the Glory of the Man.*

7. Indeed the Man ought not to cover his Head with a Veil, to denote a Subjection that is unsuitable to his Sex; because in the Dominion, which he is invested with over the Creature, he bears the Image of God, and is therein to make a Sort of honourable Representation of that supreme Dominion, which God has over all, and which is his Glory: But the Woman is Matter of Glory to the Man, as he has the Honour of a becoming Dominion over a Creature of such excellent and amiable Endowments; and therefore she ought to keep on her Veil, in Token of it.

8 *For the Man is not of the Woman: But the Woman of the Man.*

8. For, in the first Formation of human Nature, the Man, *Adam*, was not created out of the Substance of the Woman, he having his Existence before her; but his Wife, *Eve*, was afterward created out of one of his Ribs. (*Gen.* ii. 22.)

9 *Neither was the Man created for the Woman: But the Woman for the Man.*

9. Nor was the Man originally created for the Sake of the Woman, who at that Time was not in Being; but the Woman was created after the Man, to be an Help-Meet and Comfort to him; (*Gen.* ii. 18.) which carries an Intimation of God's Design, that the Woman, who was brought last into the World, and formed out of the Man for his Use, should be in all reasonable *Subjection to, and not usurp Authority over him.* (1 Tim. ii. 11, 12.)

10 *For this Cause ought the Woman to have Power on* her *Head, because of the Angels.*

10. Therefore, (διὰ τοῦτο) in Acts of publick Worship especially, the Woman ought to have a Covering on her Head, as the known Token of her Modesty, and of the Man's Power over her, in Deference to the superior Authority of those Messengers of Christ *, whom he has sent to preach the Gospel, and preside in Church Assemblies,

* Mr *Locke* on this Verse says, *What the Meaning of these Words is, I confess I do not understand:* And 'tis indeed extreamly difficult to determine it. The Generality of Expositors refer it, either to the good Angels, on Account of the Reverence due to them, or to evil Angels, on Account of the Danger of Temptations to Pride and Immodesty from them; both these Sorts of Spirits being supposed to be present in religious Assemblies. But as great Uncertainty and Obscurity attend those Conjectures, and as the Word (ἀγγελοι) rendered *Angels*, primarily signifies *Messengers*, and is so translated in *Luke* vii. 27, and ix. 52. and 2 *Cor.* xii. 7; and as the Ministers of the seven Churches in *Asia*, are stiled *Angels*, *Rev.* i. 20, and in several Verses of the two following Chapters, the first Sense given in the Paraphrase, appears to me to be most natural, most easily intelligible, and best connected, and of a Piece with the rest of the Apostle's Thread of Argument on this Head. However I have just touched upon the other two, that the Reader may take his Choice in a Text so intricate as this, which has been perplexed, instead of cleared, by the many Attempts that have been made to explain it. Vid. *Pol.* Synop.

that

that she may not seem to vie with the Man in the Authority of teaching. And she ought to be the more careful as to this, in Consideration of the supposed Presence of both good and bad Angels in your Christian-Assemblies, that she may behave with a becoming Reverence to *one*, and may not expose herself to Suggestions of Pride or Immodesty from the *other*.

11 *Nevertheless, neither is the Man without the Woman, neither the Woman without the Man in the Lord.*

11. But what I have been saying, about the Man's Dominion over the Woman, is not to be construed as tho' he were to be an *absolute* Lord over her, and she his Slave, whom he might command and rule, in an imperious, arbitrary and tyrannical Manner, according to his own Will and Pleasure. No; For the Man can no more be now without the Woman, than the Woman without the Man; but, in their respective Places, they are equally useful and necessary, one to the other, and mutually obliged to study and promote each others Comfort and Advantage; God having, in the Wisdom of Providence, ordered that it should be so; (*ver.* 12.) † and the Lord Christ, who is the Head of the Man, (*ver.* 3.) having, shewn equally kind Regards to both, by making them the Subjects of his Kingdom, in which there *is neither Male nor Female*; *but they are all one in him*, (Gal. iii. 28.) with respect to spiritual Blessings, without altering the natural and civil Duties of the Relation, in which they before stood to each other.

12 *For as the Woman* is *of the Man, even so* is *the Man also by the Woman: But all Things of God.*

12. For as the Woman was at first formed out of the Man; so likewise all the Sons of *Adam*, yea, the whole human Race are conceived and brought forth by the Woman; and therefore they are now the reciprocal Means and Instruments of each others Being and Happiness: But God himself is the first Cause and Orderer of all, who has made the Man to be what he is to the Woman, and the Woman what she is to the Man, that they might discharge their mutual Duties, in the most faithful and affectionate Manner, one toward the other.

13 *Judge in yourselves: Is it comely that a Woman pray unto God uncovered?*

13. But, to return to my principal Argument, I appeal to your own unbiassed Judgment and Sense of Things, and would ask you, Is it decent and becoming in a Woman, though under Inspiration, to behave as if she would invert the natural and established Order of God's Appointment, by putting off her Veil, and so boldly assuming the Air of Authority, which don't belong to her, when she takes the Liberty of praying in publick?

14 *Doth not even Nature itself teach you, that if a Man*

14. Doth not Nature itself, which has made a Distinction of Sexes, and has prompted all civilized Nations to preserve an Appearance of that Distinction, tell you, that,

† *In the Lord* (ἐν Κυρίῳ) usually, and I apprehend constantly is, or may be, meant of *Christ*, in the numerous other Places of the New Testament, where that Phrase occurs; and therefore I could not think it proper to leave out a Reference to him in the Paraphrase; especially since he had been mentioned before, (*ver.* 3.) as concerned in this Argument.

according

have long Hair, it is a Shame unto him?

according to the generally eſtabliſhed and approved Cuſtom of the Age, it is an effeminate and degrading Thing for a Man to wear and diſpoſe his Hair in the Length, Dreſs and Form of a Woman's; ſo as not to be diſtinguiſhed from her's *? This is very unſeemly, and unbecoming him.

15 *But if a Woman have long Hair, it is a Glory to her: For her Hair is given her for a Covering.*

15. On the contrary, If a Woman let her Hair grow to it's full Length, and dreſs her Head with it, according to the common Mode of attiring with Decency and Sobriety, it is an Ornament ſuitable to her Sex; and it is to her Commendation, that ſhe keeps up the natural Sign of her being ſatisfied with the Rank, in which God has placed her: For her Hair was given her, by the Author of Nature, to be ſuch a cloathing for her Head, as ſhould be managed in a Manner diſtinctive from the Man's, that there might be no Appearance of Confuſion of Sexes. This Argument, as has been obſerved, (*ver.* 5, 6.) is equally ſtrong with regard to the Veil, or any other Mode of Dreſs; that betokens Modeſty and Subjection; and therefore nothing contrary hereunto ought to be ſuffered, in your religious Aſſemblies.

16 *But if any Man ſeem to be contentious, we have no ſuch Cuſtom, neither the Churches of God.*

16. But if, after all that has been urged, there be any of your new Teachers, or others among you, that are of a litigious Spirit, and diſpoſed to contend for ſo prepoſterous a Practice; all that I ſhall further add is, that, as ſuch a Temper is to be condemned, ſo no ſuch Uſage is allowed of by us, the inſpired Apoſtles of Chriſt; nor is it to be met with in any of the other New Teſtament-Churches, whether conſiſting of *Jewiſh* or *Gentile*-Converts, which God has made the Seat of Ordinances, and honours with his Preſence, that he may be glorified in them; and therefore it is beſt for you to have nothing to do with it.

17 *Now in this that I declare* unto you, *I praiſe* you *not, that you come together, not for the beter, but for the Worſe.*

17. And (δε) while I ſpeak of Perſons being contentious, this reminds me of ſome other great Miſmanagements among you, which are by no Means to your Honour, or Edification: Though I have, with Pleaſure, commended you for following my Inſtructions in other Things; (See the Note on *ver.* 2.) yet, as to what I am now going to ſay, I muſt, with Regret, tell you, that inſtead of praiſing, I am conſtrained* to blame and reprove you, becauſe ye are ſo very diſorderly in your religious Meetings, that they turn, not to your ſpiritual Profit, and the Glory of Chriſt; but to your own great Hurt, and the Diſhonour of his Name.

18 *For firſt of all, when ye come together in the Church, I hear*

18. For, in the firſt Place, when ye meet together in a Church-Way, for the Celebration of ſacred Ordinances, I am informed, (*Chap.* i. 11.) that ye fall into Parties,

* The promiſcuous Dreſs of both Sexes was forbidden in the Law of *Moſes*, Deut. xxii. 5, probably to prevent the Abuſes that might attend unnatural Diſguiſes. See *Ainſworth* on that Place; and the Univerſal Hiſtory, Vol. II. p. 688.

and

there be Divisions among you; and I partly believe it.

and so make Schisms among yourselves †, to the Breach of Order, Peace and brotherly Love; and I have too much Reason to credit the Reports I have heard of it, at least as to some Part of you.

19 *For there must be also Heresies among you, that they which are approved, may be made manifest among you.*

19. For considering the Depravity of human Nature, and how busy Satan and his Instruments are to sow Tares among the Wheat, it is not to be expected, but that as, in the Event of Things, our Lord himself has foretold us, it must needs be that Offences come; (*Matth.* xviii. 7.) so there would be, not only Factions and Schisms among you, but also great Corruptions in Doctrine and Worship, which wicked and designing Men would introduce to the subverting of the Christian-Faith and Practice; (2 *Pet.* ii. 1.) God suffering it to be so, in his wise and holy Providence, and over-ruling it to this good End, that sincere Believers in Christ may be tried, and proved, and shine with the greater Lustre, as approved of him; and so be the more evidently distinguished from nominal Professors and Hypocrites.

20 *When ye come together therefore into one Place,* this *is not to eat the Lord's Supper.*

20. This factious Spirit has introduced another very criminal Misdemeanour in the most solemn Parts of Worship; When ye professedly meet together, as New Testament-Churches use to do, in one Place, for celebrating the Lord's Supper *, which he instituted to be a Memorial of his Death, the Way, in which many of you manage on those Occasions, is such, as really is not partaking of that divine Ordinance, according to the true Nature and Design of it's Institution, but is turning it into another Sort of Festival, than Christ intended.

21 *For in eating every one taketh before* other, *his own Supper: And one is hungry, and another is drunken.*

21. For in your disorderly Manner of keeping that spiritual and sacred Feast, ye eat and drink, as though it were appointed for the Refreshment of the Body, rather than of the Soul: Instead of the whole Church's partaking of one Bread, (*Chap.* x. 16, 17.) in Testimony of their communing together with brotherly Love, and of their having joint

† It is plain, that by *Divisions*, or *Schisms*, (σχισματα) the Apostle don't mean any *Separation* from the Church, but uncharitable and disorderly Divisions *in it*: For the *Corinthians* continued to be one Church; and, notwithstanding all their Strifes and Disagreements, there was no Separation in the external Communion of one factious Party from another: And it is in this Sense of *Schisms in the Church*, and not of *rending off from it*, that he uses the Word, *Chap.* i. 10, and xii. 25, which are the only Places in the New Testament, besides this, where *Church-Schisms* are mentioned. The Scripture-Notion therefore of this Sin is a quite different Thing from that orderly Separation from corrupted Churches, which later Ages have stigmatized with hideous Outcries, as *Schism*; and have made an Engine of the greatest Cruelties, Oppressions and Murders, that have troubled the Christian-World.

* I see no just Reason to suppose, as many do, that the Apostle here refers to their *Love-Feasts*: For he mentions only *the Lord's Supper*, and all, that he speaks of afterwards, admits of an easy Application to their gross Irregularities in partaking of that Ordinance, while many of those Things can admit of no other Construction, as may be seen in their Places: And, for the Cure of their Abuses of it, he brings them back to the original Institution of the Lord's Supper; (*ver.* 23—27.) and then directs them how to celebrate it in such a Manner, as might prevent their so unworthily receiving it. (*ver.* 28—34.) But if, after all, any should think that the Apostle meant the *Love-Feasts*, what he here says is no great Commendation of them.

Fellowship

Fellowship with Christ, each Party bring their own Provision, and eat their own Supper, when it is ready for them, before another eats theirs; and instead of taking only a little of the Bread and Wine, which is enough to answer the End, some of you make a full Meal, contrary to the plain Design of the Institution, which was at the Close of the Paschal-Supper, after the Hunger of the Disciples had been satisfied, by their eating at that Festival: (See the Note on *Mark* xiv. 22.) And as there is a great Difference, in worldly Circumstances, between some and others among you; so they who, through their Poverty, are incapable of providing for themselves, are neglected by the rest, and go away as hungry as they came, while the Rich bring plentiful Entertainments for their own and their Friends Use, and eat and drink to the full †, if not to a Degree of Excess, and *that* at a Time when they ought to be most sober, self-mortified and serious, and to exercise a compassionate Love to Christ's Poor, in distributing to their Relief.

22 *What, have ye not Houses to eat and to drink in? Or despise ye the Church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise* you *not.*

22. What an incongruous, absurd and scandalous Practice is this! If feasting to please and satisfy animal Nature be your Design, Have ye not * Families to eat and drink in for this Purpose, privately at home? Or do ye think so lightly of the Church of God's own Institution, for the Celebration of divine Ordinances in their solemn Assemblies, as if common and sacred Things were to be blended together in it's Administrations, and it's poor Members were to be thought beneath your Notice, though they are as dear to Christ, and cost him as much to redeem, and have as much Right to this Holy Ordinance, as the Rich? And are ye minded to expose and discourage, and to pour Contempt and Scorn upon such Members of the Church, as have no Provisions of their own, nor are admitted to partake of your's? What shall I say to such an extreme Disorder and Corruption among you, as this? Shall I commend you for it, as I did for your following my Orders

† As the Word (μεθυει) sometimes signifies only to drink so freely, as to chear the Spirits, and is rendered *well drank*, (μεθυσθωσι) *John* ii. 10, and is used by the *Seventy*, much in the same Sense, *Gen.* xliii. 34, and *Cant.* v. 1; there is no Necessity of thinking, that any of the *Corinthians* used to make themselves drunk at the Lord's Supper: But they allowed themselves in too great a Liberty of drinking there; and perhaps took Encouragement to it, because the *Jews* were wont to do so at the Passover, and the Heathens at their Feasts on their Sacrifices; and yet their Christian-Principles and Profession, might restrain them from those shameful Excesses, which both *Jews* and *Heathens* ran into, on those Occasions.

* As in Scripture-Language, nothing is more common than for *Houses* to signify *Families*, it seems more natural to take Houses in that Sense here, in Opposition to *Church-Assemblies*, which had been spoken of just before, *ver.* 16—20, than to understand Houses in the *literal* Sense, in Opposition to the *Place*, where the Church met together: And as the Christians, in those Days of Persecution, could have no stated Places, that were peculiarly set apart for religious Worship; but met, as they had Opportunity, in private Houses, I cannot think with Mr *Joseph Mede*, (Vol. I. p. 405, &c.) that the *Place* they met in is here called the *Church of God*, so evidently contrary to the Use of this Phrase in this Epistle, *Chap.* i. 2. x. 32, and xv. 9. and in all other Parts of the New Testament. See Dr *Chauncy's Ecclesia Enucleata*, p. 14—21.

in other Things? *(ver.* 2.) No, by no Means; in this Particular I cannot do it, but muſt faithfully reprove you; ſince herein ye have, inſtead of keeping, notoriouſly departed from, what I delivered to you about this very Ordinance.

23 *For I have received of the Lord, that which alſo I delivered unto you, That the Lord Jeſus, the* ſame *Night in which he was betrayed, took Bread:*

23. For though I was not preſent when our bleſſed Lord inſtituted this holy Supper, and celebrated it with his Diſciples; (*Matth.* xxvi. 26, *&c.*) yet *that*, which I have received concerning it, by immediate Revelation from Jeſus Chriſt himſelf; (*Gal.* i. 12.) and *that*, which I accordingly communicated and recommended to you, for your religious Obſervation, when I preached the Goſpel among you, and brought you into a Church-State, (*Chap.* iii. 6, and *Acts* xviii. 7—11.) was this, That as the Lord Jeſus is the great Head and King of the Church, and only has a Right to inſtitute divine Ordinances, and demand our Obedience; ſo in the very Night, on which *Judas* perfidiouſly betrayed him into the Hands of his Enemies, in order to his being crucified, he took a Loaf or Cake of Bread into his Hands, at the Cloſe of the Paſchal-Supper, to intimate that he was going to ſet it apart to ſome further ſacred Uſe: He did this, I ſay, the very ſame Night, that he might ſeal his Teſtament, juſt before he died, for the Confirmation of our Faith; that he might ſhew how willing he was to undergo, and keep in View, the extreameſt of his Sufferings in his near approaching Death, and might teſtify the Greatneſs and Conſtancy of his endearing Love to the Church, in providing for their Comfort, even while he was going, in the moſt terrible Manner, to bear their Sins and Sorrows; and that he might the better engage their Love to him, and their After-Notice of, and Value for this affecting Ordinance, as the Token of a dying Friend.

24 *And when he had given Thanks, he brake it, and ſaid, Take, eat; this is my Body, which is broken for you: This do in Remembrance of me.*

24. And when he had prayed over the Bread for a Bleſſing upon it, with Thankſgiving to God for the Riches of his Love and Grace, and ſo ſet it apart for the intended holy Uſe; he then broke it into ſeveral Pieces, for each of his Diſciples to eat of it; and, at his delivering it out, he ſaid to them, *Take and eat*, thereby intimating that it was deſigned, and given for their ſpiritual Benefit, and that they ought to receive and feed upon him by Faith, which was ſignified by thoſe Actions: And, further to explain his Meaning, he added, This broken Bread, which I have now ſeparated to ſacramental Uſe *, is the Symbol and Repreſentation of my

* That the pronouncing of theſe Words, *This is my Body*, is not the Form of Conſecration, as the *Papiſts* pretend, is evident; becauſe Chriſt bid his Diſciples *take and eat*, before he pronounced thoſe Words; but it is very abſurd to ſuppoſe, that he ſhould order them to take and eat the Bread, before it was conſecrated. Beſides, the Words of Conſecration, or Bleſſing, that are pronounced by the Miniſter, muſt be ſpoken to *God*, in a Way of *Prayer*, that he would make the Bread to be that to us, for which he has appointed it; but *this is my Body*, is ſpoken to the *People*, and not to God, and therefore cannot be the Words of Conſecration; they only aſſert what the Bread by

my Body, which is just now to be crucified, peirced and wounded for your Iniquities, as suffering in your Room and Stead; Take then and eat of this symbolical Bread, in a believing, humble, joyful, thankful and obedient Remembrance of my dying Love; of the Extremity of my Sufferings on your Behalf; of the Deliverances and Blessings, which I have thereby procured for you; and of the Obligations to Love and Duty, which I have thereby laid upon you.

25 *After the same Manner also* he took *the Cup, when he had supped, saying, This Cup is the New Testament in my Blood: This do ye, as oft as ye drink* it, *in Remembrance of me.*

25. In like Manner he took the sacramental Cup into his Hands, after he and his Disciples had eat of the Bread; and then, having also set that apart by Prayer, (*Mark* xiv. 23.) he said to them, The Wine in this Cup signifies and represents, and is to be the standing Memorial, by my Institution, of the Blood, which I shed, with Agony in my Soul, for the Confirmation of the Covenant of Grace, and the purchasing of all the good Things contained in it; which Covenant, as all it's promised Blessings depend upon, and are to be enjoyed by Virtue, and in Consequence of my Death, may be called the New Testament put in Force by it: *Drink* † *ye all of* this Cup, (*Matth.* xxvi. 27.) with this religious Sense of it's Meaning, very frequently, as often as ye have Opportunity for it, in a fiducial, affectionate, penitential, grateful and self-dedicating Remembrance of me, and of my bleeding Love to you, and of the Soul-Sufferings especially, which I underwent for the Redemption of your Souls, as your Substitute and Ransom.

26 *For as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come.*

26. This holy Institution answers a most important End: For as often as ye eat of this appointed Bread, which is, in it's own Nature, Bread still, though signifying Christ's Body; and as often as ye drink of the instituted Cup, the Contents of which are Wine still, though significative of his Blood, which is *shed for many, for the Remission of Sins*; (*Matth.* xxvi. 28.) ye thereby, as in Duty bound, do publickly declare, and openly avow to God, to your own Consciences, and to all the World, the Death

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by blessing it, or setting it apart, is made to be, namely, a Sign, Representation and Memorial of the broken Body of Christ, and not his very Body itself. See the Notes on *Matth.* xxvi 28, and *Luke* xxii. 20.

† Our Lord, at the Close of the Paschal-Supper, commanded, that *all* his Disciples, under the Notion of his Church and Family, should celebrate this Ordinance, (*Matth.* xxvi. 27) as a Sign and Memorial of their Deliverance from Sin and Wrath by his Sufferings and Death, in like Manner, as *Israel* kept the Passover, in Token and Commemoration of their Deliverance from the destroying Angel, and from their *Egyptian*-Bondage. (*Exod.* xii. 26, 27, and *Deut.* xvi. 2, 3.) This shews that the Lord's Supper was instituted in the Room of the Passover. And as he expressly ordered, that *all* his Disciples should *drink of the Cup*, which is more than he said, though not more than he intended, of *eating the Bread*; and which the Apostle here interprets with a Reference to the whole Body of the Church at *Corinth*; This evidently shews how unreasonably and sacrilegiously the *Papists* deprive the *People* of the *Cup*, directly contrary to the most special Command of Christ, that *all* the Communicants should drink of it, as *all* the Disciples, then present, did; and *that* in the same Character of Discipleship, in which they had eat of the Bread, *Mark* xiv. 22, 23.

of your Lord and Saviour, as that which ye depend upon alone for Pardon and Reconciliation, and for a gracious Performance of all the Promiſes of the new Covenant, unto complete Salvation; and ye thereby viſibly do *, and ſincerely ought to publiſh to all around you, that ye are not aſhamed of, but glory in a crucified Jeſus, how much ſoever *Jews* or *Heathens*, or any Sort of Unbelievers may deſpiſe him: And this ye, as a Church of Chriſt, are to continue to do, with Frequency, all the Days of your Lives, as every Church, not only in this, but in all ſucceeding Ages, is likewiſe obliged to do, till he ſhall *come again, and receive them to himſelf*; or *ſhall appear the ſecond Time, without Sin, unto Salvation.* (John xiv. 3. and Heb. ix. 28.)

27 *Wherefore, whoſoever ſhall eat this Bread, and drink* this *Cup of the Lord unworthily, ſhall be guilty of the Body and Blood of the Lord.*

27. This is the plain Inſtitution of Chriſt, the End of which I have ſet before you; and therefore whoever, contrary to it's Nature and Deſign, ſhall in an ignorant and irreverent, factious and uncharitable, carnal and ſenſual Manner †, eat of this ſymbolical Bread, and drink of this ſymbolical Cup of the Lord Jeſus, which he appointed to be taken, and eaten and drank, in Remembrance of his Sufferings in Body and Soul, will incur the Guilt of prophaning this ſacred Ordinance, and of contemptuouſly treating the the ſin-bearing Body, and the atoning Blood of the Lord of Glory, as though his Death were not a propitiatory Sacrifice, worth remembring; but were a common unſanctified Thing, like the Death of other Men.

28 *But let a Man examine himſelf, and ſo let him eat of* that *Bread, and drink of* that *Cup.*

28. But, in order to the preventing of ſuch heinous Guilt, let every one, who would partake of this holy Ordinance, go into a cloſe Examination of his State before God; of his Faith, Love and evangelical Repentance; of the Frame of his Heart, and Courſe of his Life; and of his Knowledge and Senſe of the ſpiritual Signification and Ends of this ſolemn Inſtitution; let him ſee to it, that they be agreeable to what ought to be found in a ſincere Communicant; and with theſe ſerious Enquiries, and gracious Exerciſes of Soul, let him eat of the ſacramental Bread, and drink of the ſacramental Cup.

29 *For he that eateth and drinketh unworthily, eateth and drinketh Damnation to himſelf, not diſcerning the Lord's Body.*

29. For he who, being negligent of all this, eats and drinks at the Lord's Supper, with an unfriendly, contentious, Party-Spirit, or with carnal Principles and Views, ſuch as have been already taken Notice of; (*ver.* 18—22.) or doth it without a religious, reverent Regard to the true Nature and Intention of Chriſt's Appointment therein, eats and

* The Verb (καταγγελλετε) here rendered indicatively *ye do ſhew*, is alſo *imperative*, and ſignifies *ſhew ye*; accordingly the Turn of the Paraphraſe takes in both Senſes.

† *Eating and drinking unworthily* relates, not to the Unworthineſs of *Perſons*, that come to the Lord's Supper, but to their unworthy *Manner* of receiving it; and has a plain Reference to the uncharitable and ſcandalous Miſmanagement of the *Corinthians* at that Ordinance, which the Apoſtle had been cenſuring, *ver.* 18—22: This therefore ought to be no Diſcouragement to humble Souls, as it too often is, that ſincerely deſire to partake of it, in a holy Manner, and to right Ends, according to the Inſtitution of Chriſt; but ſhould excite their ſerious Concern to celebrate this, as they alſo ought every other Ordinance, with a religious Regard to it's ſpiritual Deſign.

drinks, not to his own Edification and Advantage, but to the exposing of himself to some severe temporal Judgments in this Life *, as Tokens of God's righteous Resentment against him, for not considering the Death of Christ, with a religious Regard to it, as represented in that Ordinance; nor making a Difference (μη διακρινων) between those sacred Symbols of the Lord's Body and Blood for spiritual Purposes, and common Food for the Refreshment of animal Nature.

30 *For this Cause many are weak and sickly among you, and many sleep.*

30. It is on Account of those shameful Disorders, in Temper and Practice, which have been found among you, that the Hand of God already lies so heavy upon you †. From hence it is, that many of you are now, by his awful Judgments, in a weak, sickly and dangerous State of Health; and many others have been cut off by ‖ Death: Take heed therefore, lest, for the like Cause, God should come out, in still further Ways of Righteousness, against you.

31 *For if we would judge ourselves, we should not be judged.*

31. For were we seriously, strictly and conscientiously to search into our own Conduct in this, and all other Cases, by comparing it with the Word of God; and were we thereupon to pass Sentence upon, and condemn ourselves for what is amiss in us, and with penitent Hearts to correct it, we should escape God's severe Rebukes, in the Way of his holy Providence, for our Defaults.

32 *But when we are judged, we are chastened of the Lord, that we should not be condemned with the World.*

32. But when any of us, who are true Believers, are in this, or any other Way, afflicted by terrible Things in Righteousness, we are therein wisely and mercifully chastised of the Lord, in a fatherly Manner, to the End that we might be brought to Repentance, and not suffered to go securely on, uncorrected and unreclaimed, in such Ways of sinning, as would be inconsistent with a State of Grace and Favour with God; and so might not be cast in Judgment, at the great Day, with the unbelieving and ungodly World.

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* The Word (κριμα) translated *Damnation*, properly and primarily signifies *Judgment*, and is used for *temporal Judgment*, in 1 *Pet.* iv. 17, and often by the *Seventy*, as in *Deut.* xxxii. 41, and *Ezek.* v. 8, 10, 15; and it is evidently to be thus understood here, and not of *eternal Damnation*, as many honest and truely gracious Souls have taken it, to the terrifying of their Spirits, and discouraging their Approaches to the Lord's Table: For the Apostle explains his Meaning in the next Verse, where he instances in *temporal Judgments*, which had befallen many of the *Corinthians*, for their Abuses of that sacred Ordinance; and tells them, *ver.* 32, that *when they were* thus *judged, they were chastened of the Lord, that they should not be condemned with the World*: This opposes *Judgment* to *final Condemnation*; and intimates that some of them, at least, who were visited with those temporal Judgments, were the Children of God, and would be eternally saved.

† It is not improbable but that, as some have apprehended, *Corinth* was then visited with an epidemical and mortal Disease; and that the Apostle might know, by immediate Revelation, that the Sins of God's People there, particularly in their horrid Profanations of the Lord's Supper, greatly contributed to the bringing down of that Judgment upon them, and upon their City.

‖ *Sleep* is a common Word in Scripture, to signify the Death of *Men*, whilst it is most frequently used with relation to the Death of the *Saints*, because there is to be a rising, or awaking from the Dead, both of the Just and the Unjust. *Dan.* xii. 2. But *Brutes* that die, are never said to *sleep*, because they will never rise again.

33 There-

33 *Wherefore, my Brethren, when ye come together to eat, tarry one for another.*

33. Therefore, my dear Brethren in Chriſt, take heed of all thoſe provoking Abuſes of this holy Ordinance, which have been ſo notorious among you; and, when ye aſſemble for partaking of the Lord's Supper, ſtay for one another, that ye may communicate together at the ſame Table, and at the ſame Time; and ſo may have a truly Chriſtian-Fellowſhip and Communion with the Lord Jeſus, and with one another, like Brethren of the ſame Family, and Children of the ſame heavenly Father, according to the real Intent of the Ordinance itſelf.

34 *And if any Man hunger, let him eat at home; that ye come not together unto Condemnation. And the reſt will I ſet in order when I come.*

34. And as to ordinary and needful Refreſhments of the Body; If any of you are hungry, let ſuch an one ſatisfy his craving Appetite at home; and not think to do it at the Lord's Table, which was never appointed for ſuch Purpoſes; that ye may not meet together for the worſe, (*ver.* 17.) even to the aggravating of your Guilt, and provoking God to puniſh you, in the Way of his dreadful Judgment, (εις κριμα) for your perverting the Deſign of ſo ſolemn an Ordinance, and celebrating it in an unbecoming and uncharitable, carnal and factious Manner. And as to other Irregularities, of what Nature ſoever, which are among you, and have been mentioned to me, I ſhall defer the Conſideration of them, till, by the Will of God, I may have Opportunity of making you another Viſit; when I hope, by his Guidance and Bleſſing, to ſet them all to rights.

RECOLLECTIONS.

Where can we find an Example without Defect, or an Authority without Reſtriction, but in Chriſt! The beſt, even of inſpired Men, are to be imitated, no further than they follow *him*; nor are any Commands binding upon Conſcience, further than they are *his:* But it is Matter of high Commendation, to remember all that is Good in his Servants; and to obſerve thoſe Ordinances and Commandments, which they deliver from the Lord Jeſus. How contrary is it to the Deſign of Inſpiration itſelf, to ſubvert the natural Order of Things, which God himſelf has eſtabliſhed! He has made Man to be the Head of the Woman, in ſome Degree of Dominion, as Chriſt, in his Office-Capacity, is the Head of the Man, and God the Father is the Head of Chriſt. How unſeemly and diſhonourable then is it, for the human Sexes to change the Ranks of Superiority and Inferiority, which God has ordered for them, and the Tokens of which are to be preſerved by ſuch diſtinguiſhing Dreſs, as Nature, and the allowed Cuſtoms of the Age direct to! But yet, as God has made the Man and Woman reciprocally uſeful, and neceſſary, one to the other, and the Wife is to behave with Modeſty, and Subjection, in all lawful Things, to her Huſband; ſo he ſhould treat her with the utmoſt Gentleneſs and Affection.—How blame-worthy, and injurious to the Intereſt and Credit of Religion, is it, for the Members of Churches to fall into a contentious, factious and uncharitable Temper and Behaviour towards one another; and *that* about Practices, which are contrary to the laudable Cuſtom of other Churches! And how melancholy is it to think of the Hereſies in Doctrine, that will unavoidably riſe in the Church, through the Subtilty of Satan, and the Corruption of Mankind! But, bleſſed be God, that he over-rules all, to the greater Improvement of true Believers, and to the more evidently diſtinguiſhing them from falſe Profeſſors.—What a gracious Inſtitution is the Lord's Supper, whoſe Authority and Love have bound the frequent Celebration of it upon the Conſciences of all his Diſciples, whether weaker or ſtronger Believers, till he ſhall come again to Judgment! But how careful ſhould we be to obſerve *this*, together with every other Ordinance, juſt as he has left it; and *that* in a ſolemn Manner, ſuitable to it's ſpiritual

Nature

Nature and Design, as a Memorial of his Body, which was broken, and of his Blood, which was shed for us; and not with carnal Principles and Views, which make it quite another Thing! How senseless, and contrary to sacramental Language, is it, to suppose that the Substance of the Bread, after it is set apart for sacred Use, is turned into the very Body and Blood of Christ! It is Bread still, as much as ever. And yet how concerned should we be to partake of it with Reverence, and with an Exercise of suitable Graces, that we may not eat and drink unworthily! In order hereunto, every one should examine himself, as to his Apprehensions about the Obligation and Meaning of this Ordinance, and his Right to partake of it, and when he has good Hope, through Grace, that he is a true Believer, and sincerely desires, and aims at the Honour of Christ, and his own Edification, in receiving it, he ought humbly, thankfully and cheerfully, to approach the Table of the Lord; and not be kept back by terrifying Fears of a Damnation, which the Apostle never meant, and which such a Soul is in no Danger of; nor by Fears of such temporal Judgments in this Life, as came upon the *Corinthians*, for their scandalous Profanations of the sacred Symbols of the Body and Blood of Christ. But whenever God corrects any of us for our Iniquities, How happy is it, if we are only chastened of the Lord, that we may not be condemned with the World! Alas! How many Things are there out of Order in true Believers, and in the Churches of Christ themselves! And what Need is there of divine Direction and Influence, to reduce them all to a regular State, as becomes the Gospel!

CHAP. XII.

As the Corinthian-*Church was greatly enriched with spiritual Gifts, and turned them into Occasions of Strife and Envy, the Apostle considers their Original, as from God, and their Variety and Use for the Propagation of the Gospel, and Edification of the Church,* 1—11. *Illustrates this by an Allusion to the human Body, in which every Member has it's Place and Use, for the Good of the Whole,* 12—26. *Applies it to the Church of Christ, which is his Body, and to the Gifts of every particular Member, which are to be exercised for the Advantage of all the rest,* 27—30. *And closes with an Exhortation to seek after something still more excellent,* 31.

TEXT.

1 NOW *concerning spiritual* Gifts, *Brethren, I would not have you ignorant.*

PARAPHRASE

1. NOW, having offered what may be sufficient about the Disorders, that have been found in your Worship, (*Chap.* xi.) I would add some Thoughts about those supernatural Qualifications, Endowments, and Powers, which, though not in themselves of a saving Nature, may be called *spiritual Gifts*; because they proceed from the immediate Operation of the Holy Spirit, are chiefly seated in the Soul, and relate to spiritual Things. In these some of you greatly excel, (*Chap.* i. 5, 7. and xiv. 12) but are too apt to pride yourselves, and to turn them into Occasions of Strife, Envy and Vainglory: With respect then to these *, and the Persons endowed with them, I would fain have you understand and consider, my Christian Brethren, of whom ye have received them; what their

* The Word (πνευματικων) rendered *spiritual Gifts*, being both *Masculine* and *Neuter*, may relate to *Persons*, as well as *Things*.

true

true Nature and Design is; and how they ought to be used and exercised.

2 *Ye know that ye were Gentiles, carried away unto these dumb Idols, even as ye were led.*

2. As to their *Original*, Ye can't but know, and ye ought seriously to reflect upon it, to keep you humble before God, and to engage you unto a holy and diligent Improvement of them for his Glory, that most of you were Sinners of the *Gentiles*, and lately were in a State of deplorable Darkness and Idolatry, in which ye were drawn, and even hurried away (απαγομενοι) to the worshipping of false Gods, and their Images, such as Stocks and Stones, and the Work of Men's Hands, which, whatever their Devotees pretend, about the Answers given by their Oracles, are justly stiled senseless, *dumb Idols*, (*Habak.* ii. 18.) that can neither speak, nor hear, nor do any Thing for their Worshippers; (*Psal.* cxv. 4—8.) much less can they confer such excellent Gifts upon them, as ye are now favoured with: To these ye paid your religious Homage, even as ye were induced to it, by the natural Blindness and Depravity of your own Minds; by the Example of others, and the Artifices of your Pagan-Priests, who were then your Leaders; and by diabolical Impostures, that had nothing of the divine Spirit in them, by whom ye are now turned from those Idols to God, and are so richly adorned with his supernatural Gifts.

3 *Wherefore I give you to understand, that no Man speaking by the Spirit of God, calleth Jesus accursed: and* that *no Man can say that Jesus is the Lord, but by the Holy Ghost.*

3. Therefore, to excite your Gratitude and Praise to the Author of the happy Change, that is made upon you; and, at the same Time, to give you a general and certain Rule, whereby ye may distinguish the Gifts and Operations of the Holy Spirit, from all Delusions, such as the Exorcisms of the *Jews* *, and the pretended Inspirations of the Heathens; as also to prevent Envy, Strife and Prejudices among you, I judge it needful to inform you, that no one whatsoever, be he *Jew* or *Gentile*, who thinks or speaks, under the Light and Influence of the Spirit of God, can reject our divine Lord and Saviour, and talk of him, as though he were an Impostor, abandoned of God; or can designedly detract, in any respect, from his Glory; much less can such an one work any real Miracle to confirm those blasphemous *Anathemas*; it being directly inconsistent with the Design of the Holy Ghost, and of all his Operations, to inspire with any Sentiments, or communicate any Powers, that are opposite to, or derogatory from, the Honour and Dignity of the blessed Jesus: And, on the other hand, no Man can, from his very Heart, acknowledge Christ's Authority; speak honourably of him, as God; and profess, own and preach him, as the only Lord and Saviour,

* The *Jewish* Nation denied that the Holy Ghost was given to the *Gentiles*, or dwelt upon any out of the Land of *Israel*; and their *Exorcists* were Enemies to Christ, and pretended to be themselves endued with the Holy Ghost. (See Dr *Lightfoot*'s *Hebrew* and *Talmudical* Exercitations, Vol. ii. pag. 780.) What the Apostle therefore says in this Verse, seems designed to confute the vain Boasts of the *Exorcists*; and to take off the Prejudices of the believing *Jews* against the *Gentile* Converts: And yet, as some of the *Heathens* pretended to Inspirations, I don't see why we may not suppose, that he intended to distinguish the Operations of the Spirit from those Delusions also.

whom

whom he reverences, loves, adores and ſerves, and on whom he intirely depends for all Salvation; much leſs can he perform any Miracle, to confirm the Truth of this Profeſſion of his Faith in him, but by the Illumination and Operation of the Holy Spirit, who comes into our World on purpoſe to glorify Chriſt, by taking of his Things, and ſhewing them to us. (*John* xvi. 14.)

4 Now there are Diverſities of Gifts, but the ſame Spirit.

4. Now, to direct *the Uſe* of your ſpiritual Endowments, as well as lead you back to their Original, it is proper for you to conſider, that there is a great Variety in the Kinds and Degrees of thoſe Gifts, which are conferred upon Believers, and upon miniſtring Servants; ſome being of one Sort, and others of another; ſome ſuited to one particular End, and others to another; and ſome more eminent and excellent than others: But, of what Nature or Degree ſoever they be, none of them proceed from different Spirits, but all from one and the ſame divine Spirit, who alone beſtows them, and enables any Perſon to exerciſe either of them.

5 And there are Differences of Adminiſtrations, but the ſame Lord.

5. There is alſo a Variety of Offices, Services, or Miniſtries (διακονιων) in the Church, ſome of which are ſuperior to others: (*ver.* 28, &c.) But it is one and the ſame Lord Jeſus, who has inſtituted them, and has qualified and commiſſioned his Servants to fulfil them; (*Eph.* iv. 11, 12.) and who appoints and calls ſome to one Kind of Service, and others to another, when and where he pleaſes; and they all therein act under his Authority, and by his Influence, who is their Head, Lord and King, and therein miniſter to him.

6 And there are Diverſities of Operations, but it is the ſame God, which worketh all in all.

6. And there are divers miraculous Works, powerfully performed in the Diſcharge of theſe Offices; (*ver.* 5) and by Virtue of theſe Gifts, (*ver.* 4.) ſome in one Way, and others in another: But all are owing to, and derived from one and the ſame God, even the Father, who mightily and effectually works by, and together with his Son and Spirit, as the original Cauſe and Producer, both of all the Abilities, that any Perſons receive for them, and of all the good Effects, that are wrought upon others by them.

7 But the Manifeſtation of the Spirit is given to every Man to profit withal.

7. But that none may abuſe any of theſe ſpiritual Gifts and Offices, in the *Exerciſe* of them, It is to be conſidered, that all theſe evident Diſcoveries and Demonſtrations of the peculiar Preſence, Light and Power of the Holy Spirit, in which God the Father, and our Lord Jeſus, act by, and together with him, (*ver.* 5, 6.) are deſigned, and granted to thoſe, that are favoured with them, not for their own private Advantage, Honour and Applauſe, much leſs to ſwell their own Pride, and Diſdain of others, or to occaſion Strife and Envy; but they are given to every one, that has them, for the ſame general Ends and Purpoſes, even for the Inſtruction, Edification and Confirmation of the Church; and ſo for the common Benefit of the whole myſtical Body of Chriſt. (*ver.* 12, 13.)

8 For to one is given by the Spirit, the

8. For, to inſtance in ſome of the principal of theſe ſpiritual Endowments; To one Perſon is freely given, by the immediate

Word of Wiſdom; to another the Word of Knowledge by the ſame Spirit;

immediate Agency of the Spirit of Truth and Grace, a clear Underſtanding of the great Doctrines of the Goſpel, and an Ability to preach and apply them, with Judgment and Propriety, in the whole Compaſs of them, according to New Teſtament-Revelation of their glorious Syſtem, for making others wiſe unto Salvation, through Faith in Jeſus Chriſt: To another is given, by the Light and Influence of the ſame divine Spirit, a deep Inſight into the Old Teſtament Types and Prophecies concerning Chriſt, and the important Things of the Goſpel, as they are contained in the Law and the Prophets *; and an Ability of explaining them to others, and ſhewing how they are accompliſhed under the New Teſtament State:

9 *To another Faith by the ſame Spirit; to another the Gifts of Healing by the ſame Spirit;*

9. To another is given, by the ſame Holy Spirit, a full Aſſent to the Truth of the Goſpel, and Boldneſs in preaching it, together with a firm Truſt in Chriſt for all divine Aſſiſtance †, that ſhall be needful in every dangerous and difficult Service, to which he may be called: To another is communicated the Gift of healing all Manner of bodily Diſeaſes, in an Inſtant, without the Uſe of ordinary Means, for Confirmation of the Goſpel, by the ſame good Spirit:

10 *To another the working of Miracles; to another Prophecy; to another diſcerning of Spirits; to another* divers *Kinds of Tongues; to another the Interpretation of Tongues.*

10. To another is given a Power of working other Miracles of all Sorts, as there may be Occaſion for them to anſwer the like Purpoſe; ſuch as inflicting immediate and viſible Puniſhments on notorious Offenders, as in the Caſe of *Ananias* and *Sapphira*, and *Elymas* the Sorcerer; (*Acts* v. 5, 10. and xiii. 11.) raiſing the Dead; (*Acts* viii. 40.) and conveying the Spirit by laying on of Hands: (*Acts* viii. 17.) To another is granted the Gift of Prophecy ‖, for the foretelling of ſome particular Events, which, when they come to paſs, are likewiſe a further Confirmation of the Goſpel: To another is given a Power of diſcovering what Spirit Men are acted by,

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* *The Word of Wiſdom*, and *the Word of Knowledge*, intimate, not only an Acquaintance with the Things meant thereby; but alſo an Ability to diſcover them to others; and as the Goſpel of Chriſt, or Chriſt as revealed in the Goſpel, is called *Wiſdom*, *the Wiſdom of God*, and *the Wiſdom of God in a Myſtery*, in this Epiſtle, *Chap* i 24. and ii. 6, 7. and *the manifold Wiſdom of God* (Eph. iii. 10): And as *Knowledge*, which may be ſuppoſed to be taught by the Holy Ghoſt, in a Way of *comparing ſpiritual Things with ſpiritual*, (Chap. ii 13.) is mentioned here as a diſtinct Gift from that of *Wiſdom*, and from that of *Prophecy*, ver 10, and from thoſe of *Revelation* and *Prophecy*, Chap. xiv. 6; the Diſtinction, given between all theſe in the Paraphraſe, ſeems as probable, as any, that has fallen under my Obſervation. See *Miſcell. Sacr.* Vol i. p. 41, &c and Dr *Whitby* on this Place.

† *Faith* is here ranked among the *extraordinary* Gifts of the Spirit; but to underſtand it of the *Faith of Miracles*, as is commonly done, is, I think, to make it too coincident with the two next mentioned Gifts; the Faith of Miracles being, in Effect, the ſame Thing with *the Gift of Healing*, and *the working of Miracles*: And therefore I have conſidered all theſe Expreſſions in ſuch Senſes, as may beſt preſerve a Difference between them; and yet have given ſuch a View of *Faith*, as may be ranked among the *extraordinary Gifts* of the Spirit.

‖ I rather chooſe to reſtrain *Prophecy* in this Place to the natural and ſtrict Acceptation of the Word, and *that* with relation to a lower Sort of Prophets, ſuch as *Agabus*, who prophecied of the Famine at *Jeruſalem*, and of *Paul*'s being bound there, *Acts* xi. 27, 28. and xxi. 10, 11. than to take it, in the higher Senſe, to ſignify preaching, or explaining Texts of Scripture by an immediate Illumination of the Spirit, as it is to be underſtood in *Chap.* xiv. 5; "becauſe this would too much fall in with either *the Word of Wiſdom*, or with *the Word of Knowledge*, mentioned before, ver. 8.

whether

whether of God, or of the Devil, or of their own warm Imagination; and ſo, whether they are true, or falſe Prophets; (*Chap.* xiv. 29.) as alſo of diſcerning Men's Tempers, Deſigns and Qualifications; (*Acts* v. 3, 9. and xiv. 9) and knowing, by immediate Suggeſtion of the Holy Ghoſt, who are, or are not, fit to be employed in any publick Affairs of the Church: (*Acts* xiii. 2, 3) To another is given a Faculty of ſpeaking any foreign Language, immediately and fluently, for propagating the Goſpel among Strangers of different Nations: (*Acts* ii. 8, &c.) To another is given a great Readineſs of interpreting, with Propriety and Exactneſs, what is ſaid in thoſe Languages, to ſuch as mingle in the Congregation, and don't underſtand them. (*ver.* 30, and *Chap.* xiv. 13, 27.)

11 *But all theſe worketh that one and the ſelf-ſame Spirit, dividing to every Man ſeverally as he will.*

11. But whatever Variety there is in theſe Gifts and Powers; on whomſoever they are beſtowed, in greater or leſſer Degrees, or in different Kinds; and to whatever noble Purpoſes they are fitted, deſigned and applied, they are all evidently divine; and, in Oppoſition to the Multitude and Diverſity of the Gifts themſelves, they are all wrought by that one and the ſelf-ſame bleſſed Spirit, whom I have been ſpeaking of, and who therein operates as a divine Perſon, diſtributing them in all their Sorts and Meaſures to every one, that has any Thing of them reſpectively, as his own Things, (ἰδια) which he has full Power to beſtow ſeverally, juſt as he pleaſes, and as his own Act and Deed; not by Conſtraint or Neceſſity, but freely, according to his own Will and Pleaſure, who works as a free Agent, in all that he doth *, with the ſame Sovereignty, that is the peculiar Prerogative of God himſelf (*ver.* 18. and *Heb.* ii. 4.) with whom it *is lawful to do what he will with his own.* (Matth. xx. 15.) And the Spirit doth all this for the Benefit of the Church, as was ſaid *ver.* 7.

12 *For as the Body is one, and hath many Members, and all the Members of that one Body, being many, are one Body: ſo alſo is Chriſt.*

12. For as the natural Body of a Man is one animal Fabrick, enlivened and actuated by one Soul, and conſiſts of many Members, which have their ſeveral Functions, in their reſpective Places, for the Advantage of the whole; but (ἁ) all the Members of that one Body, though compoſed of ever ſo many Parts, conſtitute only one human Body: So likewiſe it is with regard to Chriſt myſtical †, even his Church, which

* The ſame Sort of powerful Operation or Energy, and the ſame Freedom and Sovereignty, in diſtributing all theſe Gifts, are here aſcribed to the Spirit, (ἐνεργεῖ—καθὼς βούλεται) as are aſcribed to God, *ver.* 6, and 18, (ἐνεργῶν—καθὼς ἠθέλησεν) and ſo are plain Atteſtations to the *Divinity* and *Perſonality* of the Holy Spirit: And their being all aſcribed (*ver.* 4, 5, 6.) to the Father, Son, and Spirit diſtinctly, in an equal Manner, naturally leads us to conceive of the *ſame Spirit*, the *ſame Lord*, and the *ſame God*, as three adorable Perſons in the one undivided Godhead; and as exerting one and the ſame Energy; and ſo being, in Nature and Operation, one and the ſame God. See my Diſcourſes on this Text, intitled, *The Holy Spirit a diſtinct Perſon, proved &c.*

† *Chriſt myſtical*, as I underſtand the Meaning of that Expreſſion, which is ſo commonly uſed in this Caſe, as oppoſed to Chriſt *literally*, perſonally and *literally* conſidered; and, moſt ſtrictly ſpeaking, ſignifies all his Members, as united together in Faith and Love by his Spirit, under him, and by Virtue of their Union to him, as their Head; but, in a larger Senſe, may be taken for all thoſe that are viſibly

is vitally united to him, as Members to their Head; and is animated by one and the ſame Spirit, that reſides without Meaſure in him, (*Chap.* vi. 17. and *John* iii. 34.) and is communicated, *according to the Meaſure of his Gift*, to them: (*Eph.* iv. 7.) And this ſpiritual Body is compoſed of many Members, each of which has it's particular Place and Office, for the Edification of the Whole; but be they ever ſo many, and their Gifts and Uſes ever ſo various, they all together make up but one complete Church, or Body of Chriſt.

13 *For by one Spirit are we all baptized into one Body, whether* we be *Jews or Gentiles, whether* we be *bond or free; and have been all made to drink into one Spirit.*

13. For all of us, who are endued with the Gifts and Graces of one and the ſelf-ſame Spirit, (*ver.* 11.) are thereby incorporated into one ſpiritual Body, according to what was ſignified by our being baptized with Water, and *that* without any Preference of one to another, whether we be *Jewiſh*, or *Gentile*-Believers; and whatever our civil Station be in the World, whether that of Maſters, or Servants and Bondſlaves: For we are *all one in Chriſt Jeſus*, alike entitled to all the Privileges and Benefits of his Church, as *Abraham's Seed, and Heirs according to the Promiſe.* (Gal. iii. 28, 29.) And we have all been nouriſhed and refreſhed by further Participations of that one divine Spirit, who invigorates, ſtrengthens and comforts us, and cauſes us to be of one Heart and Soul, in Things pertaining to God, according to what is ſignified by our viſible Communion with Chriſt, and with each other, as one Body, in our drinking of the Cup of Bleſſing at the Lord's Supper. (*Chap.* x. 16, 17.)

14 *For the Body is not one Member, but many.*

14. For as the natural, ſo the myſtical, or ſpiritual Body, don't conſiſt of one ſingle Member; but of many, ſome of ſuperior, and others of inferior Uſe and Excellence; and none of them are unneceſſary, but all conducive to the Perfection and Beauty of the Whole.

15 *If the Foot ſhall ſay, Becauſe I am not the Hand, I am not of the Body; Is it therefore not of the Body?*

15. To illuſtrate this by a few plain Inſtances, relating to the natural Body, If the Foot (ſuppoſing it were capable of ſpeaking) ſhould ſay, becauſe I am not the Hand, and ſo can't work as that doth, I am no Part of the Body, nor of any Uſe to it; Would it be reaſonable to conclude from thence, that it is no Member of, nor any Way uſeful to, the Body? It certainly is, for all that, and is neceſſary to it's ſtanding and walking.

16 *And if the Ear ſhall ſay, Becauſe I am*

16. And if the Ear ſhould ſay, becauſe I am not the Eye, and have no Faculty for ſeeing, I am no Part of the Body,

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nained to him: So that every one of them is, as it were, in one or other of theſe Conſiderations of them, a Part of Chriſt; and all together are the *Fulneſs of him, who fills all in all*, (Eph. i. 23) and who ſaid to *Saul*, when perſecuting his Members, *Why perſecuteſt thou me?* (Acts ix 4.) In this Senſe the Church is not many Bodies, but *one Body* in Chriſt; all it's Members, taken together, make but one univerſal or catholick Church under him, as their Head, though formed into many particular Churches for the Celebration of ſacred Ordinances, and making a regular ſolemn Profeſſion of his Name. And all thoſe among them, that are not in Sincerity and Truth what they are in Name and Profeſſion, as Chriſtians, are only external and viſible Members of that one Body, while, like Limbs that have the dead Palſy, or like a blind Eye, or deaf Ear, Parts of the Body which the Apoſtle inſtances in, *ver.* 16, they have no *vital* and beneficial Union and Communion with the Head, nor with the other Members, that are internally and effectually cemented together, and Partakers of ſpiritual Life and Vigour from Chriſt, the Head.

nor

not the Eye, I am not of the Body; Is it therefore not of the Body?

nor at all useful to it; Could any one think that therefore it is not a Member of the Body, nor of any Advantage to it? There is no Room for such a Thought; since, for all that, the Ear is of vast Service by it's Hearing: So it is with respect to the spiritual Body of Christ, in which it's Members of lower Gifts and Graces are as truly of the Body, and as needful to it, in their respective Stations, as those of superior Offices and Attainments, for serving the Purposes of his Glory, and the Good of the whole Church.

17 *If the whole Body* were *an Eye, Where* were *the Hearing? If the whole* were *Hearing, Where* were *the Smelling?*

17. If, on one hand, all the human Body were nothing but an Eye, What would become of the Sense of Hearing? If, on the contrary, the whole Body were all Ear, formed only for Hearing, What would become of the rest of it's Senses, as particularly of it's Power of Smelling, as well as of Seeing? So if, in the Church of Christ, all it's Members had only one Sort of Gifts, or Graces, though ever so excellent, Where would be the Beauty, Pleasure and Advantage of it's rich Variety, which is as necessary to the Perfection of the Church, as all the Organs and Senses are to that of the human Body? All this would be lost, to the Detriment of the Whole.

18 *But now hath God set the Members, every one of them in the Body, as it hath pleased him.*

18. But as in the natural, so in the spiritual Body, God has, in Fact, set and ranged every Member in it's proper Place and Order, with such Powers, and for such Uses and Services, as in his infinite Wisdom, and good Pleasure, he saw fittest and best, that each of them might subserve, and be employed for the Benefit of the Whole, with a suitable Variety of spiritual Qualifications and Offices, that are needful for it.

19 *And if they were all one Member, Where* were *the Body?*

19. And if, in either of these Sorts of Bodies, there were only one Member for one particular Use, How could it, in the first Case, be a proper human Body? Or, in the second, an organical and integral, or complete Body, composed of several Parts like that of the Church? The very Notion of such a Body supposes it to be made up of many Members, every one of which has it's special Use and Function, for which it was formed, furnished, and placed in the Body of Christ.

20 *But now* are they *many Members, yet but one Body.*

20. But now, as God has ordered both these Structures, according to the Counsel of his own Will; the Members, in each of them, are very many and various, for serving their several important Purposes; and yet all together constitute but one Body, according to their respective Natures, for the Good of which, every one of them, as in a well organized Body, ought to contribute it's Part, *as of the Ability which God gives, that he in all Things*, relating to the spiritual Body, *may be glorified through Jesus Christ.* (1 Pet. iv. 11.)

21 *And the Eye cannot say unto the Hand, I have no Need of thee: Nor again, the Head to the Feet, I have no Need of you.*

21. And they have such a mutual Dependence upon, and Relation to one another, that as, in the natural Body, the Eye, which is the Organ of Sight, cannot say to the Hand, which is the Instrument of Work and Labour, I have no Occasion for you, but can do as well without you: No, nor can the Head, that highest and noblest Part of the Body, which is the Seat of Contrivance and Direction,

fection, ſay to the Feet, which are the loweſt Part, but ſupport and carry about the whole human Frame, I ſtand in no need of you: So, in the myſtical Body, they that have the moſt excellent Gifts and Qualifications, and the higheſt Stations in the Church, ſuch as may give them the Denomination of a miniſterial Eye *, and ſubordinate Head, while conſidered as a Part of the Body in Diſtinction from Chriſt, who is equally and only the proper Head of the Whole, ought not to deſpiſe the meaneſt of it's Members, as though they were inſignificant and uſeleſs.

22 *Nay, much more thoſe Members of the Body which ſeem to be more feeble, are neceſſary.*

22. Nay, to carry this Compariſon ſtill farther, thoſe Parts of the Body, that ſeem to be of the more weak and tender Frame, ſuch as the Organs of Digeſtion, Nouriſhment, and Circulation of the Blood and Spirits, and the like, are abſolutely neceſſary to the Subſiſtence, Life and Vigour of the human Body; yea, and more ſo, than the largeſt of it's Limbs.

23 *And thoſe* Members *of the Body, which we think to be leſs honourable, upon theſe we beſtow more abundant Honour, and our uncomely* Parts *have more abundant comelineſs.*

23. And even as to thoſe Parts of the Body, which, in the preſent fallen State of human Nature, we account to be not ſo graceful, nor ſo fit to be expoſed to open View, as the reſt, we take the more ſpecial Care to put a decent Cloathing upon them; and thoſe very Parts, which Modeſty requires to be concealed, have an artificial Beauty put upon them; and, in that Senſe, may be ſaid to have a more honourable Reſpect paid them, than others that are left uncovered: So, in the preſent imperfect State of the Body or Church of Chriſt, we ſhould be ready to caſt a Mantle of Love over the *Infirmities* of it's leaſt graceful Members; and to make the beſt of them, inſtead of expoſing them to Contempt and Reproach, or diſdaining and rejecting them, as uſeleſs.

24 *For our comely* Parts *have no need, but God hath tempered the Body together, having given more abundant Honour to that* Part *which lacked:*

24. For as in the human Body, it's comelier Parts, ſuch as the Face and Hands, which may be ſeen in their native Beauty, need no artificial Covering, either to adorn, or conceal them; but, this not being the Caſe with all it's Members, God in his Providence has contrived a proper Proportion of Honour, as well as Service, in the whole Frame of the Body, according to the State and Situation of each of it's Parts; and has given Intimations to Mankind, to ſupply the lack of natural Decency, by putting an ornamental Concealment upon thoſe, that needed ſuch borrowed Embelliſhments: So, in the ſpiritual Body, the moſt eminent and ſhining Chriſtians, and Servants of

* Chriſt is the only proper, vital, influential, and authoritative Head of the Church; as ſuch he is frequently ſpoken of in Scripture; and no Man ought any more to be called it's *Head*, than it's *Maſter*, in any ſuch Senſe. But as the Apoſtle, all along in this Context, ſpeaks of the Church, as *the Body of Chriſt*, in Alluſion to the complete natural Body, all the Members of which have need of one another: So *the Head*, that cannot ſay *to the Feet*, I have *no need of you*, is to be conſidered merely as a *miniſterial* Head, and ſo a Part of the Body itſelf, in Diſtinction from Chriſt, as the *ſupreme* Head, who animates, and rules the whole.

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our Lord, eaſily approve themſelves to the Conſciences of their fellow Members; but it is the Will of God, that thoſe who, though real Believers and faithful Miniſters, need more favourable Allowances, ſhould be treated with the greater Tenderneſs and kind Regards, in Condeſcention to their Weakneſſes and Infirmities; and that they ſhould be aſſiſted and encouraged in every Thing that is Good; and eſteemed for ſuch Services, as they may be capable of.

25 *That there ſhould be no Schiſms in the Body; but* that *the Members ſhould have the ſame Care one for another.*

25. God, in his infinite Wiſdom, has adjuſted Things after this Manner, both in the natural and ſpiritual Body, to the End that, in one, and the other, there might be no (σχισμα) Breach, Diſharmony, or Alienation of Affection, or Diſreſpect to any Fellow-Member; but that all the Members of the Body might have a like ſollicitous Concern, and natural Care of the Welfare one of another.

26 *And whether one Member ſuffer, all the Members ſuffer with it: Or one Member be honoured, all the Members rejoice with it.*

26. Finally, Such is their intimate Union, and mutual Sympathy with each other, whether it be in a Way of Grief, or of Pleaſure, that if one Member ſuffers Pain, or Injury, all the reſt of the Members are afflicted with it, and ready to do what in them lies for it's Relief; or if one Member be eaſy, proſperous and comfortable, or Honours of any Kind be conferred upon it, all the reſt are Partakers of the Pleaſure and Advantage with it, and have an Honour redounding to themſelves by it.

27 *Now ye are the Body of Chriſt, and Members in Particular.*

27. Now, to apply all this to the Caſe in hand, Ye, my Brethren, conſidered under the Notion of a Church, formed according to the Order of the Goſpel, ſtand in Communion with one another, and with all other true Churches of Chriſt, and together with them make up the catholick viſible Church, of which he is the Head; (*Eph.* iv. 15, 16, and *Col.* i. 24) and each of you are particular Members one with another, and ſo a Part (εκ μερους See the Note on *Rom.* xi. 25.) of that ſpiritual and holy Body: (*Eph.* v. 30.) And therefore every one of you ought to employ the Gifts and Graces, that God has furniſhed you with, for the Edification of the Whole, according to your different Ranks and Qualifications; and ye are all to ſympathize and ſhare with one another, both in Proſperity and Adverſity; as alſo in the Honour that is put upon ſome, and in the Neglect and Contempt that is ſhewn to others; ſo as to *rejoice with them that rejoice, and weep with them that weep.* (*Rom.* xii. 15.)

28 *And God hath ſet ſome in the Church, firſt Apoſtles, ſecondarily Prophets, thirdly Teachers, after that Miracles, then Gifts of Healings, Helps, Go-*

28. And in the external Adminiſtration of the Affairs of the Church, for the Advantage of the Whole, God in theſe Days of it's firſt Erection has appointed, gifted and placed various Officers, ſome more general, and others more ſpecial, in it; much after the Manner, as proper Officers over Provinces, and particular Cities, or Corporations, are eſtabliſhed by the Authority of a temporal Sovereign

vernments, Diversities of Tongues.

in his Kingdom: As, to specify them, he has thus set in the Church, *First* of all, Apostles, who received their Commission immediately from Christ himself, as the Prime-Ministers of his Kingdom; and are furnished with *the Word of Wisdom*, (ver. 8.) for making a full Revelation of the Mind and Will of God under the New Testament-State: *Secondly*, Prophets, who are enabled to foretel important Events, by the Spirit of *Prophecy*, (ver. 10) and to explain Old Testament Predictions, by *the Word of Knowledge*: (ver. 8, and Chap. xiii. 2.) *Thirdly*, Teachers, who labour in the Word and Doctrine, whether they be Evangelists, or Pastors of particular Churches, or Preachers at large; (*Eph.* iv. 11.) and who by that Faith, which is the Gift of the Spirit, (*ver.* 9. See the Note there) are fully perswaded of the Truth of the Gospel, and depend on the Power and Grace of God, for all Protection and extraordinary Assistance in preaching it with Boldness: *Fourthly*, Persons that have an extensive Power of working all Sorts of Miracles: (*ver.* 10.) *Fifthly*, Those that have the Gift of healing bodily Diseases, without the Use of human Art: (*ver.* 9.) *Sixthly*, Such as, being of the lower Class of Prophets, foretel particular Events, and are assistant to the Apostles and the Churches, in going to one Place and another on special Occasions, for various Purposes: (See the Note on *ver.* 10.) *Seventhly*, Such as, having the Gift of discerning Spirits, (*ver.* 10.) are Men of great Penetration and Judgment, fit for presiding over the spiritual and temporal Affairs of the Church: And *Lastly*, Such as have any Ability of speaking *, and interpreting divers Languages, by Inspiration of the Spirit †.

29 Are *all Apostles?* Are *all Prophets?* Are *all Teach-*

29, 30. In the Constitution of such a Body, as the Church of Christ, even in it's first Erection, Is it reasonable to suppose, that all it's Members, or Officers should

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* As *Interpretation of Tongues* in mentioned, *ver.* 10. and *ver.* 30. I have considered this as *included* in *Diversities of Tongues.*

† Most of the *Offices*, here spoken of, evidently tally with the *Gifts* mentioned in *ver.* 8, 9, 10. and *that* very much in the same Order. The greatest Difficulty lies in *Helps* and *Governments*, with respect to which, I have mostly (for want of better Light, and yet not with full Satisfaction to my own Mind) followed the critical Account, which has been given of them, as parallel with *Prophecy* and *Discerning of Spirits*; though I have varied from those learned Authors, who, to keep up a perfect Agreement between the *Order* of this Enumeration, with that in the forementioned Verses, have made *Miracles* here, to correspond to the *Gifts of Healing* there; and the *Gifts of Healing* here, to the *working of Miracles* there. See Dr *Lightfoot's* Hor. Hebr. &c. on the Place, and *Miscel. Sacr.* Vol. I. pag. 74, &c. and the *Table* facing that Page. Methinks those diligent Writers have used too much Force in Interpretation, to maintain the very same *Order* in both Lists; since with a small Variation of it, in these two Particulars, there is an exact Correspondence in the Whole, and the Order of Recital is of little Importance. The curious Reader may consult for other Interpretations, Dr *Hammond* and *Whitby* on the Place. But whatever has been determinate Meaning of the Apostle, in every Particular of each of these Lists, the *Gifts* and *Offices* were in themselves *distinct*; and *all* had not every one of them; and yet they were not so distinct, but that one Person might have *several* of them; and the Apostles might have them all, from the highest to the lowest of them. But as the *Corinthians* prided themselves in the *Gift of Tongues*, the Apostle, to humble them, mentions this *last*, as holding the lowest Rank for Usefulness of all the rest, according to what he says about them at large in the fourteenth Chapter.

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ers? Are all Workers of Miracles?

30 *Have all the Gifts of Healing? Do all speak with Tongues? Do all interpret?*

be Apostles? Or that they all should be Prophets? or all Preachers? or all Workers of every Kind of Miracle? Or is it to be supposed, that all should have the Gift of healing bodily Diseases? or all should be able to speak foreign Languages? or all, should have the Faculty of interpreting them? This would be as absurd, as to imagine, that the whole natural Body were to consist of only one Sort of Members, each of which is fitted for every Use, and so renders the rest needless: But they are all, as variously distributed, valuable and important, in their respective Places, Capacities and Order, to perform different Services for the Good of the Whole; so that no one ought to envy another for his superior Gifts and Station; nor ought any one to despise another, or account him useless, because he may not be capable of serving so high and excellent Purposes, and to so great a Degree, as himself.

31 *But covet earnestly the best Gifts? And yet shew I unto you a more excellent Way.*

31. But, how laudable soever it be for every one, without envying others, to desire (were it the Will of God) the most eminent Gifts for Service *; ye are nevertheless too ambitious and carnal in Debates and Emulations about them, as if he were the only valuable and useful Christian, that has most of them: And yet I have a better Way to direct you to, for glorifying God, and promoting the spiritual Welfare of your own and others Souls, than can be attained merely by the most flourishing Gifts; and *that* is, to improve all that God bestows upon you, be it more or less, with a Spirit of Love, for each others Edification. (*Chap.* xiii.)

RECOLLECTIONS.

Of what excellent Use for the Confirmation of the Gospel, and first Plantation of the Church, were the extraordinary Gifts of the Spirit to Apostles, Prophets, Teachers, and many others! And though those, that were of a miraculous Nature, are now ceased, as being no further necessary; yet, blessed be God, ordinary Gifts, of several Kinds, are still continued for the Edification of the Church. But if we excel in any of these; Alas! How apt are we to pride ourselves in them, and to despise others of lower Attainments, for want of duely considering what we were, before we received them, and to whom we owe them! We, like the *Corinthians*, that were carried away to dumb Idols, were utterly unworthy of them; and they all proceed, as mere Favours, from one and the same God and Father; from one and the same Lord Jesus; and from one and the same divine Spirit, who, though a distinct Person from the Father and Son, is one God with them, and, in a com-

* The Word here rendered *covet* (ζηλοῦτε) is of the *Indicative*, as well as *Imperative-Mood*; and it seems most agreeable to the Apostle's Design of putting a Check upon the Pride, Contentions and Envy, which prevailed among the *Corinthians*, on Account of their spiritual Gifts, to understand him as intimating, that they did in a blameable Manner, covet the best of that Sort of Gifts, as though there were nothing more valuable or to be aimed at, or these alone were sufficient for their glorying. (See the *Locke* & Note). And yet as it may be both lawful and commendable to desire them with a humble Temper of Mind, and for proper Ends, I have given such a Turn to the Paraphrase, as seems also, consistently with the other.

a common Concurrence of Operation, distributes all Sorts of Gifts, with sovereign Freedom and Power, to whomsoever he will, for the Glory of Christ, as our only Lord and Saviour, and for the Benefit of his Church: For as the natural Body is one, and consists of many Members, that are useful in their Places, to complete it, and to perform the Functions, that are necessary to it: So the mystical Body of Christ, which is his Church, is one, as being united together by one Spirit, and having Communion with him, as it's Head, according to what is signified in Baptism, and the Lord's Supper: But it has many Members of different Use, in their respective Stations, for the Good of the Whole; and they all together make up but one spiritual Body, while each one, in particular, is as much a Member of Christ, as another; so that one of them cannot say, it has no need of the other. How should a sympathizing Spirit be diffused through them all, that they may rejoice and mourn in each others Prosperity and Affliction! And how should the meanest, as well as the most eminent of them, be esteemed and honoured, as dear to Christ, and as useful to the whole Body! Every one ought to be contented with such spiritual Gifts, as God has been pleased to vouchsafe to him, without envying others; and the only valuable End, for which any should desire the best of them, is in order to further Usefulness: And yet, be they of the higher or lower Degree, a gracious Principle of Love to Christ, and one another, with a governing Exercise of it, is still more excellent and advantageous, and more earnestly to be coveted.

CHAP. XIII.

The Apostle shews the Necessity and Advantage of the Grace of Love, without which all spiritual Gifts, all external Acts of Liberality, and even Courage for Martyrdom itself, will not profit us, 1—3. *And he represents it's Excellency, by it's Properties and Effects,* 4—7. *By it's abiding, after all Gifts for Edification shall cease, and by it's Preference to Faith and Hope,* 8—13.

TEXT.

1 *THOUGH I speak with the Tongues of Men and of Angels, and have not Charity, I am become as sounding Brass, or a tinkling Cymbal.*

PARAPHRASE.

1. SO great is the Excellence and Necessity of that true Love, which seeks the Good of others, for Christ's Sake, out of Affection to him, and in Obedience to his Command, that, to transfer Things in a Figure to myself, Were I able, by the Gift of the Spirit, to speak, with the utmost Fluency and Eloquence, the various Languages of all the Nations of the Earth; and could I talk, even like the Angels themselves, in the sublime and vigorous Stile, in which they may be supposed to speak to one another; and yet were I destitute of the Grace of God, and particularly of that noble Grace of Love, which springs from Faith in Christ, (*Gal.* v. 6.) and is carried out to him, and to God through him, and to all his People, Truth and Ways for his Sake *, I, with all my pompous

* *Charity* (αγαπη) is by no Means to be restrained to what we commonly call by that Name, as consisting in *Alms-Deeds*, or Acts of Beneficence to the Poor: For the Apostle supposes, *ver.* 3, that we may *give all our Goods to feed the Poor*; and yet have none of the Charity he speaks of.

pous Shew and Flourish of Words, am in Reality no better than a Man, that makes a loud Noise, and is vainly ostentatious, without any Advantage to my own Soul, or Likelihood of being serviceable to the Souls of others, and without any Acceptance to God; and so, after all, I am but like a hollow Instrument of Brass, or a high sounding Cymbal *, which is altogether useless to itself, and has no great musical Variety, or Agreeableness in it's Notes, for the Pleasure or Profit of others.

2 *And though I have* the Gift of *Prophecy, and understand all Mysteries, and all Knowledge; and though I have all Faith, so that I could remove Mountains, and have no Charity, I am nothing.*

2. And if I had the Spirit of Prophecy to foretel distant Events, and to explain and apply all the Predictions of the Old Testament; had I also the clearest Insight into all the sublime, difficult and important Points of the Gospel-Revelation; and had I the greatest Compass of all Knowledge, human and divine, that ever any Man attained to; yea, had I the highest Degrees of the Faith of Miracles †, for the performing of all Sorts of wonderful Works, even to the removing of Mountains from their Basis, and casting them into the Sea: (*Mark.* xi. 23.) If, notwithstanding all these extraordinary Powers and Atchievments, I have no true Love to God, and others for his Sake, and don't exercise these Gifts for his Glory and their Good, I am an insignificant Creature, of no Value in his Account; and have nothing of true Religion or Christianity in me; but shall be found, at last, among those, who had *prophesied in Christ's Name, and cast out Devils, and done many wonderful Works*; but to whom he will say, *I never knew you; depart from me, ye that work Iniquity.* (Matth. vii. 22, 23.)

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of. It therefore ought to be rather rendered *Love*, as it properly signifies, and is usually translated in other Places. And though it may primarily relate to that, which ought to be exercised to Fellow-Christians, and others; yet it is to be considered, as springing from a Principle of Love to God, and from Faith in Christ, which works by Love; or else it will not be a truly Christian-Grace, nor of that great Worth and Excellence, as is all along ascribed to it, in this Discourse.

* Various are the Conjectures of the learned about this *sounding Brass, and tinkling Cymbal.* Some think, that by the *sounding Brass*, is meant the *sounding Trumpet*, and by the *tinkling Cymbal*, the *high sounding Cymbal*, both of which are mentioned in *Psal.* cl. 3, 5; and that the Cymbal, as well as the Trumpet, was a Wind-Instrument of Brass or Silver. See Dr *Hammond.* Others think that a *tinkling Cymbal* was, when two hollow Balls of Brass were struck, one against another, without any Measure or Tone of Musick, but with a rude, inartificial and howling Sound. See *Lightfoot*'s Hebrew and Talmudick Exercitations. But others, I apprehend with the greatest Probability, suppose, that a *Cymbal* consisted of two large hollow Plates, or small deep Dishes of Brass with broad Brims, which were struck one against the other, to fill up the Symphony in great Concerts of Musick, and made a great deep Sound, but had scarce any Variety of musical Notes. See *Locke* on the Place, and the elaborate Enquiry of the Author of *Fortuita Sacra in Commentar. de Cymbalis ad calc.* Cap. 6. & *alibi.* But this Author thinks the Notes were more various and musical.

† This cannot be meant of *saving* or *justifying* Faith: For that Faith always *works by Love*; (Gal. v. 6.) whereas it is supposed, that this Faith may be without Charity or Love: But Faith here means the *Faith of Miracles*: For it stands among the *extraordinary* Gifts of the Spirit, and miraculous Powers unto the *removing of Mountains*; and yet it may also be understood of a *notional* or *historical* Faith, as to the Truth of the Gospel, together with a firm *Dependence* on Christ for *miraculous* Assistance; because all this must be supposed to be included in the Faith, that wrought Miracles in his Name.

3 *And though I bestow all my Goods to feed the Poor, and though I give my Body to be burned, and have not Charity, it profiteth me nothing.*

3. And if my *Liberality* were to abound so far, as to sell all that I have in the World, and to dispose of it, for the Relief of the Poor, according to that high Instance of Trial, which our Lord proposed to the rich Man in the Gospel: (*Matth.* xix. 21.) Yea, if I had Courage and Fortitude enough, to go into such an heroick Act of Self-Denial, as to sacrifice my own Life, and give up my Body to be burnt at the Stake, for my Profession of Christ; and yet have not sincere Love to him, and to his Members, Interest and Honour, as it's Principle, it would be of no Advantage to my spiritual and eternal Concerns: For all this a Man may do, from Ostentation and vain Glory, to get, and leave, a good Name in the World, or from a selfish vain Conceit of Merit by it; and *that* is all the Reward, which such an one will ever have. (*Matth.* vi. 2, 5, 16.)

4 *Charity suffereth long,* and *is kind*; *Charity envieth not*; *Charity vaunteth not itself, is not puffed up,*

4. The true Christian-Love, I am speaking of, is a most amiable, generous and operative Grace; It endures Injuries, Affronts and Provocations, with great Patience and long Suffering; passes them by, and bears with them, instead of allowing wrathful Passions to rise, and boil, and vent themselves in severe Resentments; and it is courteous, affable and beneficent, (χρηστεύεται) ready on all Occasions to do Good: Love don't grieve, or grudge at the Prosperity of others, or envy them the Riches, Honours, or any excellent Qualities, whether of a civil or religious Nature, that they enjoy: Love don't behave with Insolence, Contempt and Scorn toward Persons of inferior Rank and Attainments; nor act rashly, or perversely, (ου περπερεύεται) to the Disadvantage of others: Nor doth it fill a Man with high and proud Conceits of himself, of his own Gifts, or Parts, Graces, or worldly Emoluments; but, *in Honour, prefers others to himself; and in Humbleness of Mind esteems others, better than himself.* (Rom. xii. 10, and Phil. ii. 3.)

5 *Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no Evil,*

5. It don't act out of Character, (ουκ ασχημονει) unsuitable to one's Station, Age or Business; doth nothing, that is unbecoming the Man, or the Christian; or that is indecent, base and vile in itself, or in the common Account of the wise and sober Part of Mankind: It is not so selfish, as to aim at, or pursue any private personal Benefit, to the Detriment or neglect of others, or of the publick Welfare; nor doth it inordinately seek after Riches, Honour, or Pleasure, Reputation and Applause, at the Expence of others: It is not soon exasperated and thrown into a furious Passion, that renders Railing for Railing; nor is it apt to be angry without a Cause; nor to carry Resentments beyond due Bounds, either as to the Degree, or the Continuance of them: Nor is it ready to suspect evil of others; or to put the worst Construction upon their Conduct; much less doth it *seek* to find Faults, and charge them by mere Conjectures

Conjectures and strained Inferences; or to aggravate what may be amiss, or meditate Mischief of any Kind.

6 Rejoyceth not in Iniquity, but rejoyceth in the Truth:

6. Christian-Love takes no Pleasure in doing any false or unrighteous Thing itself, or in seeing it done by others; but grieves at their Sins and Failures, and rejoices in their just and regular Deportment, and in it's own sincere and faithful Behaviour towards all it has to do with; and it delights to see the Truth of the Gospel, and real, vital, practical Religion prevail in ourselves and others.

7 Beareth all Things, believeth all Things, hopeth all Things, endureth all Things.

7. It covers (στεγει) the Faults of others, as much as may be consistent with Duty; (1 *Pet.* iv. 8.) bears with their Infirmities; and suffers many Injuries, rather than retaliate them: (*Rom.* xv. 1, and *Gal.* vi. 2.) It is much inclined to believe every good Thing it hears of others, as far as there is any Manner of Ground for it, and will believe well of all it's Friends and Acquaintance, and even of it's Enemies, till it has convincing Reasons to the contrary: And, when Things look suspicious, it hopes the best, as long as it can, and don't easily give up a Case as desperate, when it appears to be very bad; but is willing to think that in due Time, through the Grace of God, it may be mended: And it continues firm, and patient, and maintains a noble Fortitude of Soul, under all the Hardships and ill Usage it meets with.

8 *Charity never faileth: But whether* there be *Prophecies, they shall fail; whether* there be *Tongues, they shall cease; whether* there be *Knowledge, it shall vanish away.*

8. This excellent Grace of Love is, furthermore, of an abiding Nature; it is of perpetual Use in all Circumstances of this Life, and is never utterly lost out of the Heart, that is once truly seasoned with it; nor will it die with us, or be needless in the heavenly World; we shall carry it thither, where it will subsist, and reign, and be perfected in all it's Lustre and Glory for ever: But it is otherwise with all the spiritual Gifts, that any here are favoured with; as for Instance, Suppose they be Gifts of Prophecy, for foretelling Things to come, or interpreting Old Testament Scriptures, by immediate Inspiration, to the Edification of others, and Confirmation of the Gospel *, these may be taken away, and will be so, as unnecessary to the Gospel-State, after it's Revelation shall be fully completed and settled; and there will be no Manner of Occasion for these, to assist and confirm the Faith of the Church in Heaven, as there is at present upon Earth. Or suppose they be miraculous Gifts of speaking all Sorts of Languages, for a Sign to them that believe not, (*Chap.* xiv. 22.)

* I take *Prophecy* and *Knowledge* in this, and the next Verse, as well as *Tongues*, to relate to the *extraordinary* Gifts, that belonged to the first State of Christianity; and have considered them as employed in this World, only to the then *present Benefit* of the Church, but as altogether useless in the other World, which the Apostle had principally in View: For, doubtless, in Heaven immediate Revelations to all the Saints, will be more conspicuous, and their Knowledge more extensive, than the utmost that ever could be attained in this imperfect State; and they will not want the Aid of *ministerial* Instruction, in different Languages, after the same Manner, as they do here.

and

and for propagating the Goſpel in various Nations, Theſe may be loſt, and will ceaſe, as ſoon as the preſent Uſe for them ſhall expire; and there will be no need of theſe in Heaven, where there are no Infidels, or Strangers; but all are Fellow-Citizens, who believe the ſame Things, and ſpeak one and the ſame Language, which is eaſily and equally intelligible to them all. Or ſuppoſe they be the Gifts of extraordinary Revelation in the Knowledge of divine Truths, for the Inſtruction of others, and for their learning, by thoſe Means, the Myſteries of God, which before they were unacquainted with; Theſe alſo may be loſt, and will become uſeleſs in After-Ages of this World, when the ſacred Canon ſhall be finiſhed; and will be ſuperſeded and done away, as being no further neceſſary for ſuch Purpoſes, when *in God's Light we ſhall all ſee Light*, and *ſhall ſee Chriſt as he is*, in the World to come. (*Pſal.* xxxvi. 9. and 1 *John* iii. 2.)

9 *For we know in Part, and we prophecy in Part.*

9. For even the beſt and wiſeſt of us have, after all, but very ſhort and narrow Conceptions of the deep and great Things of God, compared with what we ſhall have in Heaven; and all the prophetick and miniſterial Inſtructions, that any of us deliver, by immediate Inſpiration, for the Good of the Church, are only for a little while, as there may be Occaſions for them; and are very far from taking in the whole Compaſs of future Events, or a complete View of all Knowables, or of every Thing that may be ſuppoſed to be contained in the Scripture-Revelation.

10 *But when that which is perfect is come, then that which is in Part ſhall be done away.*

10. But when we ſhall arrive at that State of all Perfection, which we are looking, hoping and longing for in a better World; then all the Defects and Obſcurities of our preſent Knowledge and Foreſight, and the Imperfection that attends our preſent Way of receiving, and communicating them will be removed; and we ſhall have as plain and extenſive Views of all the then preſent and future Things, as are fit for the moſt exalted Creatures to have, or as can be requiſite to make up the higheſt Happineſs and Enjoyment our Nature is capable of, and *that* in ſome at preſent unknown Way of immediate Intuition, which ſhall abide for ever.

11 *When I was a Child, I ſpake as a Child, I underſtood as a Child, I thought as a Child: But when I became a Man, I put away childiſh Things.*

11. The Difference between the preſent and future State is like that of a Child and a grown Man, which, in my own Caſe, as I can eaſily recollect, ſtands thus; When I was in the young and tender Age of Life, I talked and prattled about human Affairs after a weak and childiſh Manner; and conceived of them, was affected toward them, and reaſoned about them, like a Child that was no competent Judge, and knew very little of them: But, when I grew up to a State of Manhood, I corrected my childiſh, crude and miſtaken Notions, and threw off my former trifling and ſilly Ways of thinking and ſpeaking about them: And thus it is with reſpect to our preſent, compared with our future Knowledge of divine

Themes, when we shall unlearn many Things that we here learnt; shall pity, or smile at all our present Impertinences, and correct all our Mistakes about them; and shall have juster and clearer Apprehensions of what we now have some true Acquaintance with.

12 *For now we see through a Glass darkly; but then Face to Face: Now I know in Part; but then shall I know even as also I am known.*

12. For while we dwell in mortal Flesh, and carry about a Body of Sin, which darkens the Mind, we see and conceive of the grand sublime Mysteries of the Kingdom of God, with Obscurity and Imperfection, in the Word and Ordinances, as in, or by Means of a Looking-Glass, which shews the Object only by Reflection *; and our Thoughts about many of them are puzzling and intricate, like what we have of Things, that are proposed to us in a Riddle, instead of plain and proper Words: But, when we get to Heaven, we shall behold them in a more exact Manner, according to what they are in themselves, and as clearly and distinctly, as one Man beholds the Face of another in their immediate Converses together; (2 *John* ver. 12. and *Epist.* iii. *ver.* 14.) and *that* without any darkning Medium between them, which, in this frail State of the Body and Mind, is necessary to be interposed between the divine Majesty and us; since *no Man can see his Face, and live:* (Exod. xxxiii. 20, 23.) I myself, notwithstanding all my Visions and Revelations, (2 *Cor.* xii. 1, 4.) have but a scanty, imperfect Insight into the profound Truths of God, many of which surpass the Comprehension of my Mind, while there are many others, that have not been communicated to me: So that, it is but a very little Portion that I know of the great God, and of his Counsels and Methods of Wisdom and Grace by Jesus Christ, and of the exalted Themes, Employments and Enjoyments of Heaven, compared with what they are in themselves, and will one Day appear to be. But, when I arrive at the bright Regions above, I shall have as certain, immediate and familiar a Knowledge of them, as any of my most intimate Friends and Acquaintance now have of me; yea, though there is an infinite Distance, between the Knowledge which God has of me, and the utmost of that, which I ever can have of him; yet my Way of knowing him, and all heavenly Objects, will be by a Sort of immediate Inspection, resembling that, with which both he and the holy Angels now know me †.

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* Here seems to be a double Allusion, (δι' ἐσοπτρου ἐν αἰνιγματι) one to a *Glass*, which presents an Object to the Eye, though with some Obscurity; and is to be understood, not of a *Prospective*, such Sort of Glasses being a *modern* Invention; but of a *Mirrour*, or *Looking-Glass*, which antiently consisted of some polished Metal, such as Copper or Brass, or Steel, or Gold; *Exod.* xxxviii. 8. *Job* xxxvii. 18. and *Rev.* xxi. 18. which did not give so clear a View of the Object, as our Looking-Glasses do: (See also the Note on 2 *Cor.* iii. 18.) The other is an Allusion to a Riddle, which is an obscure Way of representing Things to the Understanding, and requires the Labour of the Mind to find them out; accordingly some Copies read (καὶ ὡς ἐν αἰνιγματι) *and as in a Riddle.* Vid. *Mill* & *Bez.* in loc.

† As the Apostle don't say *by whom* he was known, I have taken the Liberty to supply it various Ways, in the first of which, perhaps, I may be singular; but it appears to me to be easy, natural, and agreeable to the Representation given, in the former Part of the Verse, of our intimate Manner of knowing Things in Heaven, like that of *seeing Face to Face.*

13. And,

13. *And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity.*

13. And, to conclude what I would offer, to set forth the Excellence and Importance of truly Christian-Love, it has not only the Preference to all spiritual Gifts; but even to every other special and saving Grace: For, during our Abode in this present Life, the three cardinal Graces of Faith, Hope and Love, reside inseparably in the Hearts of the Saints, and are of continual Use, and vastly more to be preferred than any spiritual Gifts whatsoever; yea, they are all Constituents of the Christian-Character, and ought to be in daily Exercise till we die. Faith is most immediately necessary to our Pardon and Justification; Hope, to our Comfort; (*Rom.* v. 1, 2.) and Love, to our Conformity to God, and cheerful Obedience to his Commands: (1 *John* iv. 7, 8, 16. and v. 3.) But the most excellent of all these is *Love*, as it not only, like Faith and Hope, relates to God and ourselves, but to others also; as Faith and Hope are designed to promote it, and are proved to be genuine by it; and as it is the brightest Image of the God of Love, and will go to Heaven with us, and be perfected there, where Faith in an *unseen Jesus*, and as *the Evidence of Things not seen*, (1 *Pet.* i. 8. and *Heb.* xi. 1.) shall be swallowed up in Vision; and Hope, as an Expectation of future and unseen Blessedness, to relieve us under all our present Burdens, (*Rom.* viii. 24, 25) shall be swallowed up in complete Enjoyment ‖; while Love to God and Christ, Saints and Angels, will make up a great Part of the Harmony and Happiness of Heaven, and will glow and flame with the most disinterested and delightful Ardour for ever.

RECOLLECTIONS.

How ambitious should we be of abounding in every Exercise of so amiable a Grace, as brotherly Christian-Love, which results from Faith in Christ, and from Love to him, and to God thro' him! What are all miraculous Gifts of Tongues, of Prophecy, of immediate Revelations, of working Wonders, and of a firm Assent to the great Truths of the Gospel, whereby we might be fitted for Service in the Church? And what are all external Acts of the most generous Liberality to the Poor, and suffering Martyrdom itself for our Profession of Christ's Name, without a Principle of Grace in the Heart, and particularly the Grace of Love, to animate, spiritualize, and improve them for the Glory of God, and our own and other's Good? They may appear with specious and noisy Pomp; but, without Love, will be of no saving Advantage to us, and will leave us miserable Creatures for ever. How admirable is evangelical Love in it's benevolent Temper and Behaviour, Meekness, Patience, Humility and Forbearance; in it's Candour, and Willingness to believe and hope the best; in it's Sympathy, Disinterestedness and Generosity; and in it's tender, touching and friendly Care for the Welfare of others! And of how much longer Duration is this excellent Grace, than all spiritual Gifts, which may be lost, even while we live, and will have their Period with this World at fartheſt, and be useless in the next; and which at best leave us very imperfect in our Knowledge, like Children in Understanding, while

‖ *Faith* and *Hope*, in their present Ways of acting, will cease in Heaven; and yet there will ever be a firm Persuasion of the Truth of all that God shall make known in that State, and an intire Trust and Confidence in him, for the endless Perpetuity of all possible Blessedness; and separate Spirits there will, doubtless, live in an assured Hope and Expectation of the Resurrection and Re-union of the Body, together with all the Glory, which will attend that final Manifestation of the Sons of God.

we

we are here! And though Faith and Hope abide with us, and are as necessary as Love, during our Continuance in this World; yet Love is the most eminent of these Graces, as on many other Accounts, so especially, because it will abide, and be perfected, together with our Knowledge of divine Things, in Heaven; where, not only all spiritual Gifts, but Faith and Hope themselves, in their present Use and Exercise, as well as several other Graces, that are suited to this State of Imperfection and Warfare, shall cease; and we shall have no further Occasion for them, to all Eternity.

CHAP. XIV.

The Apostle recommends such spiritual Gifts, as are suited to answer the Purposes of Christian-Love for the Edification of others, and prefers Prophecy to the Gift of Tongues, 1—5. *Illustrates the Unprofitableness of barely speaking in unknown Languages, without interpreting them, by several Comparisons,* 6—12. *Exhorts to an intelligent Sort of Worship, that may be profitable to others, as well as ourselves,* 13—20. *Shews the proper Use of the Gift of Tongues, and the greater Advantage of prophesying,* 21—25. *Reproves and regulates various Disorders, which arose in religious Assemblies, from a vain Ostentation of Gifts,* 26—33. *And from Women's speaking in the Church,* 34—40.

TEXT.

1 *FOllow after Charity, and desire spiritual* Gifts, *but rather that ye may prophesy.*

PARAPHRASE.

1. FROM what I have been saying to recommend Christian-Love, (*Chap.* xiii.) Let me earnestly intreat you to cultivate and improve the Exercise of this important Grace *: And as to spiritual Gifts, I would that ye should be zealously concerned to abound in them also; provided it be only with a View of glorifying God, and being useful to others: But, in Opposition to those that are too fond of the Gift of Tongues (*ver.* 12.) for vain-glorious Ends, (See the Note on *Chap.* xii. 31.) I would chiefly recommend to you the Gift of Prophecy †, whereby ye may be enabled, under divine Illumination

* The Church at *Corinth* was very much wanting in their Christian-Temper, while *there were Strifes and Divisions among them*, and *one said I am of* Paul, *and another I am of* Apollos, &c. (*Chap.* iii. 3, 4.) and there were some among them, that would set up false Teachers against the Apostle *Paul*, as appears from a great Part of this Epistle, and particularly from the *Third* and *Fourth* Chapters; and therefore he not only spent the highest Encomiums upon Charity or Love; (*Chap.* xiii.) but here urges them to pursue or follow after it. See, for an Account of what this Charity is, the Note on *Chap.* xiii. 1.

† By *Prophecy* here, seems not to be meant foretelling Things to come; but opening the Scriptures, and declaring the whole Counsel of God, by immediate Inspiration, including also the more ordinary Assistances of the Spirit, which are obtained by Reading, Meditation and Prayer: For the foretelling of future Events was not so much to the then *present* Edification of the Church, as expounding the Word of God, and preaching the Truth, as it is in Jesus; because the chief Advantage of the Predictions of inspired Men lies in the Confirmation of our Faith in After-Times, when the Things themselves come to pass: But prophesying is here preferred to the Gift of Tongues; because it was to the *present* Edification of the Church. And under the Head of Prophecy, we may include breaking out into Songs of Praise, under an *Afflatus* of the Spirit, which, in the Case of *Zacharias*, is called his *prophesying*, *Luke* i. 67; and which seems to be brought into that Class in the 15th Verse of this Chapter. This may be reckoned

mination and Assistance, to explain and apply the sacred Oracles, or to deliver Instructions under any other Form, to the Edification and Confirmation of one another, upon the Principles of the Charity, which seeks not her own. (*Chap.* xiii. 5.)

2 *For he that speaketh in an* unknown *Tongue, speaketh not unto Men, but unto God: for no Man understandeth* him; *howbeit in the Spirit he speaketh Mysteries.*

2. For he who, by the Gift of Tongues, speaks of divine Things in a Language, which his Hearers are unacquainted with, doth not therein speak to the Understanding of those Men, though to the Understanding of God, who, being the Author of all Languages, and of the extraordinary Gift of speaking them, can't but know the Meaning of every Word in them: For no Person, that is a Stranger to the Tongue in which another talks, can tell what he says, or learn any Thing from it; but it is all Mystery to him, how excellent and important soever the Doctrines may be, which the Preacher utters by the Gift of the Spirit; and how intelligible and advantageous soever they may be to his own Soul ‖.

3 *But he that prophesieth, speaketh unto Men to Edification, and Exhortation, and Comfort.*

3. But he who explains the prophetick Writings of the *Old Testament*, and thereby casts a Light upon the *New*; and he who, by the immediate Inspiration of the Spirit, publishes still further Articles of evangelical Truth, in plain and intelligible Terms, answers the End of Preaching, in accommodating himself to the Understandings of Men, to whom he speaks for their Improvement in Light and Grace; and for exciting them to the Duties of their holy Calling, and promoting their Consolation in Christ.

4 *He that speaketh in an* unknown *Tongue, edifieth himself: but he that prophesieth, edifieth the Church.*

4. He who delivers his Sermons in a Language, or Stile, above the Capacities of his Audience, may express Things, that greatly tend to his own spiritual Improvement, and so may affect his own Heart, which he ought indeed to aim at in all his holy Ministrations, though that should not be the only End of his engaging in them: But he who interprets the Scripture, and makes known the Mind and Will of God about the Way of Salvation, not only profits his own Soul; but, according to the great Design of Preaching, he is useful to the Church, in building it up, by Additions of new Converts, and by promoting the Growth of it's Members in Knowledge, Faith and Love, Holiness and Obedience, through the Agency of the Spirit.

5 *I would that ye*

5. I could heartily wish, if it so pleased God, that ye all

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reckoned to Prophecy; because we are said to *teach and admonish one another in Psalms, and Hymns, and spiritual Songs* (Col. iii. 16.) and these Hymns that were uttered in publick, by the immediate Suggestion of the Spirit, seem to have been pronounced only by the inspired Person himself; or, at least, others could not join in them with the Voice, till he had delivered them out.

‖ Dr *Lightfoot* suggests, with some Probability, that the Tongue, particularly intended by the Apostle, was the *Hebrew*, which, at that Time past, was not the common and familiar Tongue, but was grown into Disuse; but now, by the Gift of Tongues, it was restored to the Ministry of the Church: And he supposes that the Persons, whom the Apostle has in his Eye, indulged in [illegible], and that they practised the Use of the *Hebrew*-Language in the Church, although unknown to the [illegible] and followed the Custom of the Synagogue, where the [illegible] was read, and [illegible] in the *Hebrew* Tongue. See his Talmudical Exercitations, [illegible]

all spake with Tongues, but rather that ye prophesied: for greater is he that prophesieth, than he that speaketh with Tongues, except he interpret, that the Church may receive Edifying.

might be furnished * (as many of you are) with the Gift of Tongues: But as this is of little Use, unless when ye come among People, that don't apprehend the Meaning of the Language, which ye can speak without this supernatural Faculty; I much rather desire that ye may be skilful in the Doctrines of divine Revelation, to explain and apply them: For he is the more excellent Man, more to be esteemed, and of much greater Importance to the Church, (*Matth.* xi. 11.) who, in his Ministry, discovers a deep Insight into the Scriptures of the Old Testament, and into the Peculiarities of the Gospel-Dispensation, than he who delivers his Sentiments in strange Languages; unless, while in them he speaks the wonderful Works of God, (*Acts* ii. 11.) he also explains to his Hearers what he says, in a Tongue which they understand, that the Church of Christ may be really benefited by his Labours. And the like may be said of such high scholastick Strains of Learning and Eloquence, as rather amuse, than instruct an Auditory.

6 *Now Brethren, if I come unto you speaking with Tongues, what shall I profit you, except I shall speak to you either by Revelation, or by Knowledge, or by Prophesying, or by Doctrine?*

6. Now, my Brethren, whom I love in the Truth, (2 *John ver.* 1.) permit me, for the avoiding of Envy, to illustrate this Argument, with a Reference to myself, who have an Interest in, at least, some of your Affections; Suppose I were to come to you, and to speak in Languages, which ye are utter Strangers to, Of what Advantage would it be to you; unless I were to interpret them, and to communicate to you, in intelligible Terms, such Things, as are made known to me, and as I am commissioned to declare, either by a present immediate Revelation of some new Truth; or by that Stock of Knowledge in general, which I have of the Gospel; or by opening and confirming the prophetick Writings of the Old Testament, to cast a Light upon the New; or by delivering it's most important Doctrines, relating to Faith and Practice †?

7 *And even Things without Life giving Sound, whether Pipe or Harp, except they give a Distinction in the Sounds, How shall it be known what is piped or harped?*

7. And, to shew how useless talking in unknown Tongues would be, we may compare it to the artificial Sounds of musical Instruments, which are themselves insensible and inanimate, and are only significant by the Tunes that are played upon them. Suppose, for Instance, a Pipe or Harp were made Use of for exciting different Passions, and directing different Motions, Songs, and Gestures, in Mourning and Dancing; (*Jer.* ix. 17, 18. and xlviii. 36. *Job* xxi. 11, 12. *Matth.* ix. 23. and xi 17.) unless there were to be made a proper and known Distinction in the Notes, Who could tell

* It appears from *ver.* 12, 18, 23, 26, 27, 28, that many of this Church, and perhaps those particularly who opposed the Apostle, greatly prided themselves in the *Gift of Tongues*, and made Use of it, in a disorderly Manner, to the preventing of more useful Exercises in their religious Assemblies; and therefore the Apostle speaks the more diminutively of it, to humble them, and to regulate their ostentatious and unprofitable Use of it.

† I have given such a Sense of all these Terms in this Conjunction of them, as seems to preserve a Distinction between them, and to suit the Design of the present Argument, better than most that have occurred to me. Though I leave the Reader, by consulting other Commentators, may find different Turns of Interpretation, and make his own Choice.

for what Purpose they are sounded, or be suitably affected with it, or how to conduct himself answerable to it? The like may be said of musical Instruments of War:

8 *For if the Trumpet give an uncertain Sound, Who shall prepare himself to the Battle?*

8. For if the Trumpet were to sound a March, a Charge, a Retreat, or other Point of War, at Random, or in such a confused Manner, as should give no determinate Notice of what Duty is to be done, when an Army is drawing up against an Enemy, What Soldier could tell how to accommodate himself to it, or get into proper Array for the Battle?

9 *So likewise you, except ye utter by the Tongue Words easy to be understood, How shall it be known what is spoken? for ye shall speak into the Air.*

9. In like Manner, it may well be said, Unless your Tongue 'express Words capable of being understood by your Hearers, How is it possible for them to know what is the Subject of your Discourse; what it is that ye aim at, or say upon it; or what Use they are to make of it? For all, that ye speak in an unknown Language, is to no Manner of Purpose, as to them: It is all a mere senseless and confused Sound in their Ears, that is lost in the Air; ye therein speak, as it were, only to the Wind, your Hearers not being able to understand one Word of what ye say.

10 *There are, it may be, so many Kinds of Voices in the World, and none of them* is *without Signification.*

10. There is indeed a great Variety of Languages in the World, perhaps as many as there are different Nations upon Earth; and none of them is without a distinct Meaning, which is understood by the People that commonly talk it; all the Words in each of them stand for something, as they are used by those whose Mother-Tongue it is, or who have learnt to converse in it; but they are Signs of Ideas only to those, that are acquainted with them.

11 *Therefore if I know not the Meaning of the Voice, I shall be unto him that speaketh, a Barbarian; and he that speaketh* shall be *a Barbarian unto me.*

11. If therefore I were to fall in Company with one, who talks to me in Words, which are very intelligible to himself, but the Signification of which is quite unknown to me, I should be like a wild unconversible Foreigner to such a Speaker, as not being able to receive his Instructions, or to make any Reply; and he, who speaks in that strange Language, would be like one that talks Gibberish to me, I not having any Notion of what he means.

12 *Even so ye, for as much as ye are zealous of spiritual* Gifts, *seek that ye may excel to the edifying of the Church.*

12. And this is the very Case with you, if ye deliver divine Things to others in a Language, which they can put no Sense upon. But since many of you are so eagerly desirous of excelling in spiritual Gifts; let it be your great Ambition, not to attain, use and exercise that, which is so unprofitable, as the Gift of Tongues is, among People that can't be instructed and edified by it; but to abound in those more excellent ones, that are adapted to promote the Knowledge, Faith and Love, Piety and Increase of the Church.

13 *Wherefore let him that speaketh in an* unknown *Tongue, pray that he may interpret.*

13. If therefore any of you be fond of speaking Languages, by a miraculous Power, which he himself was before a Stranger to, and which those, that have not learnt it, can make nothing of; let him beg of God, that, when he comes among such Sort of People, he may also be enabled to interpret what he says in their vulgar Tongue, that it may not be a Heap of

unsensed

unsensed Words to them; but that they may be profited by the Discourse.

14 *For if I pray in an* unknown *Tongue, my Spirit prayeth, but my Understanding is unfruitful.*

14. For, to transfer this again to myself, (*ver.* 6.) as I said before of preaching or prophesying; so I would now say of praying in a publick Assembly, If my social Prayer be offered up, as it ought to be, in their hearing, and as their Mouth to God, and it be in a Language which they don't understand, my own Heart may indeed be engaged in the Prayer, as knowing what the Petitions are, which I present to the Lord; but my own understanding the Prayer is of no Advantage to the rest of the Company, who, for want of knowing the Sense of my Expressions, can't join with me in it, or be suitably affected by it †.

15 *What is it then? I will pray with the Spirit, and I will pray with the Understanding also: I will sing with the Spirit, and I will sing with the Understanding also.*

15. What then is the Sum and Upshot of all that I have been saying on this Head; and what is fittest and best for me to do in these Cases? It is this, When I am to pray in a publick Congregation, it shall be my great Desire and Concern, that I may do it with spiritual Affections, by the special Assistance, and Dictate of the Holy Spirit; and that at the same Time I may pray, not only with an Understanding of my own Words, but in such a Manner, as that the Understandings of my Fellow-Worshippers may likewise apprehend what I say: And in all Parts of Prophesying, and particularly that, which consists in uttering the Praises of God, (See the Note on *ver.* 1.) what I would principally aim at, is, that I may publish the Honours of his Name by the Inspiration of the Holy Ghost, with spiritual Melody in my own Heart; (*Eph.* v. 19.) and that I may not only myself understand what I sing; but may do it in such Words, as they, who are to join with me therein, or to be instructed thereby, may understand it also, and so sing with Melody in their own Hearts too.

16 *Else when thou shalt bless with the Spirit, How shall he that occupieth the room of the unlearned, say Amen at thy giving of Thanks, seeing he understandeth not what thou sayest?*

16. Otherwise, to apply this to yourselves, were any of you to offer Thanksgiving, Blessing and Praise to God in Church-Assemblies, under a divine *Afflatus*, and this were to be in an unsensed Language, How is it possible that any private and ignorant Person, who, knowing only his Mother-Tongue, comes into the Congregation, and fills up the Place of a common Hearer, in order to his learning and improving by your holy Ministrations, should ever be able to give his Assent and Consent, and either in Heart, or Voice, add his *Amen*, at the Close of the Service *; since he can't tell the Meaning of what you have delivered?

17 *For thou verily*

17. For you indeed, as far as your own Edification is con-

† This plainly condemns the Practice of the Papists publickly praying in *Latin*, while the People understand nothing of that Language.

* *The Place of the unlearned* (τοῦ ἰδιώτου) signifies the Place of a *private*, as well as of an *illiterate* or *ignorant* Person, alluding to the Place, where common Hearers were wont to sit in the Congregation: And here seems to be a Reference to the Custom of the *Jewish* Church, when at the End of the Minister's publick Thanksgiving and Praise, *all the People answered*, AMEN; *Neh.* viii. 6. and 1 *Chron.* xvi. 36; which was also practised in the primitive Church, particularly at the Close of Eucharistical Prayers, when the People used to say, with loud Acclamation, *Amen*, in Testimony of their Concurrence and Approbation. Vid. *Just. Mart. Apol.* ii. p. 97, 98. & *Euseb. Eccles. Hist.* Lib. vii. Cap. ix. p. 255. cum Not. Vales.

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giveſt Thanks well, but the other is not edified.

cerned in it, may fill up this Part of Worſhip in a ſpiritual and heavenly Manner, with good Judgment, and devout Affections; but the Hearer, who don't underſtand what you ſay, can't poſſibly be profited by it.

18 *I thank my God, I ſpeak with Tongues more than you all:*

18. For my own Part, I am indeed very thankful to my gracious God, for favouring me with this, as well as every other ſpiritual Gift; inſomuch that I am enabled to ſpeak, as Occaſions require, in the extenſive Courſe of my Miniſtry, with many more foreign Languages, than any of your moſt celebrated Teachers, or than all of you, taken together, have ever been furniſhed with, or called to make Uſe of.

19 *Yet in the Church I had rather ſpeak five Words with my Underſtanding, that* by my Voice *I might teach others alſo, than ten thouſand Words in an* unknown *Tongue.*

19. Nevertheleſs, ſo little do I pride myſelf in this extraordinary Endowment, or value it for itſelf, or uſe it in an oſtentatious Way, that, when I come into a Chriſtian-Aſſembly, I had much rather utter ever ſo few Words, were it five only, with Judgment and Underſtanding, ſo as to expreſs my Meaning intelligibly, and for the Inſtruction and Advantage of others, as well as for my own Edification, than to make Ten Thouſand fine Diſcourſes in a Language, which the People don't underſtand, and conſequently cannot be profited by.

20 *Brethren, be not Children in Underſtanding: howbeit, in Malice be ye Children, but in Underſtanding be Men.*

20. Let me accordingly entreat you, my Brethren, not to go into a weak and childiſh Temper, in affecting Novelties, and pompous Appearances, ſuch as the ſhowy Gift of Tongues; and in eſteeming them, rather than Things that are more ſolid and uſeful: Ye ought, indeed, to reſemble little Children, in the Meekneſs, Harmleſſneſs, and Humility of your Diſpoſition and Behaviour, (*Matth.* xviii. 3, 4) free from all malicious, proud and envious Deſigns; and, when at any Time angry, ye, as is uſual with Children, ſhould ſoon cool again; but in Knowledge, Judgment and Diſcretion, eſpecially with regard to your Apprehenſions, and Management of ſpiritual Things, it becomes you to think and act, and approve yourſelves, as Men grown up to Maturity of Underſtanding.

21 *In the Law it is written, With* Men of *other Tongues and other Lips, will I ſpeak unto this People: and yet for all that will they not hear me, ſaith the Lord.*

21. That ye may do thus in the Uſe of unknown Tongues, and not be over-fond of them, I beſeech you to conſider, that in the Holy Scriptures of the Old Teſtament, (See the Note on *John* x. 34.) as particularly in *Deut.* xxviii. 49. and *Iſa.* xxviii. 11. it is ſaid, by Way of *Threatning* and *Rebuke* to *Iſrael*, for their Obſtinacy and Infidelity, to the following Purpoſe, I will ſpeak to this incorrigible People, by the unknown Language of foreign Nations, who, by my Providence, ſhall have the Rule over them *; and after that, by inſpired Men, who ſhall deliver my Counſel in ſtrange Languages, by a miraculous Gift, to convince them of their Diſobedience and Unbelief, in not hearkning

* I have taken in what I apprehend to be the *primary* Senſe of theſe Prophecies, as it related to God's making foreign Nations, ſuch as the *Aſſyrians* and *Chaldeans*, a Scourge to *Iſrael*, to convince them of their Sin, in not hearkning to his Prophets; and the *ſecondary* Senſe, as, according to the Apoſtle's Interpretation, it related to the *Gift of Tongues*, under the New Teſtament-Diſpenſation, which would carry plain Tokens of divine Inſpiration in thoſe Perſons, whom the *Jews* rejected; and whom they would continue obſtinately to reject, notwithſtanding this further Evidence, that what they ſpoke was from God.

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ning to the Messages of my Servants, which were delivered to them in the plainest Terms: But, notwithstanding all this, such is the Perverseness of their Hearts, that they will not attend unto, and receive the Instructions of my Providence in one Case, any more than of my Servants in the other, says the Lord.

22 Wherefore Tongues are for a Sign, not to them that believe, but to them that believe not: But prophesying serveth not for them that believe not, but for them which believe.

22 So that, as may be gathered from these Passages, speaking in unknown Tongues, by an extraordinary Gift, is such an evident Token of miraculous Operation, as is adapted and designed, not for the Edification of those, that do already believe in Christ, according to the Gospel-Revelation of him; but for the Conviction of Infidels, and for a Testimony against such as continue obstinate in their Unbelief, as well as for the more speedy Propagation of Christianity in Heathen-Countries; and therefore it is not proper to use it unnecessarily in the Church, as though they were still in a State of Infidelity, and needed a Continuance of this Confirmation of the Gospel among them: But Preaching, or explaining, confirming and applying the Doctrines of the Old and New Testament, is suited, by the Ordination and Blessing of God, not only for the Conversion of Unbelievers *; but likewise for the further Instruction, Edification and Establishment of those, that have already believed through Grace; and so ought to be ordinarily used in Church-Assemblies for that Purpose, rather than the Gift of Tongues, as being most profitable for them.

23 If therefore the whole Church be come together into one Place, and all speak with Tongues, and there come in those that are unlearned, or Unbelievers, will they not say that ye are mad?

23 If therefore, the whole Church meet together for the Worship of God, as is customary with all the Churches, in one and the same Place †; and all, that officiate in it, were to deliver themselves, either in Prayer, Praise, or Preaching, in one and another Language, that is not understood by the Auditory, nor is interpreted to them, that it may be so; and if any ordinary private Persons, (ἰδιῶται, See the Note on *ver.* 16.) that can make no Sense of what is said; or any that are Strangers to the Gospel, and under the Power of Unbelief, were to come into your Congregation at such a Time, What would they think and say of you? Would this be a likely Means of convincing and converting them? Or rather, would they not dispise and ridicule you, and conclude that ye are all a Parcel of wild, frantick Enthusiasts, that are beside yourselves,

* Since preaching or prophesying is the Means, which God has appointed, and owns for the Conversion of Sinners, as appears from *Rom.* x. 14—17, and 1 *Cor.* i. 21; it must be, not absolutely, but in some *restrained* Sense, that we are to understand the Apostle, when he says, *Prophesying serves not for them that believe not.*

† The Apostle's speaking of the *whole Church*, as coming together *in one Place*, (ἐπὶ τὸ αὐτὸ) as he also did in *Chap.* xi. 20, shews that Churches in those Days were *congregational*, or such as met, and ordinarily assembled together in one Place, for the Celebration of divine Ordinances; and that all their Members were very careful to give their Attendance, as much as possible, at their stated Meetings.

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and are possessed of the Devil, rather than conducted and influenced by the infinitely wise and good Spirit of God?

24 But if all prophecy, and there come in one that believeth not, or one *unlearned, he is convinced of all, he is judged of all:*

24. But if every ministring Servant, in his proper Turn, prays, and expounds, and preaches in a plain intelligible Stile; and any Unbeliever, or private and ignorant Person, providentially comes in to hear, whether out of Curiosity, or from some other Motive, he is in the Way of being brought to serious and rational Conviction; and, thro' the concurring Light and Power of the blessed Spirit, will be effectually convinced of his own Sin, Misery and Danger, and of the Excellency, Suitableness and Importance, together with his own Need of, and Concernment in those Things, which every Speaker utters; and his Conscience will be thereby brought to form a just Judgment concerning his own State and Condition, and to condemn himself, as guilty before God, by Means of what they severally deliver and inforce, according to the Word.

25 And thus are the Secrets of his Heart made manifest; and so falling down on his *Face, he will worship God, and report that God is in you of a Truth.*

25. And so the inmost Thoughts and Dispositions of his Heart, relating to God and himself, are as plainly described, and laid open to the View of his own Mind; as if the Preacher had known them, and designedly accommodated his Discourses and Prayers to them; and being thus convinced and judged by the Power of the Word, as brought home and applied to his own Soul, he will be struck with a reverend Awe of the divine Majesty; and with the deepest Contrition and Abasement, such as, in Times of the most solemn Humiliation, use to be expressed by the Prostration of the Body, down to the Ground, will earnestly implore God's pardoning and renewing Grace, and join in worshipping him with you; and, from what Experience he himself has of the wonderful Impressions made upon his Heart, he will go away with a Testimony in his own Conscience, and will tell his Friends and Acquaintance, That verily God, your God, is in a special Manner present with you, to own and bless you, and your Ministrations; and to give remarkable Tokens of his Power and Favour among you.

26 How is it then, Brethren? When ye come together, every one of you hath a Psalm, hath a Doctrine, hath a Tongue,

26. What then is to be done, my Brethren? How are your spiritual Gifts to be improved for promoting these valuable Ends, when ye gather together for religious Performances *? One of you is endued with, and stands ready to give Vent to a spirit of *Psalmody*; another to some Doctrine of the Gospel, for Exhortation and Comfort;

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* *Every one of you* cannot relate to every individual Member of the Church, but only to those, that were to minister in sacred Things; nor can it be supposed that each one, even of *them*, had *all* the Gifts here mentioned: But they were all distributed among them; so that one, who was to lead the Worship, had one, or more of them, and another had others. It is therefore necessary to take the *universal* Term, here used, in a *restrained* and *distributive* Sense, as this, and several other universal Particles are evidently to be understood, in Multitudes of other Places of Scripture.

hath a Revelation, hath an Interpretation. Let all Things be done to edifying.

another has the Gift of Tongues; another has some new Discovery, by immediate Inspiration, to communicate to the Church; another has the Gift of interpreting what is spoken in foreign Languages; and one or other of you, is too forward to shew his own Gift, and to be heard first, or, perhaps, to display his Talents in one Part of the Congregation, while another is exercising his in another: But, let none of these Gifts of the Spirit be used in an unprofitable, unseasonable, or disorderly Way; so as that one should improperly interrupt another, or that those of less Importance should supersede, or prevent those of greater: On the contrary, let all Things be put into such a due Course, and carried on in such a regular Manner, as may be best suited, and, through divine Grace, may be most effectual, to the enlarging and building up of the whole Church, and promoting the spiritual Growth of every Member of it, till the Work of God, in all it's Parts and Degrees, shall be perfected in them.

27 *If any Man speak in an* unknown *Tongue*, let it be *by two, or at the most* by *three, and that by Course; and let one interpret.*

27. If, notwithstanding what has been said about the Gift of Tongues, as of little Use for the Edification of the Church, (See the Note on *ver.* 5.) any of you be still desirous to exercise it, Let it be at suitable Times, and in a regular Manner, so that, at one Meeting, there ordinarily may not be above two or three Speakers at most *, and *that* not all together, one here, and another there; but one after another, in their Turns; and let there be one, who shall faithfully interpret in the vulgar Tongue, what another says in a foreign Language, that the People may be capable of receiving Instruction.

28 *But if there be no Interpreter, let him keep Silence in the Church; and let him speak to himself, and to God.*

28. But if there be no one present, that has the Gift of interpreting what is delivered in a strange Language, Let him, that would use it, refrain speaking in it to the Congregation; since, in that Case, no good Purpose can be answered to them by it; and † let him be contented to employ that Talent in private Prayer at home between God, who is equally acquainted with all Languages, and his own Soul, which also understands it, and may be edified by it.

29 *Let the Prophets speak two or three, and let the other judge.*

29. With respect also (*k*) to the Use of the Gift of *Prophecy*, Let but two or three of them, that are endued with it, speak at one Meeting of the Church, and *that* in an orderly Succession, without interrupting, or interfering with one another: And as there are many false Pre-

* Here, as Dr *Lightfoot* observes, is a Reference to the Order of Synagogue-Worship, in which one read the Scripture in the *Hebrew*-Language; another interpreted, or preached; and another prayed.

† As it is disorderly and unseasonable for Persons to spend their Time in Acts of private Devotion, after publick Worship is begun, and their Attendance to it is required, the Apostle's Advice seems rather to relate to a Man's privately uttering the Thoughts of his Heart at Home, in a Language, that was understood by none but God and himself, than to his employing himself in that Manner, while he was called to join with the Congregation in publick Worship.

tenders to the Ministry, and to Inspiration, let other judicious and inspired Prophets, that may be present, examine (διακρινετωσαν) every Thing that is said in publick Worship; and let them discern and determine concerning it, whether it be consonant to the Tenor of Old Testament-Prophecies, and New Testament-Revelation, or not; and so make a Difference between those Things, that are delivered under divine Revelation, or according to the Word of God; and those that proceed from a Man's own private Spirit, or from a Spirit of Delusion.

30 *If* any Thing *be revealed to another, that sitteth by, let the first hold his Peace.*

30. But (δε) if any important Revelation be made to another Prophet, that is sitting in the Assembly, as a Hearer and a Judge, and he should thereupon make a Signal for Audience; Let him that was speaking break off, as soon as he has finished what he is upon, that proper Room may be left for this other Servant of Christ to deliver the Message, which he has received to be communicated from the Lord.

31 *For ye may all prophesy one by one, that all may learn, and all may be comforted.*

31. For though at one Meeting there commonly should be no more, than two or three Speakers in their Course; yet there may be proper Opportunities enow, at different Times of assembling, for all of you, that are under immediate Inspiration, (See the Note on *ver.* 26.) as well as for all your ordinary Ministers, to exercise your Gifts of teaching, one after another, that the whole Church may be regularly instructed in the Mind and Will of God, for their Edification; (*ver.* 3.) and that every one may receive a Portion in Season, by Way of Exhortation, or of Consolation. (παρακλησιν)

32 *And the Spirits of the Prophets are subject to the Prophets.*

32. And this may well be done with the utmost Order, Convenience and Advantage, since the Gifts and Impulses of the Holy Spirit, even in inspired Men, so far accommodate themselves to their rational Faculties *, as not to throw them out of a due Government of themselves, like the Heathen-Priests under their diabolical Possessions; but to preserve their Capacities of uttering themselves, or not, and to give them a Judgment of Discretion, when, and how long, it is fit for them to speak under his Influence; and we may be sure that this divine Spirit will not hurry them into any Indecencies, or Improprieties, either as to the Matter, Manner, or Time of their speaking.

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* That this is meant of the Prophets, who were *to speak*, and not of those, who were to *judge* concerning the Truth, or Falsehood of what others delivered, appears from it's being said, not that the Spirits of the Prophets *ought to be*, but really *are* subject to the Prophets; and from the Current of the Context: For this has a Reference to the preceding Directions of these Prophets to speak, or not, in a proper Order, and to give Way one to another in due Course; and in the Verse immediately after this, God's being the *Author not of Confusion, but of Peace*, is mentioned as the Reason, why the Gifts and Impulses of the Spirit were subject to those, that were endued with them, so as to be able to speak, or hold their Peace, as Occasions required, in Opposition to the Afflatus of evil Spirits, which threw their Prophets into such ungovernable Ecstacies, as forced them to speak and act like *Furies*, or Persons beside themselves. Vid. *Grot.* in loc.

33 For

33 *For God is not the Author of Confusion, but of Peace, as in all Churches of the Saints.*

33. For the infinitely wise and holy God, who inspires them with his good Spirit, neither is, nor can be, the Author, Abetter, or Encourager (ανατασιας) of such a disorderly, unseasonable and wild Management, as has a natural Tendency to fling his Worship into Confusion, and breed Disturbances and Tumults in the Church: But he, as the God of Peace and Order, is the Commander and Approver, Promoter and Author of every Thing, that tends to the spiritual Prosperity of his People, in a regular, well-governed and peaceable Way, as he is found to be in all other Churches, which consist of sanctified Believers, and in which his Worship is carried on in a sober, decent and becoming Manner; and therefore it may, and ought to be so among you.

34 *Let your Women keep Silence in the Churches: For it is not permitted unto them to speak; but* they are commanded *to be under Obedience, as also saith the Law.*

34. As to your *Women*, who are ready to take too much upon them in publick Ministrations, it behoves them to be Hearers, and not Speakers in religious Assemblies: For it is neither decent, nor allowable for them to preach, or act the proper Part of the Man, in any publick Way of speaking †; unless when, on extraordinary Occasions, they evidently appear to be under an immediate Inspiration of the Spirit: In other Cases, *I do not suffer them to teach*; (1 Tim. ii. 12.) nor do any other Churches of the Saints (*ver.* 33.) admit of it; 'tis by no Means fit, or proper, or suitable to their Sex; but they ought, by a modest Silence, to shew a *Submission to their own Husbands, as is fit in the Lord*, (Col. iii. 18.) answerable to the Distinction of Sexes, which is made by the Law of Nature, and the Law of Nations; and as God himself has commanded in that original Law, which is contained in the Writings of *Moses*, (See the Note

† As *prophesying* or preaching, by an Extraordinary Gift of the Spirit, is the main Subject of the preceding Verses, that Sort of Speaking seems, at least, included, if not most directly intended, in what is here forbidden to Women; and yet as *Anna*, the Prophetess, spoke publickly of Christ in the Temple, *Luke* ii. 38; and as, on the famous Day of *Pentecost*, God poured out of his Spirit upon *Daughters and Hand-Maidens*, that they might prophesy, *Acts* ii. 16—18; and accordingly *Philip's* four *Daughters* were said to prophesy, *Acts* xxi. 9, I can scarce think that the Apostle meant *absolutely* to disallow of Womens speaking in the Church, when they evidently appeared to be under a divine Afflatus: But probably there were some Women in the Church at *Corinth*, that pretended to speak under immediate Inspiration, though, as far as appears, they were not really inspired; and therefore as the Apostle guarded against their unfemale-like Manner of uttering themselves, under their pretended Impulses, in *Chap.* xi. 5, 6; (See the Note on *ver.* 3. of that Chapter) so he here, without any Limitation, forbids their openly speaking in the Church in any Way, that is peculiar to the Office of Men; though they might join their Voices with Men, in singing the Praises of God, and saying aloud, *Amen*, as was customary at the End of publick Prayers; (See the Note on *ver.* 16.) and might speak in any Way, that did not interfere with the Authority of the Man. The great Difficulty, which so much encumbers the Thoughts of Commentators on this Place, may be chiefly owing to our not having the *Letter*, which the *Corinthians* wrote to the Apostle, about disorderly Practices among them, (*Chap.* vii. 1.) and which he answered in this Epistle, intelligibly enough to those, that were fully acquainted with the Subjects of Complaint, and the true State of Things in that Church. But if we admit of the easy Supposition, that the Preaching-Women in that Church, notwithstanding their Pretences, were not really inspired, the Difficulty is relieved; and this Passage is better reconciled with *Chap.* xi. 5, 6, than in any other Way, that I have met with.

on *Luke* xxiv. 44) saying to our Mother *Eve*, which is equally binding upon her Offspring, *Thy Desire shall be to thy Husband; and he shall rule over thee.* (*Gen.* iii. 16.)

35 *And if they will learn any Thing, let them ask their Husbands at home: For it is a Shame for Women to speak in the Church.*

35. And if any Women do not throughly understand what is said, or done in the Congregation, and are desirous to be further satisfied about it *, they may seek Information in a private Way at Home, by asking (τους ιδιους ανδρας) *their own* believing Husbands, who are supposed to be both able and willing, or, at least, may get Assistance from others of more Knowledge than themselves, to instruct them: For it is very unbecoming, and unsuitable to the Modesty of the female Sex, that an uninspired Woman should take upon herself to discourse, and debate with Men, in the publick Exercises of the Church.

36 *What? Came the Word of God out from you? Or came it unto you only?*

36. What mean then these irregular Practices among you, so different from all, that is permitted in any other Church? Or what Right can your Church claim, more than others, of giving into them? Can ye pretend that your's is the Mother-Church, and that the Gospel of the blessed God was first preached, and all it's Ordinances were first instituted among you, and went forth to others from you; and that therefore ye may do just what ye please, without regarding what is done among them? No, *the Word of the Lord came* originally *from Jerusalem*, (Isa. ii. 3.) and from thence was communicated to all other Churches. Or can ye boast that, when the Gospel reached the *Gentiles*, it was *first*, and *only* imparted to, and received by you; and therefore ye are to be a Rule to all others? No, the *Antiochian*, and other Churches were favoured with it *besides*, and even *before* you; (*Acts* Chaps. xi.—xviii.) and therefore ye can challenge no Prerogative beyond any of them, but are tied down, as well as they, to the Institutions and Commandments of Christ, the only King of his Church.

37 *If any Man think himself to be a Prophet, or spiritual, let him acknowledge that the Things that I write unto you, are the Com-*

37. If, after all, there be any one among you, who pretends, or imagines himself to be an inspired Prophet; or to be endued with extraordinary Gifts of the Spirit, and with a clearer and more extensive Knowledge of divine Things, than others; and therefore thinks that he has Authority to give Laws to the Church †; Let such an one know, consider and own, that the Directions, which I have wrote

* Here seems to be a Reference to the Custom of the *Jewish* Worship, in which Persons were allowed to ask Questions of the Preacher, relating to what he had delivered, and in Conformity to which, our blessed Lord, at Twelve Years Old, sat with the Doctors, asking them Questions, *Luke* ii. 46. But the Apostle denies this Liberty to Women, as favouring too much of putting themselves on a Level with Men. (See Dr *Lightfoot*'s Exercitations on the Place, and on *Luke* ii. 46.) And the Apostle directs the Women to apply to their own believing Husbands, rather than to other *Men* for Information, to prevent Occasions of Scandal from too intimate Conversation with others of the contrary Sex.

† In this and the next Verse, as Mr *Locke* observes, the Apostle seems to point at some chief Leader of the Faction, which had set up in the Church at *Corinth* against him, and against the Authority, which Christ had committed to him.

concerning

mandments of the Lord.

concerning these Matters, are consonant to the general Rules, which the Lord Jesus himself laid down in his personal Ministry, about publick teaching; and are no other than the Commandments, which he has further communicated to me, and authorized me, as his inspired Apostle, to enjoin upon you; and which no one, who is really conducted by his Spirit, can deny to be according to his Mind and Will: Consequently no Pretences to Inspiration, in setting up Practices of a contrary Nature, can be of God, and therefore ought not to be allowed by you.

38 *But if any Man be ignorant, let him be ignorant.*

38. But if there be any among you so wilfully obstinate and perverse, as not to understand, acknowledge, and submit to the Authority, which I have received from Christ, and the Commands I have delivered from him; Let such an one, at his own Peril, persist in his Ignorance and Contempt: I shall give myself no further Trouble to convince him; and ye ought no longer to regard him.

39 *Wherefore, Brethren, covet to prophesy, and forbid not to speak with Tongues.*

39. Therefore, to conclude all that I have been saying on these Points, my Advice to you, Brethren, is, that ye be earnestly desirous of obtaining and exercising the Gift of Prophecy, as the most excellent in itself, and most profitable to the Church, of all others; (*ver.* 1—5.) and yet that ye would not utterly discountenance, and prevent the Exercise of the Gift of Tongues, which may also be of good Use in it's Place, if it be managed according to the foregoing Rules about it.

40 *Let all Things be done decently, and in Order.*

40. In these, and all Things else relating to the Worship of God, take heed that it be performed in such a becoming Manner, as to avoid all Appearance of Childishness, (*ver.* 20.) or of Phrensy, (*ver.* 22.) or of Women's acting out of Character, (*ver.* 34, 35.) or of any other Indecency *; and see to it, that the whole be conducted, not according to the Devices of Men's own Heads, under any Pretence whatsoever; but according to the Commandments now given you from the Lord, (*ver.* 37.) in such a regular Course, (*ver.* 27—33.) as may prevent Confusion, and may put a Reputation, instead of a Disgrace, upon the blessed and holy Name, Doctrines, Ordinances and Ways of Christ; and as may be most for the Glory of God, and the Edification of the Church.

RECOLLECTIONS.

How different is the present settled State of the Church, from what the Nature of Things required it to be in it's first Plantation, with respect to immediate Revelations, and speaking all Sort of Languages by the Holy Ghost? Nevertheless, how ambitious should we be of those

* *Decently, and in Order*, plainly relate, not to human Inventions of Rites and Ceremonies, to set off the Worship of God: For nothing of that Kind is mentioned in the foregoing Context; nay, it's great Design is to decry human Authority in these Affairs: But the *Decency and Order*, here intended, are such, as were to be deemed *the Commandments of the Lord*, *ver.* 37. with regard to all the foregoing Regulations, which the Apostle prescribed against the various Disorders, that had been brought into the Church at Corinth.

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ordinary Gifts and Graces of the Spirit, which are still as useful as ever, and, like *Prophecy* and *Charity*, are edifying to our own and others Souls, rather than of showy Appearances, which, like the Gift of Tongues, are in themselves of little Advantage! And yet it concerns us to improve every Kind of Gift for the good Purposes, for which God bestows them upon us. But how unprofitable is it to preach, or pray in a learned Stile, above the Capacity of common Hearers; and how absurd to perform sacred Offices in an unknown Tongue, and *that* without interpreting it! Whatever Good a Man may get to himself, he can do none by such Services to those, that don't understand him: Nor ought the Ministry of the Gospel to give an uncertain Sound; it's great Ends are to inform and impress the Soul, that what is delivered may be clearly understood, and reach the Secrets of the Heart, and may gain an *Amen* of Assent and Consent, and constrain an Acknowledgment in the Conscience, that verily God is in the Assemblies of his People. How happy is it when we are like little Children in Malice, and like Men in Understanding; and when we are wise to Sobriety, and all our Devotions are under the Conduct of the divine Spirit, and of an enlightened, sanctified and regular Mind! What a Credit is it to Christian-Religion, when all it's Ordinances are celebrated with due Decorum, and in a proper Order, according to the Word of God, who is not the Author of Confusion, but of Peace, in the Churches of the Saints! But how arrogant is it for Women so far to forget the Modesty of their Sex, as to assume the Rank of Men in publick Ministrations; or for any Church to monopolize the Word of God, as if it belonged only to them; or for any Persons, under Pretence of extraordinary Gifts and Revelations, or of human Authority, to set aside, alter, or add to the Commands of God, in Things that relate to his Worship! May we ever avoid all Indecencies and Disorders, and all unscriptural Management, in our Christian-Assemblies!

CHAP. XV.

The Apostle proves the Resurrection of Christ from the Dead, 1—11. *Takes Occasion from thence to confute those, that denied the Resurrection of the Body,* 12—19. *Establishes the Doctrine of the Resurrection of Believers to eternal Life by various Arguments,* 20—34. *Answers Objections against it, and shews the vast Change, that will be then made in the Qualities of their risen Bodies,* 35—50. *Discovers the Mystery of the like Change, that will be made on those, who shall be living at Christ's second Coming,* 51—54. *Sets forth the Believer's Triumph over Death and the Grave,* 55—57. *And closes the Argument with an Exhortation and Encouragement to all Diligence in the Service of the Lord,* 58.

TEXT.

1 MOreover, *Brethren, I declare unto you the Gospel which I preached unto you, which*

PARAPHRASE.

1. AS to the Disputes that have been raised among you, my Christian-Brethren, about the Certainty of a future State, and the Resurrection of the Body to eternal Life *; I would begin with reminding you of, and establishing you in, the grand fundamental Articles of the Gospel, concerning

* As the *Sadducees* denied the Resurrection of the Body, and the Existence of separate Spirits, and consequently any future State of Rewards and Punishments; (*Matth.* xxii. 23. and *Acts* xxiii. 8.) and the *Greek* Philosophers were busy with their Objections against the Resurrection; (*Acts* xvii. 18, 32.) so some of the *Jewish* Converts seem to have been intangled with the Notions of the *Sadducees*, and some of the *Gentile*-Converts with the philosophical Speculations of the *Greeks*. The Apostle therefore sets himself to confute the Errors of *both*, about this important Point, with admirable Force and Beauty, and with a Variety of striking Arguments, and magnificent Figures and Eloquence, as they are finely described by Mr *Blackwall*, in his *Sacred Classicks*, Vol. i. pag. 565, 566.

the

also you have received, and wherein ye stand;

the Death and Resurrection of Christ, (*ver.* 3, 4.) and shall particularly enlarge upon, and confirm the last of these, which supposes the first; both of which, as ye well know, I insisted upon in my Ministry, when with you; which ye also then were convinced of, and embraced, as the Foundation of all your Hope toward God; and in the Profession and Faith of which, notwithstanding all the Efforts of the Enemies of your Souls, and the Corruptions that have crept in among you, the Generality of you (See the foregoing Note) have hitherto continued to stand fast, (ες-ηκατε) and, as I trust, are fully determined, by the Grace of God, to abide by, at all Events, in every Day of Trial.

2 *By which also ye are saved, if ye keep in Memory what I preached unto you, unless ye have believed in vain.*

2. And by Means of this Gospel, and of your Faith in it, ye are brought into a State of Salvation, and have the Beginnings and Earnests of it, with the utmost Securities for a complete Possession, in due Time, of all it's Felicity and Glory; in Case, as I hope, ye carefully attend to, and affectionately bear in Mind, and maintain your holy Profession of, those vastly important Things, which I delivered in my preaching to you: And this ye certainly have done, and will persevere in, unless your Belief of them were only notional, or were (εικη) rash and inconsiderate †, under the Power of strong Passions, without any solid Judgment, or suitable Influence upon your Hearts and Lives; and so were a dead Faith, which cannot save you. (*Jam.* ii. 14, 17.)

3 *For I delivered unto you first of all, that which I also received, how that Christ died for our Sins according to the Scriptures:*

3. For as I faithfully communicated to you every important Branch of the Gospel of Christ; so in the very first Place, as what hold the chief Rank among it's principal Articles, (εν πρωτοις) I delivered unto you, as a sacred Trust and Treasure to be kept inviolably, those blessed Doctrines, which I received by immediate Commission and Revelation from Jesus Christ himself, (*Gal.* i. 12.) as the Foundation of all the rest; namely, that our dear and only Saviour died in our Room and Stead, the Just for the Unjust, to expiate our Sins, and put them away by the Sacrifice of himself: (1 *Pet.* iii. 18. and *Heb.* ix. 26.) And this he did, according to the current Types and Prophecies of the antient inspired Writings, which spoke beforehand of the Sufferings of Christ; (*Luke* xxiv. 25, 26, 27. and 1 *Pet.* i. 11.) and which, being actually fulfilled in our Lord, are a mighty Satisfaction to our Faith in him, according to those remarkable Predictions of him in *Isa.* liii. 5, 6, 11. and *Dan.* ix. 24, 26.

4 *And that he was buried, and that he rose again the third Day according to the Scriptures:*

4. I likewise shewed you that, in certain Testimony of his having been really dead, he was buried in the Sepulchre of *Joseph* of *Arimathea*, an honourable Counsellor, (*Mark* xv. 43, 46.) according to the Prophecy, that he should *make his Grave with the Rich in his Death*; (Isa. liii. 9.) and that as he

† The Word (εικη) here rendered *in vain*, signifies also *rash* and *inconsiderate*, and is different in the Greek from two other Words, that are used in this Discourse, and translated in the same Manner; one is (κενη) in *ver.* 10, 14, 58, which signifies *empty*, as well as *vain*; and the other is (ματαια) in *ver.* 17, which signifies *foolish*, and *destitute of any real Advantage*, or *Goodness*, as well as *vain*.

was delivered for our Offences, he was raised again for our Justification, (Rom. iv. 25.) according to other Prophecies of the Old Testament, *Psal.* xvi. 10. and *Isa.* liii. 8; and that this was on the third Day, (*Luke* xxiv. 46.) according to the figurative Representation of it, by *Jonah*'s having been in the Belly of the Fish three Days and three Nights, (*Jon.* i. 17.) which was typical of the Resurrection of Christ on the third Day, as he himself interpreted and applied it; (*Matth.* xii. 40. See the Note there) and according to another figurative Way of expressing the Deliverance of *Judah* and *Israel*, which carried a typical Hint ‖, that *after two Days* their promised Head and Saviour *should be revived, and on the third Day should be raised up.* (Hos. vi. 2.)

5 And that he was seen of Cephas, then of the Twelve.

5. And to assure us that, in Fact, these Types and Prophecies were fulfilled in the Resurrection of our blessed Lord, which is a farther Confirmation of his being the true Messiah, I told you, that he had been seen alive, at various Times, after his Crucifixion and Burial, for Forty Days of his Abode upon Earth, by a great Number of honest, competent and unexceptionable Witnesses, (*Acts* i. 3.) who could not be deceived themselves, nor be under any Temptation to endeavour the deceiving of others, by forging, and standing to a Falshood of that Nature, which they knew would infallibly bring them under the greatest Reproaches and Sufferings: As to instance in some, out of many Witnesses *, Jesus, on the very Day of his Resurrection, appeared to the Apostle *Peter*; (*Luke* xxiv. 34.) and presently after that, on the same Day, which was the first Day of the Week, to Ten of his Apostles, to whom he shewed his Hands and his Side, with all the Scars of his Crucifixion upon them; (*John* xx. 19, 20, 24.) and that Day Sevennight to all the Apostles, (*John* xx. 26—29.) whose original Number was Twelve †.

6. After

‖ As it was in no Sense *literally*, or in prophetick Language, true, that *Judah* and *Israel*, to whom this Prophecy primarily referred, were revived, or delivered from their Captivities and Troubles, on the *third Day*, we may well consider this Prophecy, as intended to have an ultimate Reference to the Resurrection of Christ, as the publick Head of the Church, which might be said to be *raised up together* IN HIM; (*Eph.* ii. 6.) And though this Sense of the Prophecy might not be well understood, as many others were not, till they were accomplished; yet it became easily applicable to Christ, when the Event shewed that he, and he only, rose from the Dead, on the third Day. See *Pococke* on *Hos.* vi. 2.

* The Apostle don't recite all the Instances, recorded by the *Evangelists*, of Christ's shewing himself to his Disciples, such as his appearing to *Mary Magdalen* at the Sepulchre, and the Disciples at the Sea of *Tiberias*, (*John* xx. 14, 15. and xxi. 1.) and others. But he takes Notice of some, which none of the *Evangelists* have expressly mentioned, as particularly *that* to *James*, and another to *Five Hundred Brethren at once*, (ver. 6, 7.) which may be as fully depended upon, as the others, because they are recorded by this inspired Writer; and those, that he has alledged, were abundantly sufficient to prove his Point; though doubtless there were several other Times of Christ's appearing to his Disciples, during his Forty Days Abode upon Earth, which neither the Apostle, nor any of the Evangelists have rehearsed, as not thinking them necessary to answer their End; and we are told, *John* xx. 30, and xxi. 25, that *many other Signs truly did Jesus in the Presence of his Disciples, which are not written* in that History; and that if *all the Things, which Jesus did, were written, the World could not contain the Books.* See the Note there.

† It is no uncommon Thing for a Society, Body, or College of Men, to retain their original Name, when one, or more of them be absent or dead. *Jacob*'s Sons called themselves *Twelve Brethren*, after they supposed that *Joseph* was lost, or dead, Gen. xlii. 13, 32. The *Triumviri*, *Septemviri* and *Decemviri*

6 *After that, he was seen of above five hundred Brethren at once: of whom the greater Part remain unto this present, but some are fallen asleep.*

6. After this, according to our Lord's own Appointment of a Rendezvous of his Disciples, to meet him in *Galilee*, (*Mark* xiv. 28. and xvi. 7.) ‖, he shewed himself alive to a great Multitude of them at once, amounting to upwards of Five Hundred Christian-Brethren, who believed in him, as their risen Saviour; the major Part of whom are still living to vouch the Truth of that Appearance; but some of them, who testified the same all their Days, are now dead and gone, and sleep in Jesus, among those, whom God will bring to be glorified with him at the general Resurrection. (1 *Thess.* iv. 14)

7 *After that, he was seen of James; then of all the Apostles.*

7. He was furthermore seen, on a particular Occasion, by the Apostle *James* *, who was stiled the Brother of our Lord, as being nearly related to him, according to the Flesh; (*Gal.* i. 19.) and afterwards he appeared again, for the last Time, in a most remarkable Manner to all his Apostles †, when he gathered them together to be Eye-Witnesses of his Ascension to Heaven. (*Luke* xxiv. 51, 52. and *Acts* i. 9, 10. See the Note on the last of these Places.)

8 *And last of all he was seen of me also, as of one born out of due Time.*

8. And after all these repeated, and undoubted Appearances of the risen Saviour to his Disciples on Earth, he, several Years after his Ascension, personally appeared, in an extraordinary Manner, to me, (*Acts* xxii. 17, 18.) that I might have the peculiar Privilege, Honour and Qualification of an Apostle, as an Eye-Witness of his being risen from the Dead; (See the Notes on *Acts* ix. 17. and *Rom.* i. 1.) though I had not the Happiness of being his Disciple, and seeing him in his risen State upon Earth; but was converted, and called to the Apostleship out of the ordinary Course, by a Sort of untimely, like an abortive Birth ‖.

9. For

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viri among the *Romans*, were respectively so called, whether they were all living, or were present in their Assemblies, or not: And we commonly speak of Points of Law being referred to the *Twelve Judges*, though several of them may be absent, and some of them dead. In like Manner, Christ having originally appointed *Twelve Apostles*, to be in a peculiar and extraordinary Manner his Witnesses, they were called by that Name after *Judas* was dead, and before *Matthias* was chosen in his Place, to make up the Number again: (*John* xx. 24.) Yea, and they continued to be spoken of as *Twelve*, after *Paul* and *Barnabas* were added to their Number. *Rev.* xxi. 14.

‖ It is most probable, that this publick Appearance of our blessed Lord to all these Disciples, was in *Galilee*, where he had appointed to meet them: *Matth.* xxviii 16. (See the Note there) And that this Appointment related to the general Body of his Disciples, as well as to the Apostles, may be fairly concluded, because the greatest Number of his Disciples were in that Country; and because he made two Visits, at least, to his Apostles in a Body, before they went to *Galilee*. *John* xx. 19, 26.

* Which *James* this was, and where, or on what Occasion, this Visit was made to him, we are not told in the sacred Writings; but early Antiquity says, it was *James the Less*, who was also called *the Just*; and the Brother of our Lord. He is supposed to have been the first Cousin, and so called the Brother of our Lord, according to the *Hebrew*-Custom, as he was the Son of *Cleophas*, or *Alpheus*, (Matth. x. 3.) the Brother of the Virgin *Mary*: (*John* xix. 25.) And his being surnamed *the Just*, was on Account of his great Sanctity, and mortified Life. See the Note on *Matth.* xii. 46. and *Universal History*, Vol. iv. p. 256.

† Perhaps, by *all the Apostles*, may be meant, not only those that were strictly so stiled, but also the *seventy Disciples*, who might be called Apostles in a lax Sense, as our Lord (ἀπέστειλεν αὐτοὺς) *sent them forth* with an immediate Commission to preach the Gospel. *Luke* x. 1. If so, the Persons here mentioned are *more* than the *Twelve* spoken of, *ver.* 5. But if not, this being the last and most famous Appearance of Christ to the Apostles, deserved a particular Recital, and was of vast Importance to the Argument in hand.

‖ *Born out of due Time*, ἐκτρώματι] may be called an *abortive Birth*, as it was all on a sudden,

9 *For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God.*

9. For how much soever I be now inriched, and advanced in Gifts and Graces, and in the Honours of the Apostolate; and how eminent and successful soever my Labours, and Sufferings have been in the Execution of that Office, I really am in myself, and in my own Account, the very least, and most contemptible of all the Apostles of Christ; yea, *less than the least of all Saints*, (Eph. iii. 8.) utterly unworthy of any Favour, much more of so high and honourable a Station in the Church: Nay, on the contrary, I justly deserved to have had an eternal Brand of Infamy set upon me; because I was all along, in the Days of my Unregeneracy, and blind Zeal for *Judaism*, a most obstinate Unbeliever, and a most bitter Enemy to, and outrageous Persecutor of the Church, (*Acts* viii. 3. and ix. 1.) which God has erected as a peculiar People to himself, and which he owns and blesses, and will be glorified in, and by.

10 *But by the Grace of God, I am what I am: and his Grace which* was bestowed *upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the Grace of God which was with me.*

10. But in the happy Alteration, that is now made upon me, it is merely owing to the sovereign, free, and amazing Favour of God, that I, who was before *an injurious Person*, a Blasphemer and Persecutor, and on these Accounts *the Chief of Sinners*, have obtained Mercy; (1 *Tim.* i. 13—15.) and that I am what I now am, as a Believer, and as an Apostle, so inriched in my own Soul, and so graciously qualified for his Service: (2 *Cor.* i. 4, 5, and xi. 5.) And the Gift, Fruit or Effect of God's Grace, which he extended to me, (εις εμε) and conferred upon me, was not useless, unprofitable and vain; (η κενη εγενηθη) but it wrought mightily in me, so that, under a Sense of his wondrous Love, I laid out myself, and all my Gifts and Graces, in ministerial Labours for Christ and his Cause, and for the Good of Souls, more extensively, and with greater Unweariedness, amidst Dangers, Hardships and Sufferings, among *Gentiles*, as well as *Jews*, than any one of all the other Apostles. (*Rom.* xv. 19. 2 *Cor.* vi. 4, 5. and xi. 23. and xii. 11.) Nevertheless, (though I thus speak, to support my Character against those that run it down) I would by no Means take any Praise to myself, as if I now deserved it, more than others; No, it was not of myself, or from any Excellency of my own, that I thus abundantly laboured; but it was all owing to the continued Influence of assisting Grace, which attended me, to excite me to it, enable me for it, and succeed me in it *; and therefore my Obligation is the greater, to glory only in the Lord.

11. To

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sudden, as unawares, with terrible Pangs, and in a Way very unlike the other Apostles, who were wrought upon in the more usual Method of divine Grace, and were gradually trained up to their Office, by personal Attendances on Christ, while he was with them: And on these Accounts, especially considering what a Wretch the Apostle had been before, he thought himself to be as despicable, as an abortive Birth, and always remembred it, to keep him humble.

* *Grace* is *three* Times mentioned in this Verse; but seems to carry a different Sense in each of them. In the *first*, it signifies the *free Love and Favour* of God, as the original Source of all spiritual and saving Benefits, according to the primary and most usual Acceptation of the Word: In the *second*, I take it to mean

11 *Therefore whether* it were *I or they, so we preach, and so ye believed.*

11. To return then from this Digression concerning myself, and wind up my Argument about the Death and Resurrection of Christ, (*ver.* 3, 4.) Whether I, or *Peter*, or any other of Christ's Apostles and Witnesses communicated the Gospel to you, and were the Instruments of your Conversion and Edification, we all agree in preaching one and the same Doctrine of a crucified and risen Redeemer, as the Foundation of the whole Scheme of the Gospel; and ye professed to approve of, consent to, and receive it, and to depend upon Christ alone, according to it, for all Salvation, as I trust ye also did in Sincerity and Truth; and as ye must and will continue to do, unless ye have believed in vain. (*ver.* 2.)

12 *Now if Christ be preached that he rose from the Dead, How say some among you, that there is no Resurrection of the Dead?*

12. Now if Christ be preached, with all this uncontroulable Evidence of Certainty, (*ver.* 5—8.) that he, who was crucified unto Death, is risen again, and *that* as the Head of the Church, to an immortal and glorious Life, according to the Scriptures; (*ver.* 3, 4.) and if this is what ye yourselves believed; (*ver.* 11.) How absurd is it for any of you; or what Room can there be for any false Teachers, that have rose up among you, and pretend to bear the Christian-Name, to assert * that there neither is, nor can be, a real and proper Resurrection of dead Bodies to eternal Life?

13 *But if there be no Resurrection of the Dead, then is Christ not risen.*

13. But if there really be no such Thing as a Resurrection of the Dead, then it must be affirmed, directly contrary to the plainest Matter of Fact, that Christ himself is not risen from the Dead; since, if he is actually risen, it must be absolutely false, that there is no Resurrection; and if there shall be no Resurrection of others to eternal Life, then it is certain that Christ did not rise, as a publick Head, or as the Earnest and Pledge, Pattern, Cause and *First-Fruit of them, that sleep in him.* (ver. 20.)

14 *And if Christ be not risen, then* is *our preaching vain, and your Faith* is *also vain.*

14. And if Christ be not actually risen, and *that* as a publick Person, then all that we his Apostles, and Multitudes of others (*ver.* 6.) say about it, and all that we build, in our preaching, upon it; and indeed the whole Gospel of Salvation, which we deliver, is (κενον) mere empty, idle Talk, without Truth or Foundation, and not worth regarding; and even your own Faith in him, who, according to that Notion, is himself supposed to be overcome by Death, is insignificant and ineffectual, (κενη) a poor

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mean the *Effects* of his Favour, in the Gifts and Graces of the Spirit, as in *Eph.* iv. 7. and 2 *Pet.* iii. 18: And in the *third*, it may import those *continued Aids and Assistances* of divine Grace, that were with the Apostle to excite, and enable him to improve what it had bestowed upon him, to the Glory of God, and the Good of the Church, and that were *sufficient for him*, according to 2 *Cor.* i. 12, and xii. 9.

* The Words, *some of you*, or *some among you* (τινες εν υμιν) may refer either to some of the *Corinthian*-Church, or to some of their new Teachers, that had come among them; and their Notion seems to have been, that a Resurrection is *impossible*; or that if Christ rose, it was not in a *publick Capacity*: Without the last of these Suppositions, the Apostle's Argument for the Resurrection of others, from Christ's being actually risen, is inconclusive; since it was possible that he might rise from the Dead, though no other Person were to rise besides him. I have therefore considered the Argument, in the following Verses, under both these Views, agreeable to his grand Design, which is to prove the *Possibility*, and the *Certainty* of a Resurrection to eternal Life, and that Christ rose, as the *Head* and *First-Fruit* of Believers. See the Note on *ver.* 22.

empty Conceit, that has nothing in it, but must be frustrated at last.

15 *Yea, and we are found false Witnesses of God; because we have testified of God, that he raised up Christ: whom he raised not up, if so be that the Dead rise not.*

15. Nay, on this Supposition, we, who unanimously declare that we have seen him alive after his Passion; we, who cheerfully stand to it, at the Hazard of all that is dear to us in this World, and even of Life itself, and without any Prospect of Happiness hereafter, if what we say is false; we, who have always maintained an approved Character for Integrity and Honesty; all, and every one of us, must be deemed, and stand convicted, as the most impious and abandoned Wretches, that have forged a Lie for God, and knowingly published a downright Falshood in his Name; because we have witnessed concerning God, (κατα τυ Θευ) and professed to do it from him, by his Authority, in Obedience to his Command, and with divine Miracles to confirm our Testimony, that he loosed the Pains of Death, and raised Christ up to a glorious and immortal Life, in Token of his having accepted of his Sufferings and Death, as an atoning Sacrifice for Sin: Whereas he, in Reality, did not raise up Christ from the Dead, in Case a true and proper Resurrection of the Body be in itself impossible; nor did he raise him up in a publick Character, as the Head of the Church, if his Members are not to rise after him, and in Virtue of his Resurrection.

16 *For if the Dead rise not, then is not Christ raised:*

16. For it is manifest, as I said but now, (*ver.* 13.) that if there be no Resurrection of the Dead at all, and no other Persons are to rise to eternal Life, it must inevitably follow, that Christ himself neither is, nor could be raised, either in a private, or publick Capacity.

17 *And if Christ be not raised, your Faith is vain; ye are yet in your Sins.*

17. And if it were true, that Christ still continues under the Power of Death, all your own Faith in him is not only insignificant and empty, as has been observed; (*ver.* 14.) but it is also (ματαια) a foolish Thing in you, as foolish as the unbelieving *Greeks* themselves can account it, (*Chap.* i. 23.) to expect any Benefit from his Crucifixion, or from any Part of the Christian-Scheme, which is founded upon it: Whatever ye may flatter yourselves with the Hopes of from him, ye are still under the Guilt and Power of your Sins, condemned and exposed to the eternal Wrath of God for them; since they could not be taken away by the Sacrifice of Christ, could not be pardoned through Faith in his Blood, nor subdued through his Merit; unless, having satisfied divine Justice by his Death, he rose again for your Justification. (*Rom.* iv. 21.)

18 *Then they also which are fallen asleep in Christ, are perished.*

18. The dreadful Consequence of this must also be, that those, who not only lived, but died in the Faith of Christ, in the nearest Union with him, and in the Hope of eternal Life through him, and even suffered Martyrdom for his Sake; and whose Bodies sleep in the Grave under his special Care, and with peculiar Relation to him; all these are perishing without Remedy, and for ever lost, and disappointed of their

Hopes

Hopes in, and from him ‖; A most shocking Thought, and the greatest Discouragement imaginable to all Survivors from putting any further Trust or Confidence in him!

19 *If in this Life only we have hope in Christ, we are of all Men most miserable.*

19. For if, after all that we have believed concerning Christ, and all the Dependence we have had on him, and all the Self-Denials, Mortifications, Persecutions and Sufferings we have submitted to for his Sake; if after all this, and even while we are enduring these Hardships, we have no Prospect of Happiness, nor shall ever receive any Benefit from Christ, beyond the present Life, we Christians, and especially we Ministers of the Gospel, who are most of all exposed to every Kind of Tribulation, Torture and Death on his Account, must be in the most wretched Condition of all Men whatsoever, and ought to be pitied as the most silly and deluded Creatures on the Face of the Earth; since, on that Supposition, we part with many Conveniences, Delights and Advantages of this Life, which we might otherwise enjoy; and yet have nothing substantial or real, in their stead, at present, nor can have any after-Recompense for all the Losses and Troubles, which we might easily have avoided, were it not for our conscientious Attachment to Christ and his Gospel.

20 *But now is Christ risen from the Dead, and become the First-Fruits of them that slept.*

20. But there is not the least Room for any of these formidable Suppositions, and Inferences from them; since it is certain, as has been fully proved, (*ver.* 3—8.) that Christ is now actually risen, in Consequence of his having died, and satisfied for our Sins; and so, as *the First-born*, and *First-begotten from the Dead*, and *the First-born among many Brethren*, (Col. i. 18. and Rev. i. 5, and Rom. viii. 29.) he is not only the First in Order of *Time* *, that rose to immortal Life, never to die any more, (*Acts* xiii. 34.) and the *Chief* in *Dignity*, who, as the Head of the Church, rose by his own Power; but is also become the *Earnest*, *Pledge* and *Insurance* of a consequent Resurrection of all those to eternal Life, who have departed in the Faith †, and whose Bodies sleep in a State of Union with

‖ The Nature of the Apostle's Argument in several Parts of this Chapter, and particularly in this Verse to the 23d, leads us to understand him as speaking against the *Sadducean* Notion (*Acts* xxiii. 8.) of the Non Existence of Spirits, and of a future State of Happiness, as well as against their the *Greek* Philosophers Denial of the Resurrection of the Body: For otherwise there might be a Happiness to the *Soul* in the next World, abundantly sufficient to compensate for all the Tribulations, that Believers suffer in the Body, for the Sake of Christ, in this World; and so they might not be *of all Men most miserable*, even though the Body were not to rise again. (See also the Note on *Matth.* xxii. 32.)

* Those that were raised by *Elijah* and *Elisha*, and by our Lord himself, in the Days of his Ministry on Earth, died again, and so were no Instances of a Resurrection to *eternal Life*; and whatever became of the Bodies of those Saints, that rose and came out of their Graves, consequent to his Death, and went into the holy City, we are told, that this astonishing Event was *after* Christ's Resurrection. *Matth.* xxvii. 52, 53.

† This manifestly relates only to the Resurrection of Believers, of whom Christ is *the First-Fruits*, and who are spoken of, *ver.* 18, 19, as those that *are fallen asleep in Christ*, and *have Hope in him*. And these are said (1 *Thes.* iv. 13, 14.) to *sleep in Jesus*, in Opposition to those, of whom there is *no Hope*. Sleeping is a soft Term for *Death*, and is most frequently used to express

with him; (*ver.* 18.) even as the First-Fruits under the Law, (*Lev.* xxiii. 9—14.) that were dedicated to, and accepted of God, sanctified the whole Harvest, and were a Pledge and Assurance of it's being blessed, and gathered, in it's Season. (See the Notes on *Rom.* viii. 23, and xi. 16.)

21 *For since by Man came Death, by Man came also the Resurrection of the Dead.*

21. For because, (ἐπειδὴ γὰρ) by one Man's eating the forbidden Fruit. (*Gen.* ii. 17.) Death and Ruin were brought upon the whole human Race, inclusive of God's own chosen People, they being *by Nature, Children of Wrath, even as others*; (Eph. ii. 3.) therefore God in his infinite Wisdom and Grace has ordered, that a Resurrection to eternal Life should also be brought in, by Jesus Christ, to all Believers in him, who, though *the Lord from Heaven*, (ver. 47.) was nevertheless truely and properly Man, that a blessed Immortality might be regained by the very Nature, which had sinned it away.

22 *For as in Adam all die, even so in Christ shall all be made alive.*

22. For as by the Sin of the first *Adam*, in whom all his natural Offspring were comprehended, as in their common Parent and Covenant-Head, every one of them, are brought under the Law of Mortality, and subjected to all Miseries and Death, even unto the Loss of the eternal Happiness, which they otherwise would have enjoyed; (*Rom.* v. 12, 14, 21. See the Notes there) so, by another Covenant-Constitution, not only the Souls of all true Believers in Christ, that are Partakers of a spiritual Nature from him, shall live for ever *; but every one of their dead Bodies also, shall be quickned to an immortal Life of Glory and Blessedness, through the Merit of his Death, and the Power of his Resurrection, and by his Spirit which dwells in them, (*Rom.* viii. 19.) in Virtue of their Union with him, and being comprehended in him, that they may reign in Life by him. (*Rom.* v. 17.)

23 *But every Man in his own Order: Christ the First-Fruits, afterwards they that are Christs, at his coming.*

23. But every one, (ἕκαστος) Christ and each of his Members, is, or shall be Partaker of this glorious Benefit in the Time, Season, Rank and Order, that is fit and proper for them respectively; Christ himself, who is to be considered as the *First-Fruit*, which always preceded the full Harvest, is already risen as a publick Head, Representative and Pat-

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express the Death of *Believers*, though sometimes of *Men* in general, because the whole human Race shall have an awaking Time, *Dan.* xii. 2. But the Death of no other Creatures, is ever described by *sleeping*, because they die never to awake again; and so this Notion of Death carries a Hint of the Resurrection of the Body.

* The *all, that shall be made alive in Christ*, cannot mean all the Individuals of Mankind; because the Resurrection, all along here spoken of, is represented as an exceeding great *Benefit*, which the Resurrection of the Wicked cannot be supposed to be to them; and, in the very next Verse, it is interpreted, as relating only to those that are Christ's, and of whom he is *the First-Fruit*, as he had been called also, *ver.* 20: (See the Notes on that Verse) Accordingly the whole Current of the following Discourse shews, that the Apostle speaks only of a Resurrection to a *blessed* and *glorious* Immortality, which is expressed in a Variety of the strongest Terms; and is issued in a Declaration, that thereby is *brought to pass that Saying, Death is swallowed up in Victory*; and in a joyful Triumph over Death and the Grave; *ver.* 51—57. neither of which can be applied to the Wicked by any considering Mind. But *all dying in Adam*, evidently means, that they *all sinned in him*. Rom. v. 12.

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tern, to insure the future Resurrection of all his Members; and, when he shall come to Judgment at the last Day, those that were given of the Father to him, and are his special Property, redeemed by his Blood, and implanted by Faith into him, all these shall also be raised, after his glorious Likeness and Example, to be for ever with him. (*Phil.* iii. 21, and *1 Thes.* iv. 14, *&c.*)

24 *Then* cometh *the End, when he shall have delivered up the Kingdom to God, even the Father; when he shall have put down all Rule, and all Authority, and Power.*

24. Then shall be the End of this World, and of all the Vicissitudes, Temptations, Sins and Sorrows, that Believers now groan under; as also the End of all those Ordinances, and Means of Grace, and ministerial Assistances of Men and Angels, which they now stand in need of; and then shall be (τελος) the Consummation of the present Mode of Christ's administring the Affairs of Providence and Grace, in this sinful World, as also the Perfection of the Happiness of the Saints; and so the joyful End will come, which they are looking, longing and hoping for: And then our Lord Jesus, as Man and Mediator, having fully executed the whole Scheme of his dispensatory Kingdom †, for which all Power was given to him after his Resurrection, (*Matth.* xxviii. 18, and *Phil.* ii. 9, *&c.*) will deliver up (παραδω) his Commission, Trust and Charge, to God the Father, from whom he received it; and will present all his Members together as a glorious Church. (*Eph.* v. 27.) All this he will do after he shall have abolished every Form of civil and ecclesiastical Government, as they now subsist in this World, and all the Authority and Power, that either Men or Devils have usurped and exercised over their respective Subjects, and in Opposition to him, and to his People and Cause.

25 *For he must reign till he hath put all Enemies under his Feet.*

25. For, according to the Decree, Promise and Commission of God the Father, and his Agreement with the Son, (*Psal.* cx. 1.) he in his human Nature, and Office-Capacity, must needs continue to sit in Majesty and Glory at the Father's Right-Hand, and to reign, as a King upon his Throne, in the Exercise of universal Dominion over all Persons, Causes and Things, until his Father (*ver.* 27.) shall have thoroughly performed his Engagement to him, of bringing down all his, and his Churches Enemies, both temporal and spiritual of every Kind, and shall have placed them in absolute and actual Subjection to him, like Cap-

† Christ's *delivering up the Kingdom to God the Father*, no more proves that he will in all Respects cease to be a King, or to have any further Reign or Dominion, than the Father's delivering the Kingdom to the Son, proves that the Father himself then ceased to be a King, and parted with his own Rule and Dominion over all. Vid. *Par.* in loc. Christ's *natural* and *essential* Kingdom, which he has in common with the Father and Spirit, as *God*, will have no End; and he, in his Human Nature, will wear the Honour of his Office, and of all his mediatorial Performances, and of their secure and abiding Effects and Consequences; and will live in a State of superior Authority and Glory, like the Head of the Church, for ever and ever; and therefore in these Respects, his Throne and Kingdom shall never pass away, or be destroyed. *Dan.* vii. 14. *Luke* i. 33. *Heb.* i. 8. and *Rev.* xi. 15.

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tives of War; that are trampled under the Conqueror's Feet.

26 *The last Enemy that shall be destroyed is Death.*

26. And as the last Enemy, that Believers have to grapple with, and are often most afraid of, but after which they have nothing farther to fear, is *Death*, which separates their Bodies from their Souls, and from an Enjoyment of Christ in all his Glory; *this* shall be entirely overcome and abolished, that it may not always reign over them, or detain them under it's Power, and hinder the complete Felicity of their whole Persons; but this can be in no other Way, than by raising their dead Bodies to an immortal Life.

27 *For he hath put all Things under his Feet: But, when he saith all Things are put under* him, it is *manifest that he is excepted which did put all Things under him.*

27. Christ, I say, must reign in his mediatorial Kingdom, till this, and all other Enemies be intirely subdued: For God the Father made a universal Grant of all Things to be subjected to him, and has given *him to be the Head over all Things to the Church.* (Eph. i. 22.) But when he speaks, by *David*, (Psal. viii. 6) with an ultimate Reference to his incarnate Son, (*Heb.* ii. 8.) of all Things universally, as placed under his Empire aed Controul, it is evident from the Nature of Things, and from the Context of the Passage now quoted, that *all Things* mean only all *Creatures*; and that the Father himself, who delegated this Power and Authority to him, as his Vicegerent in Human Nature, is to be excepted out of the Number of those all Things, that are put under him.

28 *And when all Things shall be subdued unto him, then shall the Son also himself be Subject unto him that put all Things under him, that God may be all in all.*

28. And when the whole Design of this Commitment of all Office-Power to him shall be fully accomplished, and the Dispensatory Kingdom shall be brought to it's Period, as having attained all it's special Ends and Purposes, in the actual, complete and final Conquest of all his, and his Church's Enemies, and in the gathering of all the Elect into his Kingdom, as a willing People, that, in the Day of his Power, voluntarily subjected themselves to him; (*Psal.* cx. 3.) then also the Son, as the constituted Mediator, and Ruler over all, shall resign up his Office-Government, in all the Forms of it's present Administration, and in that peculiar Capacity, in which he assumed and exercised it; and as there will then be no further need of his interposing, after the Manner he now doth, in the mediatorial Way, he will also surrender up himself, together with the whole Church, to the Father's Disposal, with respect to the Honours that he shall wear, as Man and the Head of the Body, and with respect to all the Blessedness, which they shall eternally enjoy, and be confirmed in, with and under him, in Virtue of, and in Recompense for all the Services and Sufferings, which he fulfilled in the Execution of his Commission; that all Things, on the Foot of his finished Mediation, may return to their original and natural Order, in which, not the Father singly and alone *; but God *essentially*

* As it cannot be supposed, that the Father divested himself of all his Authority and Influence, when

sentially considered, inclusive of the Father, Son and Spirit, and of all the Perfections of the Godhead, which are common to the sacred Three, will be the immediate Fountain of Dominion, and of all divine Emanations and Communications of Glory and Blessedness to all the Saints, and to the Man Christ Jesus himself, at the Head of them; and will manage all the Affairs of his heavenly Kingdom, in a more immediate Way, from thenceforth for ever.

29 *Else what shall they do which are baptized for the Dead, if the Dead rise not at all? Why are they then baptized for the Dead?*

29. But, to return to the main Argument in hand, the Denial of a future State of Happiness, and of the Resurrection of the Bodies of the Saints to eternal Life, (See the Note on *ver.* 18.) subverts all the good Purposes of your Christian-Profession, which ye entered into by Baptism: For what will become of those Believers, who are baptized in the Name of Christ, on Account of the Hope they have, through him, of a blessed Resurrection, after they themselves shall be numbered among the Dead, and who are the rather induced thereto, by what they have seen, or heard of the Faith, Patience and Christian-Heroism of those Saints and Martyrs, that have died triumphantly in full Assurance of such a Resurrection? If in Reality there be no rising again to eternal Life, to what Purpose are they baptized for the Sake of this Hope, and of this further Inducement, relating to the Dead *? Or, on this Supposition, what good End can be answered to them by their being baptized, and so becoming professed Christians, in the Stead of those Believers, that are dead and gone? It is all an insignificant, trifling and fruitless Thing.

30 *And why stand*

30. And if there be no Ground of Hope, but that we

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when the immediate Management of them was committed to the incarnate Son, as Mediator and Head of the Church; so it is not to be supposed, in any Consistence with the Rights of Deity, that the Son and Spirit, as God together with the Father, shall have no Share or Partnership with him in the Government of all Things, and in the Emanations of Blessedness in the heavenly State, when the present Administration of Affairs shall be delivered up by the Son, which, in his Office-Capacity, according to a settled OEconomy for a certain Season, he received all his Authority for, from the Father: Accordingly it is very observable, that though the Apostle had expressly mentioned *God even the Father*, as the Person to whom Christ gave up the Kingdom, which he received from him; (*ver.* 24. See the Note there) yet he here speaks of *God absolutely*, without the *personal* Restriction, as *all in all*.

* There are so many intricate and perplexed Interpretations given of this very difficult and obscure Passage, which may be seen in the Generality of Expositors, and are examined at large in Dr *Edwards*'s Enquiry into four difficult Texts, pag. 137—208; and in *Fortuita Sacra*, pag. 137—180, that I think it would answer no valuable End, to trouble the Reader with them: The Views, I have given of it in the Paraphrase, seem to me to be the most natural, and unexceptionable, of any that I have met with, in full Consistence with the Sense of the *Preposition*, (υπερ) which signifies *because*, or *by reason of*, or *for the Sake of*, as in 2 *Cor* xii. 10 *Phil* i. 29. *Col.* i. 24. and 2 *Thes.* i. 5. and at others, *in the Stead of*, as in 2 *Cor.* v. 20 and *Philem.* ver. 13. Or, perhaps, the Sense may be this, If the Dead rise not, what will become of those Infants of believing Parents, that are baptised for their Sakes, after they were dead, by Virtue of their Covenant-Privileges which they were entitled to, though their Parents died before they were baptized; and so it is somewhat like Christ's Argument, from the Covenant with *Abraham*, for the Resurrection. *Matth.* xxii. 31, 32.

we in Jeopardy every Hour?

die never to live more, How weak and senseless is it for us Christians, and especially for us the Apostles and Ministers of Christ, to expose ourselves continually to the greatest Losses, Hazards and Tribulations for his Sake, and in Hope of living with him in Glory?

31 *I protest by your rejoycing which I have in Christ Jesus our Lord, I die daily.*

31. As to my own Part, I solemnly declare, and am not ashamed to own, that as surely as I rejoice with you in all the Joy which ye have in Christ, our only Lord and Saviour, and in the Success of my Ministry, by Means of which ye have been brought to rejoice in him *; and as surely as the Holy Spirit lives, who is the Author of all this Joy; so I stand ready, and expect every Day, to suffer all the Miseries and Tortures, that can be inflicted on me, even unto Death itself, in Hope of a blessed Resurrection; I am, in this View, weaned from Life, and often familiarize to myself the Thoughts of dying; and scarce a Day passes, in which I am not in Danger of suffering Martyrdom for Christ. (*Acts* xxiii. 6, and xxiv. 21, 2 *Cor.* iv. 11, 12, and xi. 23.)

32 *If after the Manner of Men I have fought with Beasts at Ephesus, what advantageth it me, if the Dead rise not? Let us eat and drink, for to-morrow we die.*

32. And if, according to the Custom of Men now-a-days, who throw condemned Criminals to the wild and ravenous Beasts at *Ephesus*, to be devoured, or to contend with them for Victory, I have been exposed to the most terrible and dangerous Conflicts with savage and brutal Enemies, in the outrageous Troubles that have befallen me there, as well as elsewhere, for the Sake of Christ, What a rash and foolish Part have I acted †? Or were I to be actually exposed, for my Religion, to the wild Beasts upon the Theatre at *Ephesus*, which I am prepared for, if it be the Will of God, What possible Benefit could I promise myself, or expect to reap, from such an extremely shocking and perilous Adventure, if in Reality there is no Life after this, and no Resurrection to a better State? (See the

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* As I *protest by your rejoicing* (Νη την υμετεραν καυχησιν) is a Sort of solemn Oath; if we conceive of it in this Form, it naturally leads us to consider the Apostle as swearing by the Holy Ghost, the Author of this Joy.

† Some Suppose that the Apostle was actually engaged in combating with wild Beasts in the Theatre at *Ephesus*; others, that he was condemned to it, or in Danger of it, though he escaped it; and others, that he only had Conflicts with Persons of as fierce and furious a Temper, as wild Beasts. But, not being certain which might be the Truth of the Case, I have left it undetermined; the curious Reader may consult, on the first State of the Question, Dr *Whitby*; on the Second, Dr *Hammond*; and on the third, the learned *Grotius*. Mr *Pyle* makes the Construction of, *if I have fought*, (ει εθηριομαχησα) to be *if I had fought* with Beasts at *Ephesus*, according to the Latitude of *the Tense*, so natural to the *Hebrew* and *Hellenistick* Languages; and this, as he observes, saves the Criticks all their needless Pains of recurring to *another* Fight, and miraculous *Deliverance* of St *Paul* at *Ephesus*, grounded only on uncertain Traditions; and shews he thinks it this Passage plainly to refer to, *Acts* xix. 30, 31. Accordingly I have drawn this Sense into the Paraphrase; though as *Acts* xix. 30, 31, relates to what is generally thought to have been done, after the writing of this Epistle, I should rather choose to make what is here said to refer to some former Troubles, that the Apostle met with at *Ephesus*, which he may be supposed to include, among others, in *the Troubles which came on him in* Asia, *even to the despairing of Life*. 2 Cor. i. 8, 9. See also Bishop *Bull's Oxford* Notes on this 32d. Verse.

Notes

Notes on ver. 19, and 22.) If this indeed were the Case, then e'en let you and I, and all others that profess the Faith of Christ, lay aside all further Thoughts of running any Risk, or suffering any Troubles, on Account of Religion; and let us, like the *Epicurean*-Part of the World, and according to their licentious Maxims, indulge ourselves in eating and drinking, and in all sensual Pleasures, as long as we can: For, upon this Supposition, we in a very little Time, perhaps before to-morrow, must die like the Brute, and there is an End of us for ever,

33 *Be not deceived: Evil Communications corrupt good Manners.*

33. But take heed of being cheated, and imposed upon, by artful and designing Seducers, that would draw you into such pernicious Errors, as are subversive, not only of the Foundations of Christianity, but of all Morality too: Remember that Frequency, Familiarity and Intimacy of Conversation with Men of such a perverse, atheistical and luxurious Turn, have a sad Tendency and Influence, to corrupt your Minds and Morals, by insensibly moulding them into their own Temper and Ways, to the Destruction of all that is virtuous and religious, and of all that is really good for this World, and especially for that to come.

34 *Awake to Righteousness, and sin not; for some have not the Knowledge of God; I speak this to your Shame.*

34. Be sober then, (νηψατε) and rouse up, as ye ought, all the reasonable Powers, and gracious Principles of your Souls, to judge (δικαιως) righteously and truly, concerning the important Point I am speaking of, and to live in a just and holy Manner, according to it; and take heed of being led into gross Mistakes, and sinful Practices, as their Consequence, by the Error of the Wicked: For, as I perceive by the Objections, that have been made against the Doctrine of a Resurrection to eternal Life, and by the Spirit, with which they are urged, there are some false Teachers among you, that are Strangers to the true Knowledge of God and his Perfections, and of his Mind and Will, according to the Gospel-Revelation; and that either do, or would live, as if they had no Notion at all of a divine Being, and a future State. This is really a horrid Disgrace to any that bear the Christian-Name; and I mention it as a Matter of just Reproach upon your new Teachers, and with a Hope of bringing those of you to an ingenuous humbling Sense of the shameful Part ye have acted, who have given them any Countenance or Encouragement, so directly contrary to the whole Tenor of the Gospel of Christ, which ye have professed to believe, and build all your Hopes upon. I heartily wish, that both one and the other may take Shame to themselves before God, in their Reflections upon it.

35 *But some Man will say, How are the Dead raised up? And*

35. But some, to puzzle the Cause, and load it with pretended Absurdities, will object, How, or by what Means, is it possible for dead Bodies to rise again to Life, after

with what Body do they come?

they have rotted in the Grave, and their Dust is scattered about, and intermingled with that of many other Bodies *? Or, if it should be supposed a possible Thing, With what Sort of Bodies will they come forth alive out of their Graves? Shall it be with such animal, earthly and frail Bodies as they now are? Or shall it be with any other Shape and Capacities? What Form can any one imagine them to be raised in, which may make them fit for a supposed Reunion with glorified Souls, that they may be agreeable and advantageous, and not a Clog and Hindrance to them, as they are in the present State, in which the Soul is embarrassed, and as it were buried in the Body?

36 *Thou Fool, that which thou sowest is not quickened except it die.*

36. Whosoever he be that would overthrow this important Doctrine, by raising Difficulties about it, which he thinks cannot be answered, whether he be a free thinking *Sadducee*, or a *Gentile*-Philosopher, I would say to him †, Thou inconsistent Rationalist, and foolish Philosopher, you not only *err*, as *not knowing the Scriptures, nor the Power of God*; (Matth. xxii. 29.) but you act a very irrational Part, in setting up your own Understanding against the Wisdom and Power of God; in not attending to what common Observation, and Philosophy itself might suggest to you; and in objecting as though Things could not be, unless you could explain how they may be: Such Sort of Objections might as reasonably be urged against several of the plainest Things in Nature, which we cannot account for, as against this sublime Point of Revelation, and may in Part be answered, and illustrated by them; as for Instance, There is, *in Fact*, a Sort of Corn, which, when you sow it in the Earth, don't spring up, and come to Maturity, unless it be first rotted and putrified there; so that it revives after it was dead; yea, dies that it may live again: And cannot that God, who yearly produces this Effect, as easily raise dead Bodies to Life, after they have been buried, and corrupted in the Grave?

37 *And that which thou sowest, thou sowest not that Body that shall be, but bare Grain, it may chance of Wheat, or of some other* Grain.

37. And as to *the Manner* of your Corn's afterward coming forth, and the *different Form* it then appears in; we may daily observe, that the small Seed, which you sowed, was not the same in it's gay Furniture and rich variety of Clothing, when you committed it to the Earth, as it is, when it revives, shoots and grows up out of it, *First with the Blade, then with the Ear, and after that with the full*

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* Here are two Objections; The first, if I mistake not, relates to the *Possibility* of the Thing itself; the second to the *Manner* of it; and the Apostle's Answer is calculated to obviate both. He more directly replies to the first, in *ver.* 36; and to the other, in *ver.* 37, 38; and then carries on the Argument in the following Verses after such a Manner, as may be applied to the Confutation of both.

† The Apostle says, *Thou Fool*, not with Bitterness of Spirit to revile him, but with a good Intent to convince him of his dangerous Error, and to shew him the Folly of it; and therefore this is not what our Lord condemns in *Matth.* v. 22. See the Note on *Luke xxiv.* 25.

Corn;

Corn; (*Mark* iv. 28.) but it is sown naked Grain, in it's own natural Substance, stript of all those Beauties, Ornaments and Improvements, with which it is afterward produced; whether it be, for Example, a Grain of Wheat*, or of some other Corn, that dies in like Manner, before it lives again.

38 *But God giveth it a Body as it hath pleased him, and to every Seed his own Body.*

38. But when it rises from under the Clods by the Power of Vegetation, which it receives from the God of Nature, he gives it such a Body, of the same Substance and Kind, though different in it's Form and Qualities, as he has appointed to it, and sees fit to clothe it with, suitable to it's own Species; and gives to every different Sort of Grain such a Body, with all it's Improvements, raised out of itself, as is proper, and peculiar to it's own Nature; so that what was sown Wheat rises Wheat. This is indeed a great Mystery in Nature; and gives us a lively Image of a glorious Resurrection to Life.

39 *All Flesh* is *not the same Flesh: but* there is *one* Kind of *Flesh of Men, another Flesh of Beasts, another of Fishes*, and *another of Birds.*

39. Nor is it to be wondered at, that, out of the very same Materials, a Body of vastly different Qualities, from what it had before, should be produced by the almighty Power of God; since we have further Instances in Nature, that may help to illustrate it †. There are, we know, different Sorts of Flesh in the World: All, that we call *Flesh*, is not of one and the same Kind; but there is one Sort of Flesh, that composes the Bodies of *Men*; another, of *Cattle*; another, of *Fishes*; (*Lev.* xi. 11.) and another, of *Fowls*, which, though various in their Degrees of Excellence, are all formed out of the same original Matter, by the Wisdom and Power of God; though none knows how it is, that these several Sorts of Flesh are diversified in their Qualities, or what Contexture of Particles it is, that causes the Difference, which the great Creator has made between them.

40 There are *also celestial Bodies, and Bodies terrestrial: but the Glory of the celestial* is *one, and the* Glory *of the terrestrial* is *another.*

40. And there are, as we all see, other Bodies of different Forms: There are some *heavenly* Luminaries, that appear in the huge Expanse of the Firmament; and there are innumerable other Bodies *inanimate*, as well as *animate*, that present themselves to our View all around us upon Earth: But the Beauty and the Qualities of these are evidently very different; the Glory of the *heavenly* Bodies is of one Sort, and the Glory of the *earthly* Bodies is of another; *that* being much more refined, and making a more glittering Appearance, than the other: And the Difference between a Clod of Earth, and the brightest Luminary in the visible Heavens, is like that between the present, and the future State of the Bodies of the Blessed.

* It is with great Propriety that the Apostle instances in a Grain of *Wheat*, as our Lord also did to illustrate his own Death, and the advantageous Consequences of it, *John* xii. 24; since there are very few Sorts of Grain, that die in the Ground, before they spring up, as the *Wheat* does. See the Note on that Verse.

† The Apostle's reasoning appears to me very conspicuous, if we take the following Instances to relate to the Difference, that is made between the *present*, and the *glorified* State of the Bodies of the Saints, as that of the *Corn* relates to their rising again with a Beauty and Glory, vastly surpassing all that it ever had before: But I am otherwise at a Loss to see the Propriety and Design of his introducing these Instances, or what Connection they have with the preceding.

41 *There is one Glory of the Sun, and another Glory of the Moon, and another Glory of the Stars; for one Star differeth from* another *Star in Glory.*

41. Yea, even among the *heavenly* Bodies themselves, there are different Degrees of Lustre and Magnificence: There is one Glory of the *Sun*, which shines, with the brightest Rays, by it's own native Light; and there is another Glory of the *Moon*, which borrows it's Light, by Reflection, from the Sun, and is of a fainter Kind; and there is another Glory of the other Planets, or *wandering Stars*, and of the *fixed Stars*; for *the Stars* themselves differ in Glory; the *fixed Stars* shining, like the Sun, by their own innate Light, and the *wandering Stars*, like the Moon, by reflected and borrowed Light: These are Bodies of very different Splendour; and yet they were all formed out of the same original Mass, which Mass itself was created out of nothing, by the mighty Power of God, though we can't conceive *how*. (*Gen.* i. 1, *&c.*)

42 *So also is the Resurrection of the Dead. It is sown in Corruption, it is raised in Incorruption:*

42. To apply all this to the Argument in hand, with respect to glorified Bodies at the Resurrection from the Dead, The same divine Wisdom and Power, which, in Ways unknown to us, make the Corn spring up with different Beauty and Improvement, from what it had, when it was sown, and after it had died in the Earth; and that God, who has produced different Sorts of Flesh, and of earthly and heavenly Bodies, out of the same original Matter, and knew how to make different Sortments and Modifications of it's Particles for that Purpose, can doubtless distinguish and separate the proper Dust of each human Body; and can work such glorious Alterations upon it's present State, and endue it with such inconceivably excellent Qualities, as shall make it a fit and desirable Companion for the Soul; though we know not *how*. It, like the Seed sown in the Earth *, is placed in this World a frail mortal Body, and is laid into, and buried in the Grave, subject to Putrefaction; but it shall be raised again free from all Corruptibility, Dissolution, or Decay; immortal, never to die more. (*Luke* xx. 35, 36.)

43 *It is sown in Dishonour, it is raised in Glory: It is sown in Weakness, it is raised in Power:*

43. Whilst it is in this lower World, it is a poor, mean, contemptible Thing, liable to Deformity and Defilement, and needs a Covering of some Parts, which cannot be exposed without Shame; (*Chap.* xii. 23.) and when it comes to die, and be laid in the Earth, it is a loathsome Carcase, and still more than ever the Body of our Humiliation: But it shall be raised again a beautiful and splendid Body, adorned with heavenly Qualities, and shining, like the Sun and fixed Stars, for ever and ever; (*Matth.* xiii. 43, and *Dan.* xii. 3.) yea, like unto Christ's glorious Body. (*Phil.* iii. 21.) It sub-

* There appears to be considerable Weight in Mr *Locke*'s Observation, that the Time of Man's being in this World is his being *sown*, and not when, being dead, he is put into the Grave; because dead Things are not sown; Seeds are sown being alive, and die not till after they are sown: And this I apprehend best agrees with the Apostle's calling it a *natural* or *animal* Body, (ψυχικον) *ver.* 44. But yet as laying, and burying the Body in the Earth most naturally bears the Resemblance of sowing Seed; and as the Body is much more remarkable for it's *Corruption, Weakness*, and *Dishonour*, after, than before it dies, I would not exclude a Consideration of it's State and Condition, when it dies and is laid in the Grave.

sists

fists in this World a feeble, infirm and crazy Body, liable to Sickness, Pain, Weariness, Faintings and Death, incapable of defending itself from the innumerable Evils and Dangers that surround it, and too weak to hold out with a willing Mind in the lively Exercises of Reason and Religion; (*Matth.* xxvi. 41.) and it is laid in the Dust weaker still, utterly defenceless, and an easy Prey, even to the Worms: (*Job* xix. 26.) But it shall be raised again with such vigorous, strong and healthy Qualities, as will set it above the Reach of inward Infirmity, and outward Mischief or Danger; and as will enable it to keep Pace with the glorified Soul, and to execute it's Will, and join with it in all it's noble Operations and Employments, without Weariness or Fainting; and to sustain, without the least Uneasiness, the *exceeding and eternal Weight of Glory*, that shall be put upon it. (2 *Cor.* iv. 17.)

44 *It is sown a natural Body, it is raised a spiritual Body. There is a natural Body, and there is a spiritual Body.*

44. It is brought into, and subsists in this World a merely animal Body, (ψυχικον) that is maintained, recruited and refreshed by Food and Drink, Sleep and Air, and has only a sensitive Life, like the Bodies of Brutes; and, through Failure of Nourishment by these Means, this animal Part of Man is laid senseless in the Grave: But it shall be raised with a much more refined Contexture, and endued with such spiritual Qualities, as not to need any of these animal Refreshments; (*Chap.* vi. 13.) it will be possessed and actuated by the Holy Spirit, who shall raise it from the Dead; (*Rom.* viii. 11.) and will be animated and supported immediately by the Soul, without the Use of those Means, that are now necessary for it; and it will be of so nimble and active a Nature, as resembles that of Spirits, and is like the Angels of God. (*Luke* xx. 36.) As there is a Difference between the Glory of one, and another Sort of earthly and heavenly Bodies, in this visible Creation; (*ver.* 39, 40, 41.) so there is an animal Body, that is a constituent Part of human Nature in it's present State, and is laid down in the Dust; and there is a Sort of rarified Body, with more spiritual Qualities, which belongs to the human Nature of the Saints in the celestial World.

45 *And so it is written, The first Man Adam was made a living Soul, the last Adam was made a quickning Spirit.*

45. And both these are answerable to their respective Originals. Thus it is written (*Gen.* ii. 7.) of the first Man *Adam*, the common Father, and publick Head of all his Posterity, that he was made of an animal Frame, and endued with a Soul, which gave a natural or sensitive Life to his Body; and communicated the like to all those, that descend from him: But Christ, who may be called the *last Adam*, as he was the second and last publick Person and Covenant-Head of all his Seed, is possessed of a quickning Spirit, as he *has Life in himself*, and *quickens* (ζωοποιει) *whom he will*; (John v. 21, 26.) and so conveys a spiritual and immortal Life to the Bodies of the Saints at the Resurrection, by his Spirit that dwells in them. (*Rom.* viii. 11.)

46. How-

46 *Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.*

46. However, the Method, Way and Order of God's Operation is, that as this spiritual and immortal State of the risen Body is, in all Respects, more excellent and glorious, than that animal State, in which it is born into, continues in, and dies out of this World; so this spiritual Body is not that, which we are first of all Partakers of; but we are first endued with an animal Body here, and shall be clothed with a spiritual Body at the Resurrection of the Just hereafter; and the like may be observed with respect to the first and last *Adam*; God herein acting according to his usual Course in the Works of Nature, and of Grace, which is to begin with the less perfect Products, and carry them on to those that are more perfect.

47 *The first Man is of the Earth, earthy: the second Man is the Lord from Heaven.*

47. The first Man *Adam* was formed, as to his Body, out of the Dust of the Ground, (*Gen.* ii. 7) and so was of an earthly Constitution *; and, by Virtue of the Covenant made with him, he and his Seed were to have enjoyed God, and all their Happiness, with Immortality upon *Earth*, in case he had stood; but by reason of the Fall, he became frail and mortal; (*Gen.* iii. 19) and forfeited all promised Happiness for himself and his Posterity: But as to Christ, who is fitly called the second Man, because, how many Generations soever passed between *Adam* and him, he was the second publick Head and Representative; his Original is of an heavenly Sort, as he is not only that Lord, who is from Heaven, with respect to his divine Nature; but came from Heaven, in a Way of peculiar Operation and Manifestation, to assume human Nature; and he is the Lord, who is now in Heaven with his glorified Body, and will come from thence, to raise the dead Bodies of the Saints, and receive them to himself, that they may be for ever with him. (*John* xiv. 3, and 1 *Thess.* iv. 16, 17.)

48 *As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.*

48. Those therefore, whose Pedigree is from the earthly Man *Adam*, bear his Likeness, and derive such an earthly, animal and mortal Body from him, as he himself in his fallen State had; and, on the other hand, they that are of heavenly Birth, born of the Spirit, and born from above, and so are formed with heavenly Dispositions for heavenly Enjoyments, shall derive a spiritual, heavenly and immortal Body from this heavenly Lord, such as he himself now has in his exalted State. (*Phil.* iii. 21.)

49 *And as we have born the Image of the earthy, we shall also bear the Image of the heavenly.*

49. And as we who believe in him, and are quickned by his Spirit here, have bore the debased Image of our first Father and Covenant-Head, in an earthly, animal, sickly and mortal State of the Body, he having, after his Fall, begotten Children in his own Likeness; (*Gen.* v. 3.) and as we shall continue to bear his despicable Image in the Rottenness and

* *Adam*'s being *of the Earth, earthy*, may relate, among other Things, to the *Place* where he and his Descendents were to have received the Reward of his Obedience in a State of immortal Happiness. And Christ's being *the Lord from Heaven*, may answerably include the *Place*, to which he would raise his spiritual Seed to be blessed for ever with him: and therefore whatever are raised to heavenly Blessedness, it is only in Virtue of Christ's Headship, and of the Covenant made with him, and with them in him. See Dr *Goodwin*, Vol. ii. Part iii. pag. 45. &c.

Corruption

Corruption of the Grave; ſo our Bodies will hereafter be raiſed to ſuch an illuſtrious and heavenly State, by Virtue derived from our ſecond Head, as will evidently reſemble the glorious Body of this heavenly Lord; that we may bear his amiable Image in Body as well as Soul, for ever.

50 *Now this I ſay, Brethren, that Fleſh and Blood cannot inherit the Kingdom of God; neither doth Corruption inherit Incorruption.*

50. Now, to lead you into the Reaſon of the vaſt Alteration, which has been repreſented, as to be made upon glorified Bodies, I aſſure you, my Chriſtian-Brethren, that the human Body, as conſiſting of Fleſh and Blood, in it's preſent groſs and animal State, which renders it weak and ſluggiſh, decaying and mortal, is utterly unfit, and incapable to behold the divine Viſions, enjoy the ſublime Pleaſures, and perform the exalted Services, that conſtitute the Glory and Delight of the heavenly Kingdom, for which it is to be formed at the Reſurrection of the Juſt; nor is it poſſible that ſo frail and corruptible a Thing as this Body, till it be refined, ſhould be equal to the Entertainments and Employments of that illuſtrious World, or be able to bear the Majeſty and Glory of God, when we ſhall ſee him as he is, and behold him Face to Face. (*Matth.* v. 8, and 1 *Cor.* xiii. 12, compared with *Exod.* xxxiii. 20.)

51 *Behold, I ſhew you a Myſtery; We ſhall not all ſleep, but we ſhall all be changed,*

51. As to this refining Change, which is ſo neceſſary to be made upon the Bodies of the Saints, before they can enter the glorious Regions of Immortality, Obſerve a grand Secret, which I am now going to tell you about it; a Secret, which has not yet been clearly revealed, and ſurpaſſes all preſent Comprehenſion; I mean that every individual Believer ſhall not die, nor ſhall their Bodies, like the Generality of them, ſleep in the Grave*; for the Stage of this World will not be cleared of it's Inhabitants, before Chriſt ſhall come to raiſe the Dead, and judge the World, at the laſt Day: But all of us, who belong to him, whether we be dead before that Time, or not, ſhall, in ſome unknown Way, undergo a ſurprizing and glorious Alteration, which, in thoſe that ſhall be then living, will be equivalent to dying and riſing again, as to the Purpoſe of refining their Bodies, and making them fit for the heavenly Inheritance; that we all together may be ever with the Lord. (1 *Theſſ.* iv. 17.)

52 *In a Moment, in the Twinkling of an Eye, at the laſt Trump (for the Trumpet ſhall ſound, and the Dead*

52. This wonderful Change ſhall be brought about by divine Omnipotence, in an Inſtant, as it were (ἐν ἀτόμῳ) in an Atom of Time, or as ſmall a Moment as can be imagined, even like that of the Twinkling of a Man's Eye, at the final Alarm, which ſhall be given by the Voice of Chriſt, when

* We are not to ſuppoſe that by *we ſhall not all ſleep*, the Apoſtle meant himſelf and the Believers of that Age; but he therein perſonates the whole Church, or myſtical Body of Chriſt: For elſewhere, ſpeaking of the Chriſtians in thoſe Days, he ſays, *their* mortal Bodies ſhould be quickned by the Spirit of God, which dwelt in them, (*Rom.* viii. 11.) and ſays, including himſelf, *He that raiſed up the Lord Jeſus, ſhall raiſe up us alſo by Jeſus* (2 Cor. iv. 14.) And he ſpeaks of it as a great Miſtake in them, who thought, the Day of Chriſt's ſecond Appearing was at hand; and calls thoſe Perſons *Deceivers*, that ſuggeſted any Thing like it; he alſo tells the *Theſſalonians*, that *there muſt be firſt a Falling away*, and that *the Man of Sin muſt be firſt revealed*; and that he had acquainted them with theſe Things, while he was with them, before he wrote either of his Epiſtles to them, 2 *Theſſ.* ii. 1—6; and both theſe Epiſtles are univerſally allowed to have been written before the Firſt to the *Corinthians*.

shall be raised incorruptible, and we shall be changed.)

he shall call forth the Dead out of their Graves, (*John* v. 28.) as with an exceeding loud Sound of a Trumpet, like what was heard at Mount *Sinai*; (*Exod.* xix. 16.) For such an Alarm will be given, as, for it's Suddenness and Solemnity, will be like the Sounding of a Trumpet, before we are aware, to summon us to an Appearance at the Judgment-Seat of Christ; and then the dead Bodies of the Saints shall be raised to immortal Life; and whether we, who believe, be living or dead at that Time, all of us shall pass under an amazing and advantageous Change of the *Qualities*, though not of the Materials of our Bodies, to fit them for the Glory of the celestial World.

53 *For this Corruptible must put on Incorruption, and this Mortal* must *put on Immortality.*

53. For, in order hereunto, (το φθαρτον τουτο) this very individual decaying and corruptible Body, which is now liable to Putrefaction, and will soon corrupt in the Grave, must of Necessity be new built, and formed into a State of Strength and Vigour, of spiritual and incorruptible Qualities †; And this very Body, (το θνητον τουτο) which is of mortal Frame, and, generally speaking, shall die, must be, not a-new created, but happily altered by a proper Resurrection of the same Substance, and must put on the Form of a glorious Immortality.

54 *So when this Corruptible shall have put on Incorruption, and this Mortal shall have put on Immortality, then shall be brought to pass the Saying that is written, Death is swallowed up in Victory.*

54. And when the Time comes for this corruptible Body to be clothed with incorruptible Glory, and for this mortal Body to be immortalized; then shall that antient Prophecy be completely fulfilled, (*Isa.* xxv 8.) where it is written, that the formidable Tyrant, Death, which has conquered and reigned over Believers, together with the rest of Mankind, so as to subject them to it's Stroke for Thousands of Generations, shall itself be intirely vanquished, and never have the least Dominion or Power afterwards over them: That last Enemy, which has been such a Terror to many of them, shall then be finally and totally destroyed (*ver.* 26.) for ever ‖; and shall be as absolutely abolished, with respect to every one of them, as if it had never been.

55 *O Death, where is thy Sting? O Grave, where is thy Victory?*

55. In this View of Things, all real Christians may take up their joyful Triumph before-hand, and sing in full Assurance of Faith, and with a holy Contempt and Defiance of Death and the Grave, according to what is written *Hos.*

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† *Putting on Incorruption* and *Immortality*, is of like Import with being *clothed with our House from Heaven.* (2 Cor. v. 2.) The *Jews* often spoke of the Bodies of the just, as to be clothed with the Light of Glory; and agreeable to this, it is said that they *shall shine as the Brightness of the Firmament, as the Stars for ever and ever*, and *as the Sun in the Kingdom of their Father.* (*Dan* xii. 3, and *Matth.* xiii. 43.) We have also an Emblem of this in Christ's Transfiguration, *Matth.* xvii. 2; and in his Appearance to the Apostle *John*, *Rev.* i. 13—16.

‖ Dr *Whitby* has shewn that *in Victory* (εις νικος) constantly signifies in the *Septuagint*, *for ever*: But as this Phrase is used in *Matth.* xii. 20, which, as far as I find, is the only Place besides this, where it occurs in the New Testament; and as it is there rendered, and plainly signifies *unto*, or *in Victory*, both these Senses are very consistent, and may, with great Propriety, be taken into the Paraphrase of this Verse.

xiii.

xiii. 14 *; and may anticipate their future glorying, in which they will bravely insult over these Enemies, with Joy and Transport, when they shall be actually raised to immortal Blessedness; O Death, What is now become of your malignant Sting? What real Harm have you ever been able to do us? Or what can you do any more against us? We despise all your venomous Darts. O Grave, What are all your Conquests over us now come to, which you seemed to have gained with uncontroulable Power, and through Fear of which we were kept in Bondage many Times upon Earth? (*Heb. ii. 15.) What is now become of all your Spoils, which you made of us, but are now forced to deliver up into a State of perfect Liberty, never to be seized or touched by you any more?

56 *The Sting of Death* is *Sin*; *and the Strength of Sin* is *the Law.*

56. The very worst and most destructive Thing in Death is the Guilt of Sin, which, unremoved, causes not only a Separation of the Soul and Body, but of both from God, not merely for a Season, but for ever. It is *this* that fills Death with all it's Terrors, and, like the Sting of a Serpent, makes it so fearfully hurtful as it is; were it not for *this*, barely dying would be of little Consequence, considering what a poor, empty, vexatious World we live in: And that which gives such a formidable Power to Sin, whereby it not only subjects us to the Death of the Body, but transmits us to a future Judgment, and to all the Miseries that follow after it, is the righteous and holy Law of God, armed with it's Curse, which condemns to endless Death and Destruction, as the just Wages of Sin. (*Rom.* vi. 23.)

57 *But Thanks* be *to God, which giveth us the Victory, through our Lord Jesus Christ.*

57. But for ever blessed be the Name of our gracious God, who has freed us from, and given us a complete Victory over Sin, the Condemnation of the Law, and every Thing in Death, through the Merit and Power of our Lord Jesus Christ, who has taken away Sin by the Sacrifice of himself, and redeemed us from the Curse of the Law, by his being made a Curse for us, (*Gal.* iii. 13.) and rose again for our Justification; (*Rom.* iv. 25.) and so has disarmed Death of it's Sting, and conquered it both for himself, and us who believe in him, that he might raise our Bodies from the Grave to an incorruptible, unfading and deathless Inheritance of all Glory and Blessedness, after his Example, in Conformity to him, and by Virtue derived from him.

58 *Therefore my beloved Brethren, be ye stedfast, unmoveable, always abounding in the Work of the Lord, forasmuch as ye know that your Labour is*

58. In Reflection therefore upon, and as a practical Improvement of all this, my Brethren, who are thus beloved of God, and exceeding dear to me, Be ye excited, animated and encouraged to be (ἑδραῖοι) firm and stable in the Faith, Hope, and holy Profession of the Gospel, and particularly with respect to what has been preached to you, and ye have received, about the atoning Death, and Resurrection of Christ, as the

* See how exactly this answers to the *Hebrew* Text, *Hos.* xiii. 14, in Dr *Pococke*'s Account of that Place.

not in vain in the Lord.

Head of the Church, and about a glorious Reſurrection of the Saints to eternal Life through him: (*ver.* 3, *&c.*) Let the certain Evidence ye have of the Truth of all this, and of it's vaſt Importance, determine you, by divine Grace, to *continue grounded and ſettled in the Faith*, that neither the Artifices of cunning Men, the Corruptions of your own Hearts, the Temptations of Satan, nor the Allurements or Terrors of this evil World, may ever *move you away from the Hope of the Goſpel:* (Col. i. 23.) And let theſe delightful Thoughts engage you to be conſtantly, perſeveringly, and invariably increaſing and abounding, yet more and more, in every good Work, both in a Way of Service and Suffering, which the Lord Jeſus may call you to undergo for his Sake, to his Glory, and in Obedience to his Commands, while ye dwell in mortal Fleſh; as being fully ſatisfied, in Conſideration of the Power, Grace, Faithfulneſs and Promiſe of God; of the meritorious Death, Reſurrection and Interceſſion of Chriſt; and of your vital Union, and Covenant-Relation to him, that your Work of Faith and Labour of Love ſhall not be loſt, or forgotten of God; (*Heb.* vi. 10) but that, as he will be with you, to aſſiſt and own you in it, living and dying here; ſo he will crown it all, with an ample Recompence, in the Realms of immortal Life and Honour, at the Reſurrection of the Juſt, (*Luke* xiv. 14.) through, and on Account of the Righteouſneſs of the Lord, the Redeemer.

RECOLLECTIONS.

How confirmed, important and delightful are the Doctrines of the atoning Death of Chriſt, and of his Reſurrection, and the Reſurrection of the Saints to eternal Life through him! The Scriptures of the Old Teſtament, and many faithful Witneſſes of the New, unite their Teſtimony to the Reſurrection of our Lord from the Dead; and as ſurely as he roſe to a glorious Life, all, that are his, ſhall riſe after him in their proper Time and Order: For he is the Firſt-Fruit of them that ſleep in him; and, conſidering him as the *ſecond Adam*, and Covenant-Head, he can't but have as much Virtue to raiſe them to everlaſting Life, as the *firſt Adam*, and Covenant-Head had, to ſubject them to corporal Death, and all the Miſeries that attend it. O wonderful Contrivance and Operation of divine Wiſdom and Grace, that as by Man came Death; ſo by Man, who is alſo the Lord from Heaven, came the Reſurrection of the Dead! How ſhocking and dangerous are the Abſurdities of denying theſe fundamental Articles of Chriſtianity! If there be no Truth in theſe, the Apoſtles, though humble and holy Men, who owned themſelves to be, what they were, by the Grace of God, were downright deſigning and wilful Liars; the Death of Chriſt, and all our Faith and Hope in him are vain, and we are ſtill under the Guilt and Power of our Sins; they that have died in the Faith of Chriſt, and ſuffered Martyrdom for his Sake, are loſt for ever; and they that have been encouraged, by their Example, to make a ſolemn Profeſſion of his Name, have been wretchedly deluded; and Chriſtians, of all Men in this World, are the moſt miſerable, and act the moſt fooliſh Part imaginable, in expoſing themſelves to Diſgrace, Hardſhips and Dangers on his Account, rather than enjoying the Eaſe and Honours, Plenty and Pleaſures of this Life, without Fear of any Thing after Death: Farewel then all Morality and Religion at once. But, whatever may be ſuggeſted to the contrary, by Men of corrupt Minds, there is a future State of Glory, and the Bodies of Believers ſhall certainly be raiſed to immortal Life, when Chriſt ſhall have ſubdued the laſt Enemy, which is Death, and ſhall deliver up the preſent Adminiſtration of his delegated Kingdom, and be himſelf ſubject, as Man and Mediator, to the Father, that every Thing may revert to it's original Order, and God, inclusive of Father, Son and

and Spirit, may be all in all heavenly Blessedness. And, O how great will be the Splendor and Excellence of these risen Bodies, beyond what they now are! Behold a lively Emblem of it in the Corn, that is sown, dies and revives again with greater Gaiety and Verdure! Behold the different Bodies of various Kinds of Flesh, and the different Glory of the Sun, Moon and Stars among themselves, and superior to that of all earthly Bodies, though they were all formed, by the Power of God, out of the same original Materials! What! Can't the omnipotent God, the Author of all this, raise the Bodies of the Saints to as much greater Glory hereafter, than they appear in here, and when they are buried in the Grave, as the brightest Luminary in Heaven outshines a very Clod of Earth? One is as easy to him, as the other. They are now corruptible, mean, weak, sluggish, animal and mortal Bodies, bearing the despicable Image of the earthly *Adam*; but they shall then be incorruptible, glorious, powerful, active, refined and immortal Bodies, bearing the illustrious Image of Christ's glorified Body. This surprizing Change of their present Qualities is absolutely necessary to fit them for the heavenly State; and therefore those Believers that shall be alive upon Earth, as well as those that shall be dead and rotten in the Grave, at the second Coming of Christ, shall undergo a like immortalizing and inconceivable Change; it being impossible that Flesh and Blood, in their present gross, corruptible, weak and mortal Condition, should inherit the Kingdom of immortal Glory: But when this blessed Alteration shall be made upon the Body, Death will be throughly vanquished, and abolished for ever. How joyfully then may Believers, in realizing Anticipations, triumph over Death and the Grave, as conquered Enemies, disarmed of their Sting, and of all their Power, through the Merit and Victory of our Lord Jesus Christ! What thankful Acknowledgments, with their whole Hearts, should they render to God on this Account! And how should they, in assured Prospects of all this, be animated to the utmost Stedfastness, and Perseverance in Christ's Ways; and go on with holy Resolution and Courage in his Strength, and Aboundings in his Work; as knowing that their Labour shall not be in vain in the Lord.

CHAP. XVI.

The Apostle gives Orders to the Church about a Collection for the poor Saints at Jerusalem, 1—4. *Mentions his Design of making them a Visit,* 5—9. *Recommends* Timothy *to them, and encourages their Hopes of seeing* Apollos *in due Time,* 10—12. *Exhorts them to Watchfulness and Stedfastness in Faith and Love, and to shew a becoming Respect to* Stephanas *and his Family, and to all his Fellow-Labourers,* 13—18. *Sends Christian-Salutations from himself and others; and concludes with a solemn Admonition, Benediction, and Assurance of his own Love to them,* 19—24.

TEXT.

1 *NOW concerning the Collection for the Saints, as I have given Order to the Churches of Galatia, even so do ye.*

2 *Upon the first Day of the Week, let*

PARAPHRASE.

1. AS to the charitable Collection, that has been desired of you, for the poor Christians, who, through publick Calamities, and their Sufferings for the Gospel, are reduced to extreme Necessity in *Judea* and *Jerusalem*, (ver. 3.) I would give the same Direction to you, as I have to the Churches of Christ in the Province of *Galatia*, who readily fell in with it, and whose generous Example will, I trust, stir up a noble Emulation in you; since ye so far exceed them in temporal Riches, as well as in spiritual Gifts. (See the Notes on *Chap.* iv. 8, and 2 *Cor.* viii. 2.)

2. As ye, according to universal Custom in all New Testament-Churches, constantly meet together for religious Wor-

ship,

every one of you lay by him in store, as God *hath prospered him, that there be no gatherings when I come.*

ship, in Commemoration of the Resurrection of Christ, every first Day of the Week, which is by Way of Eminence *the Lord's Day*; (See the Notes on *John* xx. 26, and *Acts* xx. 7.) and as that is a proper Time for Works of Charity, my Advice to you is, that every one, who is in any Capacity for it, would from Week to Week freely separate, and lay by him, certain Proportions of his worldly Substance for this charitable Use, and (θησαυριζων) put them into the common Stock on that Day, as a Treasure for the Poor, and a Treasure that will turn to his own best Account; and let this be done according to the Revenue of his Estate, or according to the Gains by Business and Labour, which God has given him, be it more or less, the Week before; that so, when I may have Opportunity of coming to you, the Contributions may be ready collected, and there may be no need for me to excite you to them then, or to wait for their being brought together.

3 *And when I come, whomsoever you shall approve by* your *Letters, them will I send to bring your Liberality unto Jerusalem.*

3. And when, by the Will of God, I may have the Pleasure, as I hope, of seeing you, I will heartily join with you in sending such Brethren, as ye may think most proper, and shall recommend by your Letters Testimonial, as prudent, compassionate and faithful Persons *; and I will readily concur in such Recommendation of them, as worthy to be intrusted with your Benevolence, and to carry it to our indigent Fellow-Christians at *Jerusalem*, and in the adjacent Country of *Judea*, as the free Gift, (χαριν) which God has inclined, and enabled you to bestow upon them, and which ye have cheerfully done, from a Sense of his rich Love and Grace both to them and you.

4 *And if it be meet that I go also, they shall go with me.*

4. And if it should be thought needful, convenient, or fit, (αξιον) and might be of any Advantage to the pious and benevolent Design, for me also to accompany them in that Errand, I will take them along with me, when I may go to *Jerusalem*, and give them all the Assistance and Encouragement, I am capable of, in discharging that important Trust.

5 *Now I will come unto you, when I shall pass through Macedonia: (for I do pass through Macedonia)*

5. In the mean while, ye may be well assured, that, if my Affairs admit of it, I fully intend to make you a Visit, when I shall have gone through *Macedonia* †: For it is my present Purpose to make a Tour through that *Grecian* Province, as soon as I have finished the Work, to which I am called at *Ephesus*. (*ver.* 8.)

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* This Passage, as pointed with a *Comma* before, or after, *by Letter*, may signify either the Apostle's own, or the Church's Letter of Recommendation; but there is no Inconsistence in supposing that both might be meant, if thought needful.

† In this and the three following Verses, the Apostle [illegible] of the Scheme he had laid in his own Mind, not under any [illegible] Inspiration or Suggestion of the Spirit, but in the ordinary Way of Men's forming their Purposes, according to the present Circumstances of Things; and therefore [illegible] this Design with a Reserve, *if the Lord permit*, (ver. 7.) and, in the Event, it appears from 2 Cor. i. 15, 16, that he was hindered executing [illegible] Scheme; and it seems, from *Acts* xix. 22. that by Means of the Uproar at Ephesus, he was [illegible] from thence, sooner than he had intended.

6. And

6 And it may be that I will abide, yea and winter with you, that ye may bring me on my journey, whithersoever I go.

6. And in case Providence shall direct my Course, according to my present Views, I may probably stay a considerable Time, and even spend all the Winter-Season with you, in Hopes of finding such an Interest in your Friendship, notwithstanding the Parties which have been made against me, that, when I take my leave of you in the Spring, ye will send some of your Brethren, as is customary with the Churches, in Token of Respect and Kindness, to accompany, conduct and supply me in my Journey, (*Tit.* iii. 13.) to what Place soever I may then be bound.

7 For I will not see you now by the Way, but I trust to tarry a while with you, if the Lord permit.

7. For such is my Affection toward you, and Concern for you, and I promise myself so much Pleasure in seeing, and conversing with you, that it would not satisfy me to make you only a short transient Visit now, as it were *en passant*; (*ἐν παρόδῳ*) but I hope to continue some Length of Time with you, to assist you in your spiritual Affairs, and set those Things to rights, that are amiss among you, (*Chap.* xi. 34) if it shall please the Lord, whose Kingdom rules over all, to dispose of me and my Services so, as to admit of it. (*Jam.* iv. 15.)

8 But I will tarry at Ephesus until Pentecost.

8. But it seems necessary for me to stay yet a while at *Ephesus* *, till it may be full Time to set out for *Jerusalem*, to be there at Pentecost, not to celebrate that Feast, which is now no longer obligatory to be kept as a religious Festival; but to take an Opportunity of making known what the Lord has done by me in my Travels, and of serving his Cause among the vast Multitudes of *Jews* and Proselytes, which will be there on that Occasion: Till that Time I think of abiding here.

9 For a great Door and effectual is opened unto me, and there are *many Adversaries.*

9. For God has opened a large Field of Service for me at this Place; the Word of the Lord runs and is glorified, is freely preached and made effectual to the Conversion of many Souls, as I also hope, through Grace, it will be to still many more: And I am the rather induced to continue here, as long as I well can; because, though I have hot Work of it, 'tis of Importance for me to make a Stand against, and confute the great Numbers of subtil and furious Antagonists †, who are prejudiced against

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* It appears highly probable from this Verse, and from the Salutations, sent from the Churches in *Asia*, (ver 19.) that the Apostle wrote this Epistle from *Ephesus*, and not, as the Postscript says, from *Philippi*: For *Philippi* was a City of *Macedonia* in *Europe*, Acts xvi. 12; and the Apostle was not yet come to *Macedonia*, as appears from *ver.* 5. of this Chapter; But *Ephesus* was the Metropolis of the proconsular *Asia*. And there seems to be another Mistake in the Postscript, which speaks of this Epistle's being sent by *Timothy*; whereas the Apostle speaks doubtfully, *ver.* 10. of *Timothy*'s reaching *Corinth*, though he had sent him thither, *Chap.* iv. 17.

† Mr *Pyle*, on this Passage observes, that the Apostle seems plainly to allude to the *Ludus Circus Maximus*, from whence the Race-Horses and Chariots were wont to be started. And this is very much countenanced by the Phrase *ἀντικείμενοι*, those *Adversaries* answering to the *Antagonists* in the *Race*, against whom the Apostle was to *run*, as it were, and strive to out-do. And he refers for further Explication of this Thought to *Jacobus Lydius*, in his *Agonistica Sacra*, Cap. 30.

Christ.

Chriſt and his Ways, and who, envying my Succeſs, ſet themſelves to oppoſe me and my Miniſtrations, and to obſtruct the Progreſs of the Goſpel, and pervert thoſe that have received it.

10 *Now if Timotheus come, ſee that he may be with you without fear: For he worketh the Work of the Lord, as I alſo* do.

10. Now if the beloved and faithful *Timothy*, whom I have ſent, (*Chap.* iv. 17.) ſhould arrive ſafe, as I hope he will, among you; ſee that ye treat him in ſuch a friendly, peaceable and orderly Manner, as ſhall be a Comfort, and not a Trouble to him; and do all that in you lies to prevent his being diſcouraged, and to ſecure him from the Danger of Inſults by the factious Parties among you, on Account of the juſt Reproofs, which he may be obliged to give to ſuch of you, as walk diſorderly: For he is my dear Fellow-Labourer in the Work of the Lord Jeſus, and comes to you upon the very ſame Buſineſs, with the ſame Spirit, and the ſame ſincere Affection to you, as I myſelf ſhould, were I to be preſent with you.

11 *Let no Man therefore deſpiſe him: But conduct him forth in Peace, that he may come unto me: For I look for him with the Brethren.*

11. Let none of you therefore think meanly of him, or behave diſreſpectfully towards him, or ſlight what he may ſay in the Name, and by the Authority of Chriſt, becauſe of his Youth; (1 *Tim.* iv. 12.) but uſe him well, while he is with you, and treat him kindly at his leaving you; let ſome of you attend him in his Way, to ſhew him due Reſpect; to guard him againſt Miſchiefs from wicked and unreaſonable Men; and to ſupply him with Neceſſaries in his Journey, that he may return back to me and other Friends, with Comfort, before I leave *Epheſus*: For I, and ſeveral Brethren with me here *, live in Expectation and Deſire of ſeeing him again, together with ſuch Brethren, as may accompany him.

12 *As touching* our *brother Apollos, I greatly deſired him to come unto you with the Brethren: But his Will was not at all to come at this Time; but he will come when he ſhall have convenient Time.*

12. As to our dear Brother, the eloquent *Apollos*, tho' ſome of you have ranked yourſelves under him, as the Head of a Party, in Oppoſition to me, (*Chap.* iii. 4.) I was ſincerely and very earneſtly deſirous, and importunate with him, that he would go along with the Brethren, who bring this Letter to you; as being well ſatisfied that he would by no Means encourage, but do all that in him lies, to diſcountenance Party-Diviſions among you; and as having Hope that his Intereſt with ſuch, as have ſheltered themſelves under his Name, might put an End to their factious Temper and Views: But he, bearing the like tender and reſpectful Regard to me, as I do to him, was not willing to come juſt now; leſt it ſhould have a contrary Effect, or be interpreted by ſome, as though he would ingratiate himſelf with you, at the Expence of my Character: Nevertheleſs, ſuch is his Affection to you, and Concern for

* *With the Brethren*, may relate either to thoſe that were with the Apoſtle, or to thoſe that might come with *Timothy*.

you,

you, that he intends, God willing, to pay you a Visit, when it may be more seasonable for him and you †.

13 *Watch ye, stand fast in the Faith, quit you like Men, be strong.*

13. To conclude my Admonitions and Advices, Let me intreat you to keep a wakeful and strict Guard upon yourselves against all the Designs of those, that would impose upon you, and either by Terrors or Allurements, or subtil Artifices, would carry you off from the Truth and Holiness of the Gospel; watch against all Temptations; watch over your own Spirits; watch unto Prayer, and for divine Assistances in it, as also for Returns of Mercy in Answer to it: See that ye continue stedfast in the Belief of those important Doctrines, which ye have received from the Apostles of Christ; adhere firmly to them; live by Faith upon them; stand up for them; and abide unshaken, and with Perseverance, in your Profession of them: Behave yourselves with Wisdom, Courage and holy Resolution in your Attachment to the Truths and Ways of the Lord, in the Face of all Opposition and Danger; acquit yourselves in the Exercise of every Duty, and in resisting every Sin and Temptation, like Men grown up to Maturity of Judgment and Understanding, and to full Strength and Establishment in Christ.

14 *Let all your Things be done with Charity.*

14. And see to it, that whatsoever ye do, in Defence of the Faith, in Worship and Discipline, and in common Conversation, it be with a Spirit of Meekness and Love, for promoting Peace, and Purity in Doctrine and Manners, together with the Good and Edification of each other, and of the whole Church.

15 *I beseech you, Brethren, (ye know the House of Stephanas, that it is the First-Fruits of Achaia, and that they have addicted themselves to the Ministry of the Saints)*

15. I earnestly intreat you, my dear Brethren in the Lord, to shew a particular Respect to the Family of *Stephanas*, which I myself baptized, (See the Note on *Chap.* i. 16) and which *, as ye well know, (See the second Note on *Rom.* xvi. 5.) were the first Family of Converts in all *Achaia*, the Province in which your City stands; and so, like the First-Fruits that were offered to God under the the Law, they had the Honour of being the Pledge and Earnest of the great Harvest of Souls, that have been since gathered to Christ there; ye also know that they have remarkably approved themselves sincere Disciples, and faithful Servants of the Lord Jesus, as having devoted themselves, in an orderly Manner, (ἔταξαν ἑαυτοὺς) unto, and laid themselves out in, succouring and supporting his poor Mem-

† The Reasons of *Paul*'s desiring *Apollos*, and of *Apollos*'s not choosing, to go at that Time, were very probably those hinted in the Paraphrase; and so discover a most excellent and exemplary Spirit in them both, as a mutual Affection subsisted between them, and neither of them envied, was jealous of, or would detract from the other, how much soever different Parties at *Corinth* might run down one, and cry up the other: Or, perhaps, *Apollos* might have some Work at *Ephesus*, or elsewhere, of too great Moment for him to neglect just then.

* *Ye know* (οἴδατε) may be rendered imperatively, *know ye*, in which Sense it is considered in the former Part of the Paraphrase on this Verse.

bers †; in assisting, cherishing and supplying the Wants of his holy Ministers; and in managing the Affairs of the Church, and doing every Thing that they have been capable of, and called to, for promoting it's Interests on all Occasions.

16 *That ye submit yourselves unto such, and to every one that helpeth with* us *and laboureth.*

16. I beseech you, that, instead of being carried away by your new upstart Teachers, ye would reverence, honour and esteem, be directed by, and copy after the laudable Example of these, and such as these, who have signaliz'd themselves as faithful to Christ and his Church; and that ye would shew the like Acknowledgement and Regard to every one, that joins with us, the Apostles of Christ, in the same Spirit, for supporting and promoting the Gospel, and that labours in the Work of the Lord; whether it be by preaching, or in any other Way, as being embarked in the same glorious Cause with us.

17 *I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: For that which was lacking on your Part, they have supplied.*

17. I greatly rejoice that so worthy and prudent Brethren, as *Stephanas*, and *Fortunatus* and *Achaicus*, came from you with your Letter to me*: For they have let me into a better and more thorough View of the present Affairs of your Church, than I ever had before; and have even made up what was wanting in your Letter, to set your Case in the more favourable Light, in which I now see it, and by which I perceive that, bad as Things are, they are better with many of you than I feared.

18 *For they have refreshed my Spirit and yours: Therefore acknowledge ye them that are such.*

18. For their Presence and Conversation is extremely agreeable to me; and they have acted so fair and candid a Part in representing your Temper and Conduct, as has been very pleasing to my own Mind, and cannot but be so to yours; and ye will doubtless share with me in the Joy I have, by Means of what they have said to remove some Misunderstandings and Jealousies, that might otherwise have arose between you and me: Ye therefore ought to have the greatest Veneration and Respect for such excellently spirited Men, as put the most charitable Construction upon your Behaviour, and are willing to make the best of you.

19 *The Churches of*

19. The Churches of Christ here, in the Lesser *Asia*,

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† *The Saints* or holy ones may relate to *Ministers*, as well as People; and *the Ministry of, or rather to, the Saints*, (διακονια τοις αγιοις) seems to be meant of ministring to the Saints in a Way of pious and charitable Assistance, such as belongs to the Office of Deacons, as well as, or rather than, in preaching the Gospel; but the Paraphrase is formed here, and in the next Verse, in such a Manner, as may be also applied to the last.

* We know nothing of these three Persons, more than what is here said of them, and is observed of *Stephanas*, ver. 15. They, it seems, were the Messengers that attended the Letter from the Church to the Apostle, (See the Note on Chap. vii. 1.) and their *supplying what was lacking* on the Church's *Part*, is not meant of any *temporal* Supply; for the Apostle absolutely refused every Thing of that Kind from them, as appears from Chap. ix. 12—18; but it relates to the fuller and more advantageous Representation, these good Men had made of the *Corinthians*, than they had given of themselves in their Letter, in which (as Persons under a humbling Sense of Sin are apt to do) they had set forth the bad Things among them, in such a strong Light, as might leave Room to think that there was little Good left, or that the Number of those, that walked disorderly, was greater, than it really was.

Asia salute you. Aquila and Priscilla salute you much in the Lord, with the Church that is in their House.

(See the Note on *ver.* 8.) cordially wish you the best of Blessings from the Lord Jesus. The noted *Aquila* and *Priscilla*, that exemplary and eminently religious Pair, who reside at *Ephesus*, (*Acts* xviii. 24, 26, compared with xix. 1.) speak abundantly of their ardent Desires, that ye may be blessed with all spiritual Blessings in heavenly Things in Christ Jesus; and so do their amiable Family, which, like the Heads of it, are an Ornament to their holy Profession. (See the Notes on *Rom.* xvi. 3, 5.)

20 *All the Brethren greet you. Greet ye one another with an holy Kiss.*

20. All the Christian-Brethren, that are with me, send their religious and affectionate Respects to you: See that ye with like spiritual Affection, and sincere good Will, salute each other in the Lord, with all the usual Forms of expressing it, in such a holy Manner as becomes Saints. (See the Note on *Rom.* xvi. 16.)

21 *The Salutation of* me *Paul with mine own Hand.*

21. As to myself, none can be more sollicitous for, and heartily desirous of, your Soul's Prosperity in all Things; in Testimony of which I *Paul*, give it under *my own Hand-Writing*; though in the rest of the Epistle, I have employed an *Amanuensis* to transmit my Thoughts to you. (See the Note on *Rom.* xvi. 22.)

22 *If any Man Love not the Lord Jesus Christ, let him be Anathema, Maranatha.*

22. Only permit me, at the same Time, to leave with you this solemn Warning against the false Teachers, that trouble, and would pervert you; If any of them, or indeed any one whatsoever, be his Character and Pretences what they will, prove an Enemy to the Person, Offices and Grace, Doctrines and Commands of our dear Lord and Saviour Jesus Christ; if he be disaffected to him; if he obstinately reject and oppose him; or if he apostatize from him, and, through the Temptations of this World, cast off his Love to him and Profession of his Name, Let such an one be looked upon as execrable and abominable; and let him be cast out of the Church, and so delivered up, in Case of final Obstinacy, to the most terrible Judgment, and heaviest Curse, that the righteous God shall see fit to inflict upon him *; and, unless he be brought to Repentance, let him be left to be punished with everlasting Destruction from the Presence of the Lord, and the Glory of his Power, when he shall come to judge the World at the last Day.

23 *The Grace of our Lord Jesus Christ* be *with you.*

23. The Salutation, which I now add with much greater Pleasure, than I find in anathematizing any one whatsoever, and which sums up all my Desires for you in a few comprehensive Words, is this, May the free Favour of Jesus Christ, your Lord and mine, be extended to, and continually abide with all, and every one of you, in the utmost Fulness of it's ample and distinguishing Fruits and Effects, to your present Establishment and Edification in Faith, Comfort and Holiness, and to your eternal Salvation.

* *Anathema*, signifies a Thing devoted to Destruction, and *Maranatha*, is a *Syriack* Word, which signifies *the Lord comes*; and so denotes the severest Vengeance, that is to be executed at his coming to Judgment.

24 *My love* be *with you all in Christ Jesus. Amen.*

24. To conclude, Though I have been obliged in Faithfulness to reprove you, with just Severity, for many Things that have been amiss among you; yet it has been merely in Love, for your own Good; and my Heart is so far from being cool toward you, or alienated from you, and prejudiced against you, that my most sincere Affection and best Wishes, together with the utmost that I am, or ever may be, capable of doing for your spiritual Benefit †, attend you all for Christ's Sake, on Account of your Relation to him, and in Reflection upon the Privileges and Blessings, that ye are favoured with in, and through him. To assure you of which, and of my earnest Desire and Hope, that ye may be abundantly and eternally blessed, I say, *Amen.*

RECOLLECTIONS.

How incumbent is the Duty of giving charitable Relief to our Fellow-Christians! Good Ministers are willing to do all they can, to encourage and promote it, and to see that the Liberality of Churches, under their Care, be duly applied; every Believer should be ready to join in it, and be continually laying by something for it, in Proportion to the Prosperity, which God, whose Blessing makes rich, is pleased to give him in his temporal Affairs; the Generosity of some should excite others to a noble Emulation, according to their respective Abilities; and Collections, for such Uses, are very proper to attend our Works of Piety, on the Lord's Days.—How desirous are the Servants of Christ to go, or stay, wherever he calls them, with an intire Submission to the Will of God! And what a Pleasure is it for them to abide, where an effectual Door is opened for them to preach the Gospel with Success, though they meet with ever so much Opposition from their Adversaries!——With what brotherly Love should Fellow-Labourers honour one another, free from all Jealousy or Envy! And with what Cheerfulness, Esteem and Respect should Churches receive all those, that are well recommended to them, as engaged in the same Work of the Lord with the Apostles, and as faithful in devoting themselves to the Service of the Saints! What need have real Christians to be excited to Watchfulness, and Stedfastness in Faith and Love! And while they reject those with Detestation, that discover an Enmity, or Disaffection to Christ, and leave them, tho' with tender Reluctance, to his righteous Judgment, at his second Coming; How affectionately should his Disciples testify their Love one to another, in courteous and religious Salutations, as well as in all other Ways! And how heartily should they say, *Amen*, to the solemn Benedictions of those that minister in sacred Things, as joining their own Desires and Prayers, that the Grace of our Lord Jesus Christ may be with all those, that love him in Sincerity and Truth!

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† It is with incomparable Sweetness and prudent Insinuation, that the Apostle closes an Epistle, in which he had so sharply reproved the *Corinthians* for their Faults, with such an Assurance of his *Love*, as is not to be found at the End of any other of his Epistles, that he might convince them of his good Will in all that he had said; and might take off their Prejudices against it, and give it the more easy Access to their Minds.

A PRACTICAL EXPOSITION OF THE *Second* Epiſtle of the Apoſtle PAUL to the *CORINTHIANS*,

In the Form of a PARAPHRASE.

The Preface to the *Second* Epiſtle to the *CORINTHIANS*.

THIS Second Epiſtle of the Apoſtle *Paul* to the *Corinthians* was very probably wrote from *Philippi*, a City of *Macedonia*, about a Year after the former: For it was after he had been at *Troas*, and returned to *Macedonia*, and while *Timothy* was with him in his ſecond Journey thither, as appears by comparing *Chap.* i 1, and ii. 12, 13, with *Acts* xix 22, and xx. 1—4: And as, at the Cloſe of his firſt Epiſtle, he gave Orders concerning a Collection for the poor Saints at *Jeruſalem*; ſo in this, *Chap.* ix. 2, he ſays that *Achaia*, of which *Corinth* was a principal City, was ready a Year ago.

Between that Time and this, he, to his great Satisfaction, as appears from the *ſecond* and *ſeventh* Chapters, received an Account, by *Titus*, of the good Effect of his firſt Letter upon the Generality of the Church, in their Repentance, and Submiſſion to his apoſtolick Authority; and in their regularly proceeding, as he had directed them, againſt the inceſtuous Perſon, who was thereby brought to an humble and contrite Senſe of his Sin.

Hereupon he wrote this *ſecond* Letter, in which, after the Preface, he begins with apologizing for his not coming to them, ſo ſoon as he had given them Reaſon to expect; (1 *Epiſt.* xvi. 5.) and with recommending the ſorrowful Penitent to their Chriſtian-Compaſſion, and to a Reſtoration of him to his Place in the Church. *Chap.* i, ii. He then enters upon his main Point of confuting his Adverſaries, in which he aſſerts, and enlarges upon, his own apoſtolick Character, Labours, Sufferings, Encouragements, Preaching and Succeſs, with greater Freedom and Boldneſs, than in the former Epiſtle, *Chap.* iii—vi. In the *three* following Chapters, (vii, viii, ix.) as alſo here and there in ſeveral other Places, he urges various Duties upon the *Corinthians*, ſuitable to the State of Things among them; but particularly, and moſt at large, exhorts them to finiſh their charitable

Collections

Collections in a generous Manner, and get them ready to be tranſmitted to *Jeruſalem*, according to their Promiſes the laſt Year; and according to his own good Opinion of them, which, he tells them, he had mentioned with Pleaſure to other Churches, for exciting the like Liberality among them. In the *Tenth* Chapter, and ſo on to the End of the Epiſtle, he re-aſſumes the Subject relating to himſelf, and to the falſe Apoſtles, that ſtill audaciouſly vied with him; and, with a peculiar Smartneſs of Stile, ſets himſelf againſt them, and their Adherents, that invidiouſly reproached him, and even forced him to ſpeak of himſelf in Terms, which carried the Face of Folly and Vanity in Self-Applauſe. And he concludes the Whole with an affectionate Salutation and Benediction.

Perhaps, becauſe a great Part of this, and the former Epiſtle to the *Corinthians*, refers to the peculiar Circumſtances of that Church, ſome private Chriſtians may be apt to think theſe to be leſs uſeful, than many others of the ſacred Writings, eſpecially of the New Teſtament. But even the Things, that moſt immediately and ſingularly related to them, are of great Service in all ſimilar Caſes, that might fall out in After-Ages; and there are ſo many important Doctrines of common Concernment interwoven with them, as muſt render the Whole exceeding valuable and edifying to Chriſtians, through all Generations. Theſe Epiſtles have alſo ſome Advantages, that are not to be met with in any other Part of the Word of God, as they may be deemed the Seat of divine Directions, relating to the ſpiritual Privileges, Rights and Powers, Worſhip and Diſcipline of the Churches of Chriſt; to the Purity of Doctrines, Manners and Celebrations of Goſpel-Ordinances; and to the Unity, Peace and Order, mutual Watch and Care, and religious Reſpect to faithful Paſtors, that ought to be preſerved among them. And therefore theſe, as well as all other Parts of the inſpired Scriptures, are juſtly to be eſteemed *profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs; that the Man of God may be perfect, throughly furniſhed unto all good Works.* (2 Tim. iii. 16, 17.)

CHAP.

CHAP. I.

The Apostle introduces this Epistle to the Corinthian-*Church, as he did the former, with an Assertion of his apostolick Office, and a Salutation,* 1, 2. *Blesses God for comforting him in, and delivering him out of, his Tribulations; and turns his own Experience into an Argument for the Encouragement of others under their Troubles,* 3—11. *Professes his own and his Fellow-Labourers Integrity,* 12—14. *Assigns the principal Reason of his not coming to them so soon, as might have been expected from what he had said in his former Letter; and so vindicates himself from the Charge of Inconstancy on that Account,* 15—24.

TEXT.

1 PAUL *an Apostle of Jesus Christ by the Will of God, and Timothy* our *Brother, unto the Church of God which is at Corinth, with all the Saints which are in all Achaia:*

2 *Grace* be *to you, and Peace from God our Father, and* from *the Lord Jesus Christ.*

3 *Blessed* be *God, even the Father of our Lord Jesus Christ, the Father of Mercies,*

PARAPHRASE.

1. I *Paul*, an Apostle, whom Jesus Christ immediately called and authorized to that high Office, according to the free Appointment and good Pleasure of God the Father; even I, and the beloved *Timothy*, whom, notwithstanding his Youth, I cheerfully own as a faithful Brother in Christ, and in the Work of the Ministry; we, I say, he concurring with what I write by the Dictate of the Holy Ghost, (See the Notes on *Rom.* i. 1, and 1 *Cor.* i. 1.) heartily join in good Will, and in sending this *second* Epistle to the Church at *Corinth*, which God has chosen, and called by his Grace, and collected out of the World, to be his Habitation through the Spirit, and the Seat of all divine Ordinances; as also to all professing Believers, who, according to the Judgment of Charity, are holy ones, that reside in any other Part of *Achaia* or *Greece*.

2. We salute you in the Lord, earnestly praying that the free Love and Favour of God, with all it's happy Fruits and Effects, which are usually summed up in the comprehensive Term *Peace*, may be vouchsafed, and abound toward you from him, who is your as well as our reconciled God and Father; and who, in the Oeconomy of Salvation, is the Fountain of all it's Blessings, and in his eternal Counsels laid out the Scheme of conveying them: And we wish you the richest Communications of them from the Lord Jesus Christ, our exalted Mediator and Saviour, who has purchased them by his Blood, has them all in his Hands to dispense, and effectually gives them, in Concurrence with the Father, by his Spirit.

3. For ever magnified and adored, admired, loved and praised, with all possible Thanksgiving and Joy, be the blessed and glorious God, even the Father of our Lord and Saviour Jesus Christ *, who, as such, is full of tender Compassion, and

* *The Father* bears this Relation to Christ, with respect to his divine Nature, by an eternal, inconceivable and necessary Generation; with respect to his human Nature, by an immediate miraculous Production.

and the God of all Comfort;

and the Author of all pardoning and relieving Mercies; and is the God and Giver of all temporal, ſpiritual and eternal Conſolation, through his Son.

4 *Who comforteth us in all our Tribulation, that we may be able to comfort them which are in any Trouble, by the Comfort wherewith we ourſelves are comforted of God.*

4. Inexpreſſibly great are the kind Indulgences of this gracious God and Father, who, by his Spirit, Word and Providence, ſupports, aſſiſts and comforts me and my Companions, in all our Troubles and Afflictions of every Kind, and eſpecially for Conſcience Sake; and he is pleaſed to do this, in his infinite Wiſdom and Goodneſs, not only for *our* Succour; but likewiſe for the Benefit of others, that we may be the better taught, diſpoſed and qualified, by our own Experience, to ſympathize with, and adminiſter ſuitable Words of Encouragement and Comfort to them, that are in any Sort of Tribulation, relating to Soul or Body; and ſo may be Inſtruments in his Hand of raiſing their Faith, and their Hope of the like ſeaſonable Refreſhments and Deliverances, as God, for Chriſt's Sake, has favoured us with.

5 *For as the Sufferings of Chriſt abound in us, ſo our Conſolation alſo aboundeth by Chriſt.*

5. For as we have ſuffered many grievous and heavy Trials on Chriſt's Account, and in Conformity to him, who ſympathizes with us in them, and counts them his own; (*Acts* ix. 4.) ſo our inward ſpiritual Joys have abounded in Proportion to them, by Means of that ſweet Communion, which, at ſuch Times eſpecially, he has given us with himſelf, to allay and counter-balance them, and to fortify us againſt them.

6 *And whether we be afflicted,* it is *for your Conſolation and Salvation, which is effectual in the enduring of the ſame Sufferings which we alſo ſuffer: or whether we be comforted,* it is *for your Conſolation and Salvation.*

6. And all this is deſigned and ordered, and in Fact has proved to be, for your Advantage; ſo that whether, on one hand, we be preſſed with ever ſo many Calamities, it is with a View to the animating of you under ſuch Trials, as may befal you, eſpecially for the Goſpel's Sake, that when ye ſee with what Chriſtian-Fortitude, Patience and Conſolation, we are enabled to bear them, ye, encouraged by our Example, may be comforted in your own Souls, and emboldned to hold on in your holy Profeſſion unto complete Salvation; which is effected, in a powerful Manner, by Means of your being made willing to undergo the ſame Sort of Troubles, on the Behalf of Chriſt, that we ourſelves have bore, and been ſupported under: Or whether, on the contrary, we be relieved and comforted, by ſeaſonable Deliverances out of our Tribulations, it is made effectual for promoting your Joy, and your final Salvation together with ours.

7 *And our Hope of you* is *ſtedfaſt, knowing that as you are Partakers of the Sufferings, ſo* ſhall ye

7. And from what has already appeared among you, ſince ye received my former Letter, (*ver.* 13, 14.) we fully expect a good Event with relation to you; being well aſſured, that as God has now made you willing Sharers with us in Sufferings, and inclined your Hearts to ſympathize with us in ours,

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duction; and with reſpect to his Office-Character, as God-Man Mediator, by a peculiar Covenant-Relation; which Conſideration of God exhibits him to our Faith, under the Goſpel-State, in a more auguſt, endearing and encouraging Light, than that in which he made himſelf known, under the Old Teſtament, as the God of *Abraham*, *Iſaac* and *Jacob*.

for

be *alſo of the Conſolation.*

for the Sake of Chriſt; ſo, in the Riches of his Grace and Faithfulneſs, ye are, and ſhall be likewiſe Sharers with us in preſent divine Comforts, ſuitable to your Day and Difficulties, till all ſhall be perfected in the Joys of Heaven.

8 *For we would not, Brethren, have you ignorant of our Trouble which came to us in Aſia, that we were preſſed out of Meaſure, above Strength, inſomuch that we deſpaired even of Life:*

8. For as to our Sufferings for Chriſt, it may be proper to remind you, my dear Brethren, of the extreme Hardſhips, which have befallen me and my Companions in the *Leſſer Aſia* *, that, while we were deſirous to miniſter the Goſpel of the Grace of God in that Country, we were oppreſſed, and over-loaded with Severities to an Exceſs, beyond all Bounds, (καθ' ὑπερβολην) and more than, merely by our natural Strength, we could ever have been able to bear; ſo that (ἐξαπορηθηναι ἡμας) we were in the utmoſt Perplexity and Danger, not knowing which Way to turn ourſelves; and as far as Events could be judged of, by preſent Appearances, we gave up all Hope of eſcaping with our Lives.

9 *But we had the Sentence of Death in ourſelves, that we ſhould not truſt in ourſelves, but in God which raiſeth the Dead.*

9. But God, in his Providence, ſuffered us to be reduced to ſuch an Extremity, as to conclude in our own Minds, like Perſons under a Sentence of Death, that, in the ordinary Way, we could never ſurvive thoſe Cruelties, or evade the Decree of our Enemies againſt us, to the End that we might learn to live by Faith, and not by Senſe; and, like *Abraham*, to believe in Hope againſt Hope; (*Rom.* iv. 18.) to have no Confidence in, or Dependence on, our own Wiſdom and Strength, or on any Intereſt that we could make with Men, for our Preſervation and Deliverance; but to place it intirely on the Wiſdom and Power, Faithfulneſs and Goodneſs of that God, whoſe Prerogative it is †, and who alone is able, not only to ſave from the moſt imminent Danger, and reſcue out of the Jaws of Death, but even to reſtore them to Life that are actually dead, as he has ſhewn in ſeveral Inſtances already, and will further ſhew in the general Reſurrection at the laſt Day.

10 *Who delivered us from ſo great a Death, and doth deliver: in whom we truſt that he will yet deliver us:*

10. We were hereby taught to commit ourſelves, and all our Concerns for Time, as well as Eternity, to him, who, by wonderful Appearances in the Mount of Difficulty, has interpoſed between us and Death, when it was ſo viſibly impending, and ſo formidably threatning, as, in all human Views, to be abſolutely unavoidable; who likewiſe continues daily to preſerve us from the numerous Dangers, that ſtill ſurround us; and in whom, encouraged by all this Experience of our God and Father's Care and Kindneſs, we humbly truſt and hope, that he will go on yet further to *deliver*

* The 14th, 16th, and 19th Chapters of the *Acts*, give us a large Account of the great Troubles, that the Apoſtle met with in *Aſia*; and he ſpeaks in 1 *Cor.* xvi. 9, of many Adverſaries, and xv. 32, (See the Note there) of fighting with the Beaſts at *Epheſus*, the Metropolis of that Province: But it is uncertain whether he here refers to thoſe, or ſome later Troubles that befel him in *Aſia*, ſince he wrote his former Epiſtle to the *Corinthians*: However, his Manner of repreſenting them in this Place ſhews, that they were exceeding dangerous and diſtreſſing.

† The Apoſtle here plainly diſtinguiſhes the only true God from all others, by this peculiar Prerogative of *raiſing the Dead*; and therefore as Chriſt frequently ſpeaks of raiſing the Dead by his own Power, proper Deity muſt needs belong to him.

us from every evil Work, and preſerve us to his heavenly Kingdom. (2 Tim. iv. 18.)

11 *You alſo helping together by Prayer for us, that for the Gift* beſtowed *upon us by the Means of many Perſons, Thanks may be given by many on our Behalf.*

11. And all this is, in a ſubordinate Manner, owing to, and further hoped for from, the joint Aſſiſtance of your earneſt Supplications at a Throne of Grace for us, in Concurrence with our own, which he, who has ſtiled himſelf a God hearing Prayer, has graciouſly anſwered, and we truſt will ſtill do ſo; to the End that, as this Bleſſing of a kind Preſervation and Deliverance has been, and we believe will yet be freely beſtowed upon us, for the Good of Multitudes, as well as of our own Souls, by Means of the Prayers of many Chriſtian-Friends that were concerned for us; ſo Thankſgivings and Praiſes may be likewiſe offered up to God by them, and by many other Believers, on Account of his ſignal Favour therein ſhewn to us, that he may be abundantly glorified. And we cannot but perſuade ourſelves that we have had, and ſhall have an Intereſt in your Prayers on our Behalf.

12 *For our Rejoicing is this, the Teſtimony of our Conſcience, that in Simplicity and godly Sincerity, not with fleſhly Wiſdom, but by the Grace of God we have had our Converſation in the World, and more abundantly to you-wards.*

12. For, whatever any of our Adverſaries may invidiouſly ſuggeſt againſt us, as though we were ſelf-ſeeking and deſigning Men; and how great ſoever the Troubles of various Kinds, from Friends and Enemies, be, that attend us in our Way and Work; we have this Satisfaction and Joy, which riſes up to a holy Triumph, (καυχησις) in our own Boſoms, even the Witneſs of our Conſciences, in every Reflection upon our Principles, Temper and Motives, Views and Conduct, that with an ingenuous undiſguiſed Candour and Singleneſs of Heart, free from all double Dealing; and with Integrity and Uprightneſs of Soul before God, in ſingle Aims at his Glory, agreeable to his holy Nature and Will; and not with the cunning Artifices of carnal Policy, or with ſelfiſh and ſecular Deſigns and Motives; but by a governing Principle of Grace, which God has wrought in us, and by the gracious Guidance and Aſſiſtance, which in his free Favour, he continually affords us, we have converſed and behaved in the Miniſtry, and in the general Courſe of our Lives, in the Church and in the World, towards all that we have had to do with, and in a particular and remarkable Manner toward you, with reſpect to every Thing, that we have ſaid or done to, or about you: And we cannot doubt but that ye muſt needs be well ſatisfied of this:

13 *For we write none other Things unto you, than what you read or acknowledge, and I truſt you ſhall acknowledge even to the End.*

13. For what we now write to you about it is frankly and openly, neither more, nor leſs, than is ſignified by the plain Meaning of the Words, which ye read in this, and in the former Epiſtle; (1 *Cor.* i. 13, *&c.* ii. 1, *&c.* and iv. 1—6.) or than ye yourſelves know, and, as I hear to the Joy of my Heart, (*Chap.* vii. 6, 7.) do own to be true concerning me, who chiefly mean myſelf in all that I have ſaid about it; and I humbly hope, that, by the Grace of God, (*ver.* 12.) my ſincere Behaviour toward you will henceforward be always ſo conſpicuous, as to engage you to acknowledge the ſame continually, to the End of Life.

14. Even

14 *As alſo you have acknowledged us in Part, that we are your Rejoicing, even as ye alſo* are *ours in the Day of the Lord Jeſus.*

14. Even as (καθως και) the ſound or better Part of you (See the Note on *Rom.* xi. 25.) have already owned, that I and my Fellow-Labourers, in planting the Goſpel among you, and being inſtrumental to your Converſion and Edification, are juſt Matter of your rejoicing and glorying on our Behalf; as ye alſo are of ours, on Account of the Gifts and Graces beſtowed upon you; and we truſt will be ſo, as the Seals of our Miniſtry, in the Preſence of our Lord Jeſus Chriſt, when he will appear in all his Glory to judge the World, at the laſt Day.

15 *And in this Confidence I was minded to come unto you before, that you might have a ſecond Benefit:*

15. And being well ſatisfied concerning your good Opinion of my Integrity, and that our mutual Rejoicings in each other would continue, I intended, and was very deſirous to have come, and made you a ſecond Viſit before now, that ye might have a further Advantage for your Eſtabliſhment and Joy, (*ver.* 24.) by my Converſation and Preaching, over and above what ye received, when I was formerly with you, and brought you to the Knowledge of Chriſt.

16 *And to paſs by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my Way toward Judea.*

16. And it was my real Deſign, as I told you, (1 *Cor.* xvi. 5—8.) not juſt to call upon you, which was all that I could have done in my Journey to *Macedonia*, whither I was then going, ere long, from *Epheſus*; but to have paſſed by you in my Way thither, and to have come back again to you in my Return from that Country, when I hoped to get an Opportunity of ſpending more Time with you; and then to have deſired your Aſſiſtance, and the Company of ſome of you, to help me forward in my Journey to *Judea* and *Jeruſalem*. (1 *Cor.* xvi. 3, 4.)

17 *When I therefore was thus minded did I uſe Lightneſs? or the Things that I purpoſe, do I purpoſe according to the Fleſh, that with me there ſhould be yea, yea, and nay, nay?*

17. When therefore I firſt took up, and declared this my Intention, which hitherto has not been accompliſhed, Was it (as my Adverſaries would reproach me) with inconſiderate Raſhneſs and Levity of Mind, as not regarding what I ſaid and did, and never concerning myſelf afterwards about it? Or did I mean one Thing, and ſpeak another, to compliment, flatter and deceive you? Or did I alter my Purpoſe without ſufficient Cauſe? Or as to ſuch Things, as I deſire and propoſe to do, Am I influenced and determined thereunto by carnal and ſecular Conſiderations, or according to the Dictates of the Fleſh, and of untenewed Men, who make no Conſcience of what they ſay, but talk backwards and forwards to ſerve a Turn? Have I behaved at ſuch a Rate, as that, in my Way of ſpeaking, I ſhould ſtrongly affirm the ſame Thing, at one Time, with a yea, yea; and then roundly deny it at another, with a no, no? Far be it from me to think, ſpeak, or act, after this inconſtant and fallacious Manner.

18 *But as God is true, our Word toward you, was not yea and nay.*

18. But, as certainly as God himſelf is true to his Word and Promiſe, I can appeal to him, that what I ſaid, in that Affair, was intirely conſiſtent with Truth; and was ſo far from admitting of an Inference, which ſome would draw from it*,

* It ſeems that the Apoſtle's Antagoniſts endeavoured to diſcredit his Doctrine, under Pretence that he

as though my *Doctrine* were likewiſe too uncertain to be depended upon; that, on the contrary, my Preaching and Writing to you, in which others of my Brethren joined and agreed with me, have not been at one Time an Affirmation, and at another a Denial of one and the ſame Thing, after the Manner of thoſe, who, through Falſhood, or Fickleneſs of Temper, contradict themſelves; but, through divine Grace, it has always been ſteadily uniform, like him, who is the Author, and Subject of my Miniſtry.

19 *For the Son of God, Jeſus Chriſt, who was preached among you by us, even by me, and Silvanus, and Timotheus, was not yea and nay, but in him was yea.*

19. For as to the eternal Son of God, who is *the ſame Yeſterday, to Day, and for ever*, (Heb. xiii. 8) even Chriſt the only Saviour, who was preached in his Perſon and Offices, Crucifixion and Benefits, among you, by us his Servants, even by myſelf, and *Silas*, and *Timothy*, my dear Companions in Labour and Travail: (*Acts* xv 40, and xviii. 5.) He is not in himſelf, or in his Word; and what we have ſaid concerning him was not, now one Thing, and then another of a contrary Strain: But the Doctrine which we preached, and conſtantly ſtood to in all our Miniſtrations, was founded on him, as a crucified and riſen Redeemer; and was, like himſelf, uniformly the ſame, with the higheſt Demonſtration of Truth and Certainty, according to the Tenor of the Goſpel.

20 *For all the Promiſes of God in him are yea, and in him Amen, unto the Glory of God by us.*

20. For all the great and precious Promiſes of the Covenant of Grace, which are given forth by the unchangeable God, and are exhibited in the cleareſt Light under the New Teſtament-Diſpenſation, are in Chriſt, *the Amen, the faithful and true Witneſs*, (Rev. iii. 14) infallibly ſure, and invariably the ſame; and are ratified and confirmed irrevocably by him, as they are all eſtabliſhed, and put in Force, by his Death, that they may be effectually and completely fulfilled, in their proper Time and Order, to them that are ſavingly called, (*Heb.* ix. 15—17) unto the Praiſe and Glory of the Truth, Faithfulneſs and Grace of God, by Means of our Miniſtrations.

21 *Now he which eſtabliſheth us with you in Chriſt, and hath anointed us, is God:*

21. And, (*h*) as a further Evidence of this, he that has ſtrengthned, and ſettled us, who preach, and you who believe, that both one and the other may abide in the Truth, as it is in Jeſus, by Virtue of our Union with him, according to the Promiſes; and he who has favoured us * with a holy Unction of the Gifts and Graces of the Spirit, whereby we know, and receive all Things neceſſary to Salvation, (1 *John* ii. 20, 27.) is no other than the great God himſelf.

22 *Who hath alſo*

22. Who, anſwerable to various Uſes of a Seal among

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he was an inconſtant Man, who ſaid and unſaid the ſame Thing at different Times, and [illegible] was not to be believed in what he inſiſted: Therefore, to take off that Imputation, he declares again to God, that his Preaching was all of a Piece, invariably the ſame; and not at one Time [illegible] which was a Form of *affirming*; and at another time, [illegible] which was a Form of *denying*.

* As what the Apoſtle here [illegible] is of much the ſame Import, with what he ſays [illegible] true Believers, *Eph* i 13, 14, and 2 [illegible] to the Apoſtles and his Fellow-Labourers.

ſealed us, and given the earneſt of the Spirit in our Hearts,

Men, has likewiſe graciouſly diſtinguiſhed, marked and ſecured us for his own; confirmed his Covenant with us; aſſured us of our Intereſt in it; and printed his holy Image upon us: And he has freely given us his Spirit, who dwells in our Hearts, and ſheds abroad his Influences, and a Senſe of his Love there, as a Pledge and Earneſt of the eternal Inheritance. (*Eph.* i 13, 14.)

23 *Moreover, I call God for a Record upon my Soul, that to ſpare you I came not as yet unto Corinth.*

23. But to let you into one great Reaſon of my not viſiting you, ſo ſoon as was propoſed *, I call the Heart-ſearching, and Sin-avenging God to witneſs, with all the Solemnity of a religious Oath, as ever I hope for his Bleſſing on my Soul here, and for ever, that it was not from any Inconſtancy of Temper, or carnal Motives; but out of peculiar Tenderneſs to you, that I deferred my Journey to *Corinth* thus long, as being deſirous to come to you, not *with a Rod, but in Love, and in the Spirit of Meekneſs.* † (1 Cor. iv. 21.)

24 *Not for that we have Dominion over your Faith, but are Helpers of your Joy: For by Faith ye ſtand.*

24. Yet I don't ſpeak after this Sort, as if we, who are Chriſt's miniſtring Servants, had any Right or Authority to domineer over your Faith, by arbitrarily binding any Thing upon your Conſciences, according to our own Fancy or Humour; or by making any Alterations in the Doctrines and Inſtitutions of Chriſt, our only Lord and Maſter; but we are authorized of God, and do ſincerely deſire and endeavour, to be aſſiſtant to your ſpiritual Conſolation, by recovering you from thoſe Evils that would hinder it; and by eſtabliſhing your Faith in Chriſt, and in the promiſes, which are all *yea and Amen in him:* (ver. 20.) For it is not by a human, but by a divine Faith, which we would promote in you, that ye have hitherto ſtood (ἑστηκατε) in a State of Grace, and muſt continue to ſtand, as ever ye would be ſaved.

RECOLLECTIONS.

How important is it to the Succeſs of the Goſpel, that the Characters of Chriſt's Servants be blameleſs in themſelves, and vindicated from falſe Aſperſions! And what a noble Support and Pleaſure do they poſſeſs in their own Souls, who have the Teſtimony of their Conſciences, that in Simplicity and godly Sincerity, not with fleſhly Wiſdom, but by the Grace of God, they have their Converſation in the World; and can make a ſolemn Appeal to God about it, amidſt all the Reproaches of their Enemies! They will ordinarily

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* Here the Apoſtle inſenſibly ſlides back again into his Vindication of himſelf, from which he had a little digreſſed, in the four preceding Verſes, to give Vent to ſome delightful Thoughts on the Stability of the Promiſes of God, for helping his People's Faith and Joy.

† The Apoſtle was willing to wait the Event of his former Epiſtle, with reſpect to the Offenders among them, (1 *Cor.* Chap. v, vi) in Hopes that they might be brought to Repentance, and their Faults, which were ſo much amiſs among them, might be ſet to rights by the Church itſelf, and he was very loth to uſe that apoſtolick Severity in his Proceedings againſt them, [illegible] Impenitency and Obſtinacy, he threatned, (1 *Cor.* iv. 19) and could [illegible] and therefore he was the leſs in Haſte to go to *Corinth.*

have

have a Witneſs to their Integrity, in the Conſciences of ſerious Chriſtians; and bleſſed be the Name of the Lord, that he will own and honour them, and act the Part of the Father of Mercies, and the God and Father of Jeſus Chriſt, their Head and Saviour, by comforting them in all their Tribulations, and proportioning their Conſolations to their Sufferings, not only for their own perſonal Advantage, but that they may the better know, by their own Experience, how to ſpeak ſeaſonable Words of Relief to others in all their Afflictions. Alas! How great and many are the Troubles of God's own dear Children! They ſometimes grow to ſuch an Extremity, as to make them Diſpair even of Life: But their moſt ſorrowful Scenes are wiſely, and graciouſly ordered for the Trial and Improvement of their Faith, that a Review of former Dangers and Deliverances may help to raiſe their Hope in new Difficulties, and teach them to renounce all Confidence in themſelves, and in Creature-Aids, and to rely intirely on that God, who raiſes the Dead, who has delivered, and doth deliver, and in whom they may ſtill truſt for all further needful Deliverances. And O how great is the Power of Prayer, eſpecially of united Prayers, for uſhering in all ſeaſonable Mercies! And when God gives ſignal Anſwers of Peace, What abundant Thankſgivings ſhould we render to him! —— How affectionately deſirous are faithful Miniſters of their People's Happineſs! They earneſtly wiſh that Grace and Peace may be multiplied to them, from God the Father, and from the Lord Jeſus Chriſt; and they would fain be Inſtruments both of their Converſion and Edification, that they may joy in them here, and rejoice with them in the Day of Chriſt. For *this* they labour with conſtant Care, and uniform Aims, by dealing as tenderly as poſſible with them; by continuing to preach the ſame Goſpel, that was made effectual in their firſt believing; and by a noble Ambition, not to lord it over their Faith, but to be Helpers of their Joy. And O what bleſſed Proviſion has God made for the preſent Comfort, and everlaſting Salvation of every true Believer! All the Promiſes of the new Covenant are ratified in Chriſt, and made ſure to them; they ſtand by Faith, and are eſtabliſhed in him; and they have the Anointings of the Spirit, who by his enlightning, ſanctifying, and comforting Influences, ſeals and ſecures them unto the Day of Redemption, and is their Earneſt of the eternal Inheritance.

CHAP. II.

The Apoſtle proceeds to a further Account of the Reaſons of his not coming to the Corinthians, 1—4. *Gives them Directions about reſtoring the inceſtuous Perſon to his Place in the Church,* 5—11. *And acquaints them with his own Labours, Succeſs and Joys, in ſpreading the pure Goſpel of Chriſt in ſeveral Places,* 12—17.

TEXT.

1 *BUT I determined this with myſelf, that I would not come again to you in Heavineſs.*

PARAPHRASE.

1. AS, in the Greatneſs of my Affection for you, my Heart is chiefly ſet upon aſſiſting your holy Joy, (*Chap.* i. 24.) I was unwilling to come to you in Circumſtances, that might Occaſion your Grief; but rather judged it moſt expedient, and accordingly concluded in my own Mind, to forbear my ſecond Viſit for ſome Time *,

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* The Apoſtle was not with them *in Heavineſs* at the Time of his going firſt among them, but with *great Rejoicing*, as appears from *Chap.* i. 14, 15; and therefore his coming to them *again*, is not to be underſtood of his doing it again *in Heavineſs*, but only of his making them *another Viſit*.

leſt I ſhould be obliged to go into ſuch Severities againſt the Oppoſers of my apoſtolick Doctrine and Character, and againſt other Offenders among you, as would be very unwelcome, and diſagreeable to you, and no leſs irkſome to myſelf.

2 *For if I make you ſorry, who is he then that maketh me glad, but the ſame which is made ſorry by me?*

2. For if I were to do any Thing, that would be a Trouble to you, whom I ſo dearly love, nothing but a Senſe of Duty, and Hope of rectifying what was amiſs among you, could ever reconcile me to it, much leſs give me any Satisfaction in it: And which of you, in that Caſe, could exhilerate my Spirit, and make me rejoice again; unleſs it were the very Perſon or Perſons, whom I ſhould have made uneaſy by ſharp Rebukes, both of the principal Offenders, and of others among you, that were puffed up, and countenanced them, inſtead of mourning over them, and taking Care to purge the Church of them? (1 *Cor.* v. 2, 7.) It is only the Repentance of ſuch, and their Recovery from the Guilt, which they reſpectively had contracted, that could turn my own Sorrow into Joy.

3 *And I wrote this ſame unto you, leſt when I came, I ſhould have Sorrow from them of whom I ought to rejoice, having Confidence in you all, that my Joy is* the Joy *of you all.*

3. And therefore, in my former Letter, I wrote to you on this very Point; (1 *Cor.* v. 3, 4, 5.) † and what I have ſuggeſted in this Epiſtle, (*Chap.* i. 23.) about my not coming to you, that I might ſpare you, is to this very Purpoſe, that the Diſorders in your Church might be rectified by yourſelves; leſt otherwiſe, in my coming to you, I ſhould find ſuch Irregularities, and be forced to take ſuch undeſirable Meaſures, as would create a great deal of Uneaſineſs in my own Mind, on their Account, whom I might have reaſonably expected to rejoice in; and who ought to have been Matter of Joy to me, by reaſon of their Stedfaſtneſs in the Faith, Holineſs and Order of the Goſpel: And I am encouraged to hope, that ye would willingly ſave me this Trouble, from the Confidence I have in all thoſe of you, who abide in the Doctrines of Chriſt, that your Regard and Affection to me is ſo ſincere, according to your former Profeſſions, as that what is an Occaſion of Pleaſure and Delight to me, with Reference to the Glory of Chriſt, and the Good of the Church, will be ſo likewiſe to all of you; and that therefore ye would be glad to remove every Cauſe of Diſquietude to me.

4 *For out of much Affliction and Anguiſh of Heart, I wrote unto you with many Tears; not that you ſhould be grieved, but*

4. For when I wrote to you before, to proceed to an Excommunication of ſuch, as were guilty of ſhameful Miſcarriages, and as diſcovered a Diſaffection to Chriſt and his Goſpel, (1 *Cor.* v. 4, 5, and xvi. 22.) it was with great Trouble and Diſtreſs of Spirit, which produced a Flow of bitter Tears, in Reflection upon their deplorable and

† I am inclined to think that the Apoſtle's ſaying *I wrote to you*, refers to his former Epiſtle; but as there is Room to doubt, whether he might not mean ſomething, that he had already wrote in a foregoing Part of *this* Epiſtle, I have taken both Senſes, with a due Conſiſtency, into the Paraphraſe.

dangerous

that ye might know the Love which I have more abundantly unto you.

dangerous Condition: I mention this now, not with a Deſign of awakning any dolorous Paſſions in you, with reſpect to things that are already mended; but only to let you ſee what an exceeding hearty Love I bear to you, and what a touching Concern I have for the Good of the whole Church, as well as for the humbling and reclaiming of the notorious Delinquents themſelves, to your Comfort, and their own Salvation.

5 But if any have cauſed Grief, he hath not grieved me, but in Part: That I may not overcharge you all.

5. But if any one among you, (εἰ δέ τις) as particularly the inceſtuous Perſon, whom I ordered you to proceed againſt, has occaſioned Sadneſs of Heart, on Account of his Crime, and of what ye were thereupon obliged, in Duty, to do to him, for vindicating the Honour of Chriſt, and purging the Church from Scandal; he, by that Means, has given a great deal of Uneaſineſs, not to me only *, but to Part of the Church itſelf; I mean to thoſe of you, that were conſcientiouſly concerned for God's Glory, and the Good of the Man's own Soul: I ſay it was a Grief to ſuch, that I may not be thought to exceed in my Accuſation of you, as a Body, as though I took all of you to be as unaffected with his Caſe, as thoſe were, whom I had in mine Eye, when I reproved you for not mourning on his Account, nor being ready to exclude him your holy Communion.

6 Sufficient to ſuch a Man is *this Puniſhment, which* was inflicted *of many.*

6. Ye having now diſcharged your Duty in caſting him out of the Church, as my beloved Brother *Titus* informs me; (*Chap.* vii. 6—13.) and Chriſt having bleſſed his own Inſtitution for bringing him to Repentance; This awful Cenſure, which was paſſed upon him, by the Suffrage and Approbation of the whole Community, or at leaſt of the Majority of the Brotherhood, is all the Rebuke and Diſcountenance, that ye ought now to give him; it having proved ſufficient, through divine Grace, to humble him, and ſo to anſwer it's happy and deſired End upon him.

7 So that contrariwiſe, ye ought *rather to forgive* him, *and comfort* him, *leſt perhaps ſuch a one ſhould be ſwallowed up with overmuch Sorrow.*

7. So that now, inſtead of carrying it ſhy and diſtant, and dealing harſhly with him, ye ought, on the contrary, to paſs by his Offence, as one, whom ye have Ground, in the Judgment of Charity, to believe God himſelf has pardoned; and it is high Time for you to encourage and comfort him, and ſo reſtore him to his Church-State among you, as one who has ſeen his Sin, who loaths and abhors himſelf, and is deeply abaſed in his own Eyes, and

* 'Tis no eaſy Matter to fix the juſt Meaning of the latter Part of this Verſe, as appears from the many different Interpretations, that have been put upon it, which moſtly confound, rather than direct the Mind; and therefore I ſhall not trouble the Reader with them. That, which is given in the Paraphraſe, ſeems to be more conſiſtent with the *Grammar* of the Text, and *Scope* of the Context, than any that I have met with; and I don't know what can be fairly objected to it, ſince the Words (ἀπὸ μέρους) rendered *in Part*, are moſt commonly uſed, in the Apoſtle's Writings, to diſtinguiſh one Sort of Perſons from others; (See the Note on *Rom.* xi. 25.) and ſince it may naturally be ſuppoſed, that he here deſigns to ſoften what he had ſaid about the *Corinthians* being *puffed up*, and *not mourning*, 1 Epiſt. v. 2, that they might not think he meant it of them all univerſally.

afflicted

afflicted for it; and is enabled, to turn from it: The moſt gentle and compaſſionate Methods ſhould now be taken with him; leſt, poſſibly, one of ſo contrite a Spirit, ſhould be overwhelmed with the exceſſive Diſtreſs of his Mind, and ſink into utter Diſpair.

8 *Wherefore I beſeech you, that ye would confirm* your *love towards him.*

8. I therefore would now become as zealous an Advocate for this humble Penitent, as I was before againſt him, while he perſiſted in his vicious Courſe; I earneſtly intreat, and exhort you (παρακαλω) to behave in ſuch a friendly Manner towards him, as ſhall carry the plaineſt Conviction, that your Dealings with him, from firſt to laſt, have not proceeded from any Hatred to his Perſon, but only to his enormous Crime, and from a ſincere Concern for his ſpiritual Benefit; and I inſiſt upon it, that, notwithſtanding his great Fall, ye would now demonſtrate and ratify (κυρωσαι) your Love to him, in the moſt affectionate and publick Manner, by cordially receiving him again into your holy Fellowſhip, and performing all Offices of Kindneſs to him, as a reſtored Brother.

9 *For to this End alſo did I write, that I might know the Proof of you, whether ye be obedient in all Things.*

9. For this alſo is one great End that I have propoſed to myſelf, both in writing to you before, to paſs a juſt Cenſure upon him, and now, to releaſe him from it, (See the Note on *ver.* 3.) that I might try, and ſee what Evidence ye would give of your Regard to my apoſtolick Authority; whether, or not, ye would own, and ſubmit to it in all Things, relating to Diſcipline as well as Doctrine.

10 *To whom ye forgive any Thing, I* forgive *alſo: For if I forgave any Thing, to whom I forgave* it, *for your Sakes* forgave I it, *in the Perſon of Chriſt;*

10. And, (δε) to encourage your ready Compliance with what I now recommend to you, ye may be well aſſured, that whomſoever, upon good Proof given of his Repentance, ye embrace with brotherly Affection, and re-admit into Fellowſhip with you, as one whom ye have forgiven, I likewiſe, chearfully concurring with you therein, paſs by his Offence; and, on Suppoſition of the Sincerity of his Repentance, I ſolemnly pronounce him to be forgiven of God, who confirms in Heaven, what his Churches do, according to his Mind and Will, upon Earth: (*Matth* xviii. 18, and See the Note on *Matth.* xvi. 19.) For whatever Penitent among you he be, whom I in this Manner have forgiven, it has been in the Name, and by the Authority of Chriſt, as therein perſonating him, and, as it were, before his Face, in his Sight and Preſence; (εν προσωπω) and I have done this, out of a ſpecial Regard to you, that I might ſhew you my Love, (*ver.* 4) and my Concern for your Order, Peace and Comfort; and that ye might be ſatisfied, as to the Warrantableneſs of your Procedure in reſtoring ſuch an one to the Church.

11 *Leſt Satan ſhould get an Advantage of us: For we are not ignorant of his Devices.*

11. I am the more ſollicitous about your receiving him again; leſt our great Adverſary the Devil, who envies the Succeſs of my Miniſtry, the Recovery of Backſliders, and your Edification and Encreaſe, ſhould prejudice any Perſons Minds againſt us, and make them afraid of joining with us, for being

being of a rigid, unforgiving and ſevere Temper; or leſt he ſhould diſcourage any among yourſelves, and hurry them into Diſpair, or into Apoſtacy; and ſo ſhould, one Way or other, over-reach and circumvent us: For we have had ſo many Proofs, and ſo much Experience of his malicious Deſigns, as have ſhewn us a great deal of his ſubtil Stratagems, who, like an old Serpent, lies in wait to deceive, and to obſtruct the Progreſs of the Goſpel, and the Peace and Proſperity of the Church.

12 *Furthermore, when I came to Troas, to* preach *Chriſts Goſpel, and a Door was opened unto me of the Lord,*

12. Now (*δε*) to acquaint you with another Thing, that aroſe to retard my coming to *Corinth*, and yet ſhows my Affection to you; When I went * to *Troas*, in the Leſſer *Aſia*, to preach the Goſpel, which Chriſt has committed to me, and which principally treats of him, and of Salvation alone by him; and when, at my Arrival thither, I found the Lord Jeſus had ſo diſpoſed Men's Spirits, by reſtraining Enemies, and inclining many to hear the Word, that there was Liberty and Opportunity of preaching with hopeful Proſpects of Succeſs, I was induced to ſtay ſome Time in thoſe Parts.

13 *I had no reſt in my Spirit, becauſe I found not Titus my Brother: But taking my Leave of them, I went from thence into Macedonia.*

13. Nevertheleſs, ſuch was my Anxiety about you, that I could not be eaſy in my own Mind, becauſe I did not meet with my dear Brother *Titus* there, as I expected, that I might learn from him, what Effect my former Letter had upon you, and how Things ſtood with you, as to your ſpiritual Affairs; but, taking my Farewel of the Church at that Place, I travelled from thence into the Province of *Macedonia* in Search of him; where, at length, I found him, who gave me a very comfortable Account of your Humbleneſs of Mind, and earneſt Deſire to rectify what had been amiſs; and of your affectionate Diſpoſitions toward me. (*Chap.* vii. 6, 7.)

14 *Now thanks* be *unto God, which always cauſeth us to triumph in Chriſt, and maketh manifeſt the Savour of his Knowledge by us in every Place.*

14. Now, Bleſſed be the Father of Mercies, that notwithſtanding the great Oppoſition, and ſore Tribulations of various Kinds, which have befallen me, and other Fellow-Labourers; he, in his wonderful Condeſcention and Grace, always gives us rich Occaſions for, and carries our Souls into, a holy Rejoicing in Chriſt, even unto Exultation, as making us more than Conquerors over all our Enemies, through him, who has loved us, and is the Glory of our Miniſtry: And we can never be thankful enough to God, who not only reveals Chriſt by our Miniſtrations; but makes his Name and Goſpel exceeding precious and delightful, like the moſt fragrant Ointment poured forth, which fills the Air with a pleaſant Perfume, and is exceeding grate-

* This Journey to *Troas*, was not that mentioned in *Acts* xvi. 8, which was long before; nor was it that in *Acts* xx. 6, which was from *Philippi* in *Macedonia* to *Troas*; whereas *this* was from *Troas* to *Macedonia*. (*ver.* 13.) But the Generality of Interpreters think, that it was when the Apoſtle paſſed from *Epheſus*, and took *Troas* in his Way to *Macedonia*, Acts xx. 1: And if it was not then, we have no other Account, in the *Acts* of the Apoſtles, to which it can be referred.

ful to all within it's Reach; and who makes our Labours acceptable to himself, like Odours of Incense, and Sacrifices of a sweet smelling Savour, through Jesus Christ, at *Corinth*, as well as among all Sorts of People whersoever we come.

15 *For we are unto God a sweet Savour of Christ, in them that are saved, and in them that perish.*

15. For, in the faithful Discharge of our Commission, we are well pleasing to God, on Christ's Account, and in the Reference that our Doctrine and Services have to him; both with respect to those that are effectually wrought upon by it, and enabled to believe to the saving of their Souls, as the Glory of his *Grace* is exalted in them; and with respect to those that reject the Gospel, through their Obstinacy and Unbelief, to their own Perdition, as the Glory of his *Justice* is displayed in them; and so he favourably accepts our Labours in his Son, not according to their Success, but according to our right Principles, Motives and Ends, Diligence and Integrity, in fulfilling them.

16 *To the one we are the Savour of Death unto Death; and to the other the Savour of Life unto Life: And who is sufficient for these Things?*

16. To some indeed, (οις μεν) as the sweetest Scent is offensive and pernicious to Persons, that are sick, or that have an Antipathy to it; so our preaching the pure Gospel of Christ, which is excellent in itself, and highly acceptable to God, is disagreeable to their carnal Minds, which are Enmity against God; (*Rom.* viii. 7.) and (as though the Gospel were like the Ministration of the Law, which kills instead of giving Life, *Chap.* iii. 6.) it eventually increases their spiritual Death and Condemnation, even to eternal Destruction, through the Depravity of their own Hearts, which obstinately reject, pervert and abuse it: But to others, (οις δε) it is a reviving and delightful Odour, which, through the attending Power of the Spirit, recovers them from the Death of Sin, to the Life of Righteousness; and continues to be a sweet Refreshment to them afterwards, under all their Soul-Sicknesses and Faintings, Troubles and Trials, till it issues in their complete Enjoyment of eternal Life. How affecting and important are these Events of our Ministry! And how great is the Difficulty of fulfilling it, in a wise and faithful Manner, with an humble, holy and disinterested Zeal for the Glory of Christ, the Manifestation of the Truth to the Consciences of our Hearers, and the Good of immortal Souls; and with a suitable Address to different Persons and Cases, that every one may have his Portion in due Season! What vain Pretender, like your false Teachers, can be fit to engage in this arduous and solemn Service? Nay, who of himself, tho he be the best and greatest Man upon Earth, (*Chap.* iii. 5.) is equal to it, and capable of going through it, with such a Temper of Spirit, as becomes him; and to such Advantage, as is most desirable? And yet I say, that our faithful Labours are acceptable to God in Christ, whatever the Issues of them may be to others.

17 *For we are not as many, which cor-*

17. For we are not like many of the *judaizing* Teachers, who adulterate, and debase the pure and glorious Gospel

rupt the Word of God: But as of Sincerity, but as of God, in the Sight of God, ſpeak we in Chriſt.

of the bleſſed God, by mingling legal Obſervances, and human Inventions with it, to ſerve their own Pride and Avarice, as Vintners corrupt their neat Wines, (καπηλευοντες) by injurious Mixtures for the Sake of Gain: But we preach the true and genuine Goſpel of Chriſt intire, juſt as we received it from him, without any Alterations, Additions, or ſecular Views, as with an honeſt plain-heartedneſs, free from Craft, or Deceit; (*Chap.* iv. 2.) and as by the Authority, Guidance and Influence of God himſelf; and, in all our Diſcourſes, we ſpeak conſcientiouſly, as in the Sight and Preſence of the omniſcient God, looking for all Acceptance with him, in and through the great Mediator, who is the governing Subject of our Miniſtry.

RECOLLECTIONS.

What a tender Love and Concern have faithful Paſtors for their Flocks! They are exceeding ſollicitous about their Affairs; they make their Sorrows and Joys their own, and are willing to keep up as good an Opinion of them, as poſſible; they are grieved at Heart, when any of them fall into Sin, and perſiſt with ſuch Obſtinacy in it, as to oblige the Church to caſt them out of it's Communion; they are earneſtly deſirous that ſuch Offenders may be brought to Repentance, and, upon good Evidence that they are ſo, would have them reſtored to the Fellowſhip, and Affection of the whole Community, leſt they ſhould be ſwallowed up with overmuch Sorrow. And why ſhould not Churches take off their Cenſures, when the proper Ends, for which they were inflicted, are anſwered? To be unforgiving to thoſe, whom we have Ground to hope God has pardoned, is a Diſobedience to Chriſt's Authority; and gives Satan an Advantage againſt the humble Penitent, to drive him to Diſpair; and againſt the Church, to bring an Odium upon it, as though it were uncharitably ſevere. And alas! How many are the Wiles of the Devil, for ſupplanting the Cauſe of Chriſt, which it is our Wiſdom and Duty to obſerve, and guard againſt! But bleſſed be God, who will make his precious Goſpel triumphant, to the Joy of his Servants, whoſe Conſciences bear Witneſs to their Integrity, in Defiance of all Oppoſition; and will take Pleaſure in it's Miniſtrations, whether they iſſue in the righteous Deſtruction of thoſe, whoſe carnal Hearts are averſe to it; or in the ſpiritual Life and eternal Salvation of thoſe, that believe through Grace. O how awful, on one hand; how delightful, on the other; and how difficult and important, on the Whole, is the Work of the Miniſtry! We may well cry out, Who is ſufficient for theſe Things? And if any are wiſe and faithful Stewards in diſpenſing them, and *that* with good Effect, it is all of God. Wo be to thoſe, the Number of which is too great, that corrupt the Simplicity of the Goſpel; but they who, through divine Light and Influence, preach and maintain the Purity of it's Doctrines, according to the Word of God, as in the Integrity of their Hearts, with diſintereſted Views, and as under his all-ſeeing Eye, may be humbly confident, for their Encouragement, that whether their Succeſs be more or leſs, they and their Labours ſhall be graciouſly accepted of him in the Beloved.

CHAP. III.

The Apoſtle appeals to the Corinthians for the good Effects of his Miniſtry upon them, the Glory of which he aſcribes intirely to God, 1—5. *Shews the Preference of the Goſpel to the legal Adminiſtration,* 6—11.

And

And that his preaching it was ſuitable to it's Excellency and Evidence, and had an enlightning and transforming Efficacy, through the Power of the Holy Ghoſt, 12—18.

TEXT.

1 DO *we begin again to commend ourſelves? Or need we, as ſome others, Epiſtles of Commendation to you, or Letters of Commendation from you?*

PARAPHRASE.

1. DO we, the Miniſters of Chriſt; and particularly, do I myſelf, who am chiefly ſtruck at by the falſe Apoſtles, and ſpeak with a ſpecial Eye to my own juſt and neceſſary Vindication *; Do we, I ſay, now again begin, like vain glorious Perſons, to ſet out our *own* Praiſes, by avowing our Sincerity and Fidelity, (*Chap.* ii. 17.) as ſome may cenſure us for having done before, in the former Epiſtle, *Chap.* iv? No, we are far from ſeeking Glory of Men; (1 *Theſ.* ii. 6.) but it is for your, and the Goſpel's Sake, that we ſay any Thing of that Aſpect. (*Chap.* v. 12.) Or do we ſtand in need, as the falſe Apoſtles do, of any Letters of Recommendation from other Churches, to ingratiate ourſelves with you? Or have we any Occaſion for your giving us a good Character, to introduce us to the Favour of others? No, we neither aſk, nor need any ſuch Thing of you, or them.

2 *Ye are our Epiſtle written in our Hearts, known and read of all Men:*

2. Ye yourſelves, the dear Seals of our Miniſtry, (1 *Cor.* ix. 2.) are our Letters-Teſtimonial, every Way better, and more convincing in themſelves, and more deſirable in our Account, than the higheſt Encomiums, that *Words* could heap upon us; Teſtimonials ſo deeply impreſſed on our Hearts, that we can never forget them, nor think of them without Joy and Praiſe; and ſo evident to all around you, that they cannot but be legible, and known amongſt all, that are acquainted with you, or have heard of God's remarkable Work, through our Labours, upon you.

3 For as much as ye are *manifeſtly declared to be the Epiſtle of Chriſt, miniſtred by us, written not with Ink, but with the Spirit of the living God; not in Tables of Stone, but in*

3. For, by the Gifts and Graces beſtowed upon you, ye are openly manifeſted to be Chriſt's own Epiſtle, which he has formed, and publiſhed to the World, by Means of our Miniſtrations in his Name; an Epiſtle written, not with Ink, like thoſe which the falſe Apoſtles want from you, and which are the only ones, that ye could write for them, or us; but an Epiſtle formed by the powerful Operation of the Holy Ghoſt, who is eſſentially one with the Father and Son, as a Man's Soul is with himſelf †; and is

* Though the Apoſtle principally intends himſelf, as moſt directly affected by the Reproaches of his Adverſaries, and vindicated againſt them; yet he ſeems to include his Brethren, ſuch as *Timothy*, *Silvanus* and *Titus*, who are mentioned, *Chap.* i. 1, 19, and ii. 13, partly to ſcreen himſelf from Envy, and partly to defend their Characters together with his own.

† That *Chriſt* is included in *the living God* here mentioned, appears not only from the *Spirit's* being in other Places ſtiled *the Spirit of Chriſt*, as well as of *the Father*; but likewiſe from the *Corinthians* being called, in the former Part of this Verſe, *the Epiſtle of Chriſt*, as the proper Author of it, in Diſtinction from the miniſterial Concern, that the Apoſtle had in forming it: And ſince *the Spirit* is here ſpoken of, as the immediate divine Agent, who wrote this *living Epiſtle*, we are alſo to conſider him, as *eſſentially* one with, though *perſonally* diſtinct from, the Father and Son. (See the Note on 1 *Cor.* ii. 11.)

the

fleſhly Tables of the Heart.

the Spirit of the only true God, who has Life neceſſarily in himſelf, and is the Fountain and Giver of it to others; and an Epiſtle written, not like the moral Law of Ten Commandments in Tables of Stone; (*Exod.* xxiv. 12, and xxxiv. 1.) nor in unregenerate Hearts, that are dead and ſenſeleſs, obdurate and unyielding, as a Stone; but in the tender and pliant, living and ſenſible Tables of your Souls, which, being renewed by Grace, are made ſuſceptible and retentive of every ſpiritual and holy Impreſſion, according to the New Covenant-Promiſe, that God *will take away the ſtony Heart out of* his Peoples *Fleſh, and will give them an Heart of Fleſh.* (Ezek. xxxvi. 26.)

4 *And ſuch Truſt have we through Chriſt to God-ward:*

4. And we have Hope toward God, through our Lord Jeſus Chriſt, that this happy Effect, according to the Promiſe, is indeed wrought in you; and that our Miniſtry ſhall ſtill be owned of him, and made ſucceſsful, in producing the ſame good Effect upon many others, to his Glory, and the further Vindication of our Character.

5 *Not that we are ſufficient of ourſelves to think any Thing as of ourſelves: but our Sufficiency is of God.*

5. Not that we aſſume any Honour to ourſelves; No, We frankly acknowledge that, as to any Ability of our own, if left to ourſelves, we, like other Men, are utterly incapable of ſo much, as thinking one truly good and ſpiritual Thought *; much leſs are we able, of ourſelves, (λογισασθαι) to reaſon at ſuch a Rate, as ſhall be effectual to the Converſion of others: But all our Sufficiency or Fitneſs, for one and the other, is intirely and alone of God, by the Operation of his Spirit in us, and with us: We therefore humbly rely upon him for it, and aſcribe the Glory of it all to him;

6 *Who alſo hath made us able Miniſters of the New Teſtament, not of the Letter, but of the Spirit: for the Letter killeth, but the Spirit giveth Life.*

6. Who has graciouſly furniſhed us with every needful Qualification, and gives us all ſeaſonable Aſſiſtances, to make us faithful and ſucceſsful Miniſters of the Goſpel, which exhibits the New Covenant, in it's utmoſt Evidence, Freeneſs and Fulneſs, as it is now confirmed by the Death of Chriſt; Miniſters, I ſay, not of the *Law*, which the *judaizing* Teachers are ſo fond of, and which may be called *the Letter*, in Alluſion to God's *literally* writing it's moral Precepts by his own Finger, or extraordinary Power; (*Exod.* xxxi. 18. and *Deut.* ix. 10.) and to intimate the Weakneſs of the then preſent Diſpenſation, as in itſelf a dead Letter: But he has made us Miniſters of the *Goſpel*, which was not only indited by, but is likewiſe accompanied with the Holy Spirit, as the Means by which he works, and in the Diſpenſation of which he is given, to make it efficacious to ſaving Purpoſes; and therefore takes it's Denomination of *Spirit* from him, in Oppoſition to the Law, which was, in great Meaſure at leaſt, deſtitute of his

* The Apoſtle ſeems to argue from the leſs to the greater; *If* they were not ſufficient of themſelves to do ſo ſmall a Thing, as to think a good Thought, that ſhould be pleaſing to God, and beneficial to their own Souls; much leſs could they inſpire others, with ſuch Thoughts, and produce an effectual and thorow Change in their Hearts, by all their own Reaſoning with them; but all muſt be intirely owing to the Power of God, as working in and by them.

Energy:

Energy †: For *the Law itself*, by shewing a Man his Duty, and giving him no Assistance to perform it, and yet condemning him for every Defect, destroys all Hope of Salvation, and binds him over to Destruction, while he continues under it: But the *Gospel*, attended with the Light and Agency of the Holy Spirit, is the Means of making dead Sinners alive to God, and of bringing them into a State of Acceptance with him to eternal Life.

7 But if the Ministration of Death written and *ingraven in Stones, was glorious, so that the Children of Israel could not stedfastly behold the Face of Moses, for the Glory of his Countenance, which* Glory *was to be done away;*

7, 8. And (δε) if the Law, which was in itself an Administration that tended to Death, and issued in endless Destruction to all, that were left under it, without looking any further; and which was written (εν γραμμασι) in Letters of God's own forming, and engraving on Tables of Stone; if this Law was delivered with a Glory, (εν δοξη) when God appeared in awful Solemnity at Mount *Sinai*, and conversed with *Moses* in such an immediate Manner, as impressed so shining a Glory upon his Countenance, that, when he returned to the People, it's Lustre was too dazzling for the *Israelites* to look upon it with Stedfastness, because of the more than human Brightness, that was shed upon it; which Brightness was to last but a little while, to intimate that the dark Dispensation, they were then under, must continue, till the Accomplishment of it's prefigurative Design in Christ: If, I say, there was such a visible Glory in this terrible Dispensation, and such an Honour was put upon *Moses* in ministring it, How much greater Glory, of a spiritual Nature, must there be in the delightful Dispensation of the Gospel, which is attended with the enlightning and quickning, sanctifying and saving Operations of the Blessed Spirit; and is the Means, by which his Gifts and Graces are conveyed to them that believe? And how much more excellent and amiable must the Glory be, which it puts upon the Ministers, who are qualified and authorized to preach it, and upon those that by Faith receive it, and are themselves transformed into it's glorious Likeness? (*ver.* 18.)

8 How shall not the Ministration of the Spirit be rather glorious?

9 For if the Ministration of Condemnation be *Glory, much more doth the Ministration of Righteousness exceed in Glory.*

9. For if there was such a Glory, as we plainly see there was a very awful one, in the Ministry that left the People under a Sentence of Condemnation; surely then, the Ministry of the Gospel, in which the Righteousness of God is revealed, for the Justification of every true Believer in Christ; and, by Means of which, Faith itself, whereby we believe unto Righ-

† It is apparent to me, that by *the Letter*, as in *Rom.* ii. 27, so here, the Apostle means the *legal Dispensation*, which he afterward calls *the Ministration of Death, and of Condemnation*, ver. 7, 9; and that by *Spirit*, he means the *Gospel-Dispensation*, which he calls *the Ministration of the Spirit, and of Righteousness*, ver. 8, 9: For he all along sets one of these, in Opposition to the other; the first of which may be called *the Letter*, and the second, *the Spirit*, for Reasons given in the Paraphrase. But though by *the Letter*, and *the Ministration of Death, and of Condemnation*, he seems most *immediately* to point at the *moral* Law, together with it's Curse, as woven into that Administration; yet he designed to include the Whole of the *Mosaick* or legal Dispensation: For when, in another View, he speaks of it as that, which is *done away*, and was represented by *the Veil, which Moses put on his Face*, ver. 11, 13, he most *directly* intends the *ceremonial* Law: and so considers the *Old Testament*, ver. 14, or the Whole of the *Jewish* Dispensation, as obscure, and insufficient of itself, for bringing in Righteousness unto Life, in Opposition to the Gospel-Administration.

teousness,

teouſneſs, is wrought in the Heart; (*Rom.* i. 17, and x. 4, 10, 17.) this illuſtrious and powerful Miniſtry muſt needs be as much more abundantly tranſcendent in it's endearing Excellence and Honour, as the divine Glory, which ſhines forth in Righteouſneſs to eternal Life, ſurpaſſes that, which is diſplayed in Condemnation to eternal Death.

10 *For even that which was made glorious, had no Glory in this reſpect, by reaſon of the Glory that excelleth.*

10. For even the legal Diſpenſation, divinely glorious as it appeared to be, in the external Manner of it's majeſtick Introduction at Mount *Sinai*, loſes all it's Luſtre, and fades away, like a leſſer Light at the riſing of a greater, and admits of no Compariſon with the Goſpel-Diſpenſation of Light and Grace, becauſe of the ſuperabundant and permanent Glory of this, beyond that.

11 *For if that which is done away* was *glorious, much more that which remaineth* is *glorious.*

11. For if there really was a Glory in the Old Teſtament-Diſpenſation, which, on Account of it's Weakneſs and Imperfection, is now ſet aſide, and brought to it's Period; much more muſt the New Teſtament-Diſpenſation, which is ſo excellent in itſelf, and introduces *a Kingdom, which cannot be moved*, (Heb. xii. 28.) but ſhall abide without any Alteration of it's Privileges and Ordinances to the End of Time, be truly, emphatically, and beyond all Compariſon, glorious.

12 *Seeing then that we have ſuch Hope, we uſe great Plainneſs of Speech.*

12. Being therefore, upon theſe Conſiderations, fully perſuaded of the ſuperior Worth and Excellency of the *Goſpel*, above the *legal* Diſpenſation; and having an humble Confidence in the Lord, that he will make it effectual to the Salvation of many Souls; we are emboldned to uſe great Freedom, Openneſs and Plainneſs in our Way of preaching the Word of his Grace, without any Shyneſs, Fear, or Diſguiſe, on one hand; or any Embelliſhments of human Art and Oratory, as though they were needful to recommend it, on the other.

13 *And not as Moſes*, which *put a Vail over his Face, that the Children of Iſrael could not ſtedfaſtly look to the End of that which is aboliſhed.*

13. And we don't go about in *any Manner* to hide or conceal it's intrinſick, native Beauties, as *Moſes* covered his Face with a Veil, to hide the bright Shining of his Countenance from the View of the *Iſraelites*; he thereby intimating, in an emblematical Way, that partly through the Obſcurity of the Diſpenſation they were under, and partly through the Carnality of their own Hearts, they could not look through it, and behold by a ſteady Faith it's true and ultimate Scope and Deſign; or take in clear Conceptions of the Antitype and Subſtance of thoſe legal Types and Shadows, which are now no longer to be uſed in religious Worſhip, as having been fulfilled in Chriſt.

14 *But their Minds were blinded: for until this Day remaineth the ſame Vail untaken away, in the Reading of the Old Teſtament;*

14. But their intellectual Powers (νοήματα) were ſtupified and blinded; their Hearts being as hard, as the Tables of Stone, on which the moral Law was written, (*ver.* 7) and their Thoughts as obſcure, as the Types and Shadows, which referred to the Things of the Goſpel: (*ver.* 13.) And though that gloomy Diſpenſation is now brought to an End, and ſucceeded by one more excellent, which explains it; yet the

ſubjective

which Vail *is done away in Chriſt.*

ſubjective Darkneſs of the Minds of the unbelieving *Jews*, who ſtill adhere to it, effectually hinders their diſcerning the great and glorious Things intended, and prefigured by it: For, to this very Day, the ſame Veil of Ignorance and Blindneſs ſtill covers their Underſtandings, when they read the Old Teſtament-Writings, as if the Object lay as much concealed, as ever, under the Veil of diſtant Predictions, and obſcure Types and Figures *. This *objective* Veil is now removed by the Coming of Chriſt, and by the clear Explications of the New Teſtament, which ſhew how exactly and completely all is fulfilled, by what he has done and ſuffered, who is *the End of the Law for Righteouſneſs to every one that believes*; (Rom. x. 4.) and the *ſubjective* Veil itſelf is taken off from the Minds of true Believers, by the Illumination of his Spirit, to lead them into the Knowledge of Chriſt.

15 *But even unto this Day, when Moſes is read, the Vail is upon their Heart.*

15. But I ſay, with reſpect to the unbelieving carnal *Jews*, that even to this very Day, amidſt ſo clear a Revelation of the Object itſelf in Goſpel-Light, there ſtill remains ſuch an internal Darkneſs upon their Underſtandings, through their own Pride, Luſts and Prejudices, Hardneſs of Heart, and Fondneſs for ceremonial Obſervances, and for ſetting up a Righteouſneſs of their own, as makes them ſo incapable of perceiving Things in a juſt Light, that when the Law of *Moſes* is read, as it is in their Synagogues every Sabbath-Day, (*Acts* xv. 21.) they can no more diſcern it's true and ſpiritual Meaning, in it's Reference to Chriſt, than the *Iſraelites* could ſee through the Veil on their typical Mediator's Face, or could ſtedfaſtly behold the Glory of his Countenance, when the Veil was removed from it, at the delivering of the Law.

16 *Nevertheleſs when it ſhall turn to the Lord, the Vail ſhall be taken away.*

16. Nevertheleſs, as *Moſes* took the Veil off from his Face, when he turned from the People to go in before the Lord; (*Exod.* xxxiv. 34.) ſo when ever the happy Time ſhall come, for the Body of that People to be nationally converted to the Lord Jeſus; or when any of their Hearts (*ver.* 15) ſhall be effectually wrought upon, by his Spirit, to turn to him, and receive him by Faith, as the only true Meſſiah, then that *internal* Veil ſhall be taken off, as the external one is already; ſo that the Eyes of their Underſtandings ſhall be enlightned to ſee how all the Types, Figures, and Predictions of the Law have a complete and glorious Accompliſhment in Chriſt.

17 *Now the Lord is that Spirit: and where the Spirit of the Lord is, there is Liberty.*

17. Now the Lord Jeſus, who will take away this internal Veil, which lies upon their Hearts, is himſelf in his divine Nature, by Way of Eminence, *a Spirit*, as God is ſaid to be; (*John* iv. 24) and, in his Office-Capacity, he is *a quickning Spirit*, (1 Cor. xv. 45.) and *the Words that he ſpeaks are Spi-*

* The Apoſtle manifeſtly ſpeaks in this Diſcourſe of a double Veil, which ſpread over the *Iſraelites*, and might be figuratively indicated by the Veil on the Face of *Moſes*, ver. 13; one *internal* on their Minds, as they were blinded; and the other *external* on the Object itſelf, as *that* was hid under Types and Figures. The firſt of theſe is certainly intended, *ver.* 15, 16. and in the former Part of this Verſe; but both may be included in the laſt Clauſe, as alſo in *ver.* 13, according to the Senſe given in the Paraphraſe

rit and Life; (John vi. 63.) he having Power in himself to *quicken whom he will*, (John v. 21.) and to convey the Holy Spirit, for making dead Souls live, by Means of the Gospel: And wherever this divine Spirit of the Lord Jesus dwells, by Way of peculiar Relation and vital Operation in any Soul, there is a blessed Freedom from the Darkness that had overspread it's Mind, and from the Bondage of the legal Administration; and a correspondent Freedom from the Guilt and Power of Sin, and from the Curse and Condemnation of the Law; and, in Consequence of all this, there is a holy and delightful Liberty of Spirit, in it's Access to God, and Communion with him, as a reconciled God and Father.

18 *But we all with open Face, beholding as in a Glass the Glory of the Lord, are changed into the same Image, from Glory to Glory, even as by the Spirit of the Lord.*

18, And (δὲ) all of us who believe in Christ, and have his Spirit dwelling in us, being brought into the open Light and full Liberty of the Gospel-State, and being delivered from that Ignorance and Blindness, which before covered our Minds; now behold by Faith the unveiled Glory of the Lord Jesus, in whom all the Law is fulfilled, and all the divine Perfections are illustriously displayed, and harmoniously exalted: And as the Face of *Moses* shone with a heavenly Likeness, by the Impression, which he received in seeing the Glory of God; (*ver.* 7.) so, by the clear View, which Faith gives us of Christ's Glory in the Gospel, as in a Mirror, or Looking-Glass, which distinctly represents the very Image of Things, in Opposition to the dark Hints under the Law, which were, at best, but an obscure Shadow of them *, we are effectually transformed into Christ's own amiable and holy Likeness, by a Progression from the Glory of the Old Testament to the much brighter Glory of the New, (*ver.* 7—11.) and by a Glory reflected upon us, and derived to us, from his Glory; and *that* from one Degree of Grace and Holiness to another, in Propor-

* As a *Shadow* gives us a much more indistinct and imperfect Representation of a Person, than his *Image* doth, *the Law* is said to have *a Shadow of good Things to come, and not the very Image of them*; (Heb. x. 1.) and as seeing a Man's Face in a *Looking-Glass* gives us a vastly better Idea of him, than any Shadow in the World could do, the Light of the *Gospel-Dispensation* is here spoken of, as *beholding with open Face in a Glass*; but as looking directly on a Person's Face gives us a much better Notion of him, than merely seeing it in a Glass, and is indeed the most exact and perfect Way, in which he can be known; the *Light of Heaven* is set out, 1 Cor. xiii. 12. (See the Note there) as *seeing Face to Face*, and *knowing as we are known*, and *that* in Opposition to our *seeing in a Glass*, which, compared with the heavenly Vision, is but *darkly*; though, compared with the great Obscurities of the legal Dispensation, it is seeing *with open Face*, and *without a Veil*; and so this is a beautiful Description of the Light of the Gospel, as exceeding that of the Law, but falling vastly short of that, which we shall have in Heaven.—The Connection of this with the foregoing Verse naturally leads us to apprehend, that when the Apostle says, *We all with open Face beheld*, &c. he don't mean only himself and other Ministers, (See the Note on *ver.* 1.) but all true Believers, or all, whom he had been just speaking of, that *own to all hearts have his Spirit*, and are *let into the Liberty* of the Gospel; and what he here affirms concerning *this all* is no more, than is included in this Liberty, and belongs, as a common Privilege and Blessing, to every true Believer under the Gospel-State. And, methinks, those Paraphrasts, who, all along before and after this Verse, consider *we* and *us*, as signifying only the Apostle himself, and accordingly render them *I* and *me*, should be ready to allow that by *we all* he means something different, so as to include the Christians he writes to, and those whom he had just before been describing as well as the inspired Ministers of the Gospel; and whenever he speaks in the plural Number of Things that are common to faithful Ministers and other Believers, or that go into the Christian Privilege and Character, as such, I cannot see why we should not take them in an extensive View, as including both.

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tion to the Strength and Clearneſs of this realizing View, which is Glory begun; and from the Beginnings of this divine Work upon Earth, to the compleating of it in Heaven, which is Grace perfected in Glory: And all this is effected by the peculiar Agency and Impreſſion of the Lord, the Spirit, (Κυριου πνευματος) who is himſelf a divine Perſon, and comes, as the Spirit of the Lord Chriſt, to glorify him, by Means of Goſpel-Miniſtrations. (*John* xvi. 14.)

RECOLLECTIONS.

Bleſſed be God, that our Lot is caſt under the Goſpel-State, which ſo vaſtly, and beyond all Compariſon, excels the legal Diſpenſation in Glory: *That* of the Law was terribly, but *this* of the Goſpel is amiably glorious; *that* was full of Darkneſs and Bondage, but *this* is full of Light and holy Liberty; *that* was a Miniſtration of Death and Condemnation, but *this* of ſpiritual Life, and of Righteouſneſs, through Jeſus Chriſt, to eternal Life; *that* was typical and figurative, but *this* brings in the Subſtance, which anſwers all that was typified by thoſe obſcure Modes of Inſtruction; and therefore *that* was to laſt only for an appointed Seaſon, but *this* has aboliſhed it, and excels in Duration, as well as in many other Reſpects, it being to continue to the End of Time, till it ſhall iſſue in all the Glory of the better World. What an Honour is it to be put into, and made faithful and ſucceſsful in, ſuch a glorious Miniſtry as this! Who is ſufficient for it of himſelf, or for ſo much as thinking any Thing relating to it, with ſpiritual Advantage to himſelf, or others? All Sufficiency of this Kind is intirely of God; and all it's ſaving Effects are wrought by his Spirit, who impreſſes his Word with Life, Energy and abiding Characters on new Hearts, which from Hearts of Stone are turned into Hearts of Fleſh, and become the living Epiſtles of Chriſt, that are legible to all around them, and are, though not ſingly and alone, yet the moſt noble and delightful Seals and Teſtimonials, that can be given to miniſterial Labours. But alas! What will this excellent and glorious Diſpenſation of Light and Grace avail thoſe, that ſtill remain under their native and contracted Blindneſs, and choſen Hardneſs of Heart? How clearly ſoever the Light may ſhine round about them, the internal Veil upon their Minds is a Darkneſs that comprehends it not. But, adored be the Riches of God's Grace, there is Room for Hope, that, by the Power of his Spirit, the *internal* Veil itſelf may be removed; and when we are truly converted to the Faith of Chriſt, by the enlightning and Heart-changing Operation of his divine Spirit, it is removed, and we are admitted to all the Liberties, Privileges and Bleſſings of the New Teſtament-State; and while with unveiled Face, like that of *Moſes*, when he appeared before the Lord, we by Faith behold, in the clear Glaſs of Goſpel-Revelation, the Glory of the Lord Jeſus, as a divine Saviour, and as the Fulfiller of the Law, we ſhall be moulded into his holy Likeneſs from one Degree of Grace to another, till we arrive at eternal Glory, by the tranſforming Impreſſion of Goſpel-Truths upon our Hearts from the Lord, the Spirit.

CHAP. IV.

The Apoſtle, animated by a Conſideration of the Excellency and Power of the Goſpel-Miniſtry, declares that he and his Fellow-Labourers diſcharged it with unwearied Diligence, Sincerity and Faithfulneſs, though not with equal Succeſs to all, 1—7. *That their Sufferings for it were exceeding great, and yet attended with rich Supports, and various Advantages,* 8—12. *And that their Proſpects of eternal Glory were their chief Preſervative againſt fainting under their Tribulations,* 13—18.

TEXT.

1 *THerefore seeing we have this Ministery, as we have received Mercy we faint not:*

2 *But have renounced the hidden Things of Dishonesty, not walking in Craftiness, nor handling the Word of God deceitfully, but by Manifestation of the Truth, commending ourselves to every Mans Conscience in the Sight of God.*

3 *But if our Gospel be hid, it is hid to them that are lost:*

4 *In whom the God of this World hath blinded the Minds of them which believe not, lest the Light of the*

PARAPHRASE.

1. SINCE therefore a Dispensation of the Gospel, which is so glorious in itself, and so efficacious and transforming in the Hearts of true Believers, by the attending Power of the Spirit, is committed to me and my Fellow-Labourers; we are animated, according to the Grace bestowed upon us, and the Compassion our God has shewn us, under all our Weaknesses and Trials, to go on in the Discharge of our important Trust, without Despondency, Cowardize, or Flinching, amidst all the Tribulations and Reproaches, that we are loaded with for Christ's Sake.

2. But, notwithstanding the many Temptations to the contrary, that beset us, we have abandoned with Abhorrence, and kept at the remotest Distance from all secret, dishonourable and shameful Tricks and Contrivances, that will not bear the Light; such as the false Teachers go into, to conceal themselves and their Designs; but would be Matter of Disgrace to us, as they really are to them: We don't, like them, behave with Slyness and Subtilty, to over-reach and ensnare the Souls of our Hearers by false Pretences; but with great Simplicity and open Freedom, to lead them into the Way of Salvation by Jesus Christ; nor do we corrupt and falsify (μη δολουντες) the pure Word of God, by any Additions or Alterations of our own, or by attempting to accommodate it to the depraved Taste of those that we minister to: But, in preaching the Truth of the Gospel, and nothing but what we believe to be so, we endeavour, as upright and faithful Stewards, to approve ourselves to the Consciences of every one, that would judge impartially concerning us, as in the Sight and Presence of God; and we do this, as considering ourselves to be always under the critical Inspection of his all-seeing and Heart-searching Eye, to whom we must one Day give an Account of ourselves, and of our Ministry.

3. But if after all this plain and faithful Publication of the Gospel, which indeed is not ours, as though we were the Inventors and Authors of it, or inforced it by our own Authority, but the Ministry of which we have received from Christ: (*ver.* 1.) If, I say, this excellent and glorious Gospel is nevertheless covered, or concealed from the Minds of any that hear it, so that they cannot understand or receive it, by Means of that Veil of Ignorance and Blindness, which remains on their Hearts; (*Chap.* iii. 15.) it is thus hid only from them, that will continue in the lost and perishing Condition, into which they were plunged by the Fall, and in which they abide by their own wilful Obstinacy and Unbelief, and, perishing therein, must be inevitably lost and undone for ever.

4. In these unhappy Creatures, their great Adversary the Devil, who is worshipped by the idolatrous Gentiles as their God, and is tamely submitted to, and served by, Men of carnal Minds, whom he tempts, as he presumed to do our Blessed Lord himself, with the Things of this World, as though they

glorious Goſpel of Chriſt, who is the Image of God, ſhould ſhine unto them.

they were all at his own Diſpoſal; (*Matth.* iv. 8, 9.) In theſe, I ſay, the great Ruler of the Darkneſs of this World (*Eph.* vi. 12.) has had a malignant Influence, to increaſe, and confirm the Blindneſs and Stupidity of their Minds, who remain in Unbelief; he powerfully works in theſe Children of Diſobedience, (*Eph.* ii. 2.) by Allurements and Terrors, and by every falſe Suggeſtion and Deluſion, to thicken the Darkneſs of their Underſtandings, and lead them into wrong Notions about the Things of God, and their own eternal Intereſts: And ſo, for Fear of loſing his Vaſſals, he doth his utmoſt to keep them under the Power of Darkneſs, leſt the conſpicuous Diſcovery, that is made of the Glory of Chriſt (της δοξης του Χριστου) in the Goſpel, as in a Glaſs, (*Chap.* iii. 18.) ſhould make it's Way through the Veil of their own natural Blindneſs, and ſhould illuminate and change their Minds and Hearts, by the Knowledge and Faith of him, who in his divine Nature is the eſſential Image of God the Father, and in the Conſtitution of his Perſon God-Man is his repreſentative Image; and in whom, as Mediator, all the divine Perfections appear to be unitedly exalted, and illuſtriouſly diſplayed with amiable Harmony: It is not therefore owing to any Defect in the Goſpel itſelf, or in our Way of preaching it, but only to the criminal Diſorder of their own Minds, which Satan makes an Advantage of, that Unbelievers don't perceive, nor are affected with it's Glory.

5 For we preach not ourſelves, but Chriſt Jeſus the Lord; and ourſelves your Servants for Jeſus Sake.

5. For, as to us, the Miniſters of this bleſſed Goſpel, we do nothing to hide it, or caſt a Veil over it, by endeavouring to promote our own Honour or Intereſts, Authority or Inventions, Paſſions or Prejudices; but we preach it's pure Doctrine with all poſſible Plainneſs, in it's full Light and Glory, relating to the Perſon and Offices, Righteouſneſs, Grace and Government of Jeſus Chriſt, the only Saviour of loſt Sinners, and Lord of all: And we frankly own ourſelves to be no more than Servants, that are called to ſtudy your Weakneſſes and Wants, Temptations and Dangers, and to labour, by all proper Means, for the Relief, and the ſpiritual and eternal Welfare of your Souls, in Love to Chriſt and you, and in Obedience to his Commands, and for advancing his Kingdom and Glory among you.

6 For God who commanded the Light to ſhine out of Darkneſs, hath ſhined in our Hearts, to give the Light of the Knowledge of the Glory of

6. For God, who in the Creation of this World ſaid, *Let there be Light, and there was Light*, (Gen. i. 3.) and ſo, by his own powerful and efficacious Word, cauſed Light to ſhine out of the dark Chaos; this God, in the new Creation, while the thickeſt Darkneſs of a ſpiritual Nature was ſpread over our own and others Souls, has ſhone by a ſpecial Illumination of his Spirit in our Hearts *, as alſo in the Hearts of all that

* This ſhining in our Hearts, ſtands oppoſed to *the God of this World's blinding the Minds of them that believe not*, ver. 4. which ſhews that, though it relates primarily to the Apoſtles, it is likewiſe to be extended to private Chriſtians, even to all thoſe, whoſe Minds the God of this World does not continue to blind, and who are God's *Workmanſhip, created in Chriſt Jeſus unto good Works*, Eph. ii. 10.

believe,

God, in the Face of Jeſus Chriſt.

believe, to enlighten us with Diſcoveries of his glorious Being and Perfections, Counſels and Will, relating to the Way of Salvation, as they are manifeſtly diſplayed, with the brighteſt and moſt endearing Luſtre, in the Perſon and Mediation of Jeſus Chriſt, who is *the Brightneſs of the Father's Glory, and the expreſs Image of his Perſon*; (Heb. i. 3.) and in whom his Glory is not covered under a Veil, as that which ſhone in the Face of *Moſes* was; (*Chap.* iii. 13.) but is openly manifeſted in the clear Repreſentation, that is now made of it by the Goſpel.

7 *But we have this Treaſure in earthen Veſſels, that the Excellency of the Power may be of God, and not of us.*

7. But how wonderful is the Wiſdom and Condeſcenſion of God, in his Way of Dealing with Men! This noble Treaſure of evangelical Truth and Grace, is put into us, and diſpenſed by us, who dwell in frail, contemptible and periſhing Bodies, which are but like the *earthen Pitchers* of *Gideon*'s Soldiers, that contained lighted Lamps, (*Judg.* vii. 16) or like mean brittle Caſkets, that hold the moſt precious Jewels; God ſo ordering it, that (η υπερβολη) the Superabundance and invaluable Excellence of the divine Energy, which makes his Word effectual for the Illumination and Converſion of loſt Sinners, might appear with the greater Evidence and Certainty; and might be the more readily believed and acknowledged, to be intirely owing to his gracious ſupernatural Operation by his Spirit; and not at all to our Wiſdom and Learning, Parts and Eloquence; nor to any Power that can be exerted by ſuch weak and mortal Creatures as ourſelves, who are attended with many corporal Sufferings, which are the Tokens of our own Frailty, and under which nothing leſs than the almighty Power of God, could ſupport and preſerve us; as to inſtance in ſome of them.

8 We are *troubled on every Side, yet not diſtreſſed*; we are *perplexed, but not in Deſpair*;

8. We are preſſed with Afflictions and Tribulations from all Quarters, in various Ways, and by all Manner of Means, that Men or Devils can invent and inflict upon us; but, bleſſed be God, in the Midſt of them all, (ου στενοχωρουμενοι) we are not cramped in our own Spirits, nor oppreſſed with Anxiety of Mind, like Perſons that are at their Wit's End, and have no Hope or Help in the Lord; nor are we thruſt into Corners to hinder our further Publication of the Goſpel, or ſo ſhut up, as to find no Way of Eſcape: We are ſometimes doubtful about what Courſe we ſhould take in preſent Dangers, and what further Trials may befal us; but are not ſuffered to diſtruſt, much leſs to deſpair of the Wiſdom and Power, Goodneſs and Faithfulneſs of our God to uphold us under, carry us through, and, in due Time, deliver us out of all our Troubles, and to make them work together for our own, and his People's Good.

9 *Perſecuted, but not forſaken; caſt down, but not deſtroyed*;

9. We are perſecuted for Righteouſneſs-Sake, in our Perſons, Characters, Liberties and Properties, by all the Methods of Reproach and Violence, that wicked Men can furniſh out againſt us; but are not left to ourſelves, or deſerted and abandoned of our God; we are not deprived of his Conſolations,

ſubjections, nor diſowned of him, who bears Witneſs to our own Souls, and to the World, of his gracious Approbation of us; We, in our Wreſtlings againſt Fleſh and Blood, as well as Principalities and Powers, (*Eph.* vi. 12.) are ſometimes, through the Workings of human Fears, dejected, foiled and thrown down, like Wreſtlers in the publick Games; but we riſe again by Faith, and neither we, nor our Cauſe are ſlain or defeated, as though we had loſt the Victory, or were ourſelves loſt, (ως απολλυμενοι) as the Impenitent and Unbelieving are. (*ver.* 3)

10 *Always bearing about in the Body, the dying of the Lord Jeſus, that the Life alſo of Jeſus might be made manifeſt in our Body.*

10. In our daily Combats we, like the Boxers in the *Grecian* Games, undergo ſuch Hardſhips and Severities, and retain ſuch Marks of them in our mortal Bodies, on Account of our Faith in a crucified Jeſus, as carry plain and viſible Reſemblances of the Wounds of our dying Lord and Saviour, who was cruelly buffeted and beaten by his Enemies, when they were going to put him to Death, and who ſympathizes with all his Members in their Sufferings for his Sake, and counts them his own; and we, by our Fellowſhip with him in the Virtue of his Death, are enabled to bear them with Faith and Patience, Conſtancy and Courage, in Conformity to him, and for his Glory, that the Reality and Power of the Life alſo, to which the bleſſed Jeſus was raiſed, might be illuſtriouſly diſplayed, by animating us with holy Fortitude and Vigour, to bear up under all our Sufferings on his Account, in theſe frail and periſhing Bodies.

11 *For we which live, are always delivered unto Death for Jeſus Sake, that the Life alſo of Jeſus might be made manifeſt in our mortal Fleſh.*

11. For we who live ſpiritually, by quickning Influence from him, as our vital Head, and in Conformity to him, as our great Exemplar, and who, by Help obtained from him, continue corporally alive to this very Day, are perpetually betrayed and delivered up, by our reſtleſs Adverſaries, into the Hands of the ſecular Powers, or of the outrageous Populace; and ſo are ſurrounded with Dangers, and expoſed to Death itſelf, for preaching and profeſſing our Faith in Chriſt, as the only Saviour; all which is deſigned, permitted and over-ruled, by the Providence of God, to this End, that our wonderful Preſervation and Deliverance from the Jaws of Death, and our continuing, notwithſtanding all this, to preach the Goſpel with divine Energy, might be an evident Demonſtration of the great Power and Glory, to which our living Redeemer is riſen from the Dead; and that his holy and heavenly Life might be conſpicuouſly exemplified in us, by his enabling us to hold faſt our Faith, and hold on our Way, with humble Submiſſion, Patience and undaunted Reſolution, in Imitation of him, amidſt all the Infirmities and Oppreſſions, that attend our Abode in mortal Fleſh.

12 *So then Death worketh in us, but Life in you.*

12. So that we, his miniſtring Servants, are expoſed to all Manner of Diſtreſſes, and Dangers of Death, in every Form that is hideous to human Nature; but ye, my Chriſtian-

ſtian-Friends, dwell in Safety, and enjoy all the Comforts of this Life; and the Troubles, that we endure in preaching the Goſpel, and for the Confirmation of it, are, by the Power of Chriſt, turned into Means of ſpiritual and eternal Life to you that believe, as well as to ourſelves.

13 *We having the ſame Spirit of Faith, according as it is written, I believed, and therefore have I ſpoken: We alſo believe, and therefore ſpeak;*

13. But (δε) how great ſoever the Difference in outward Circumſtances be, which may occaſion Contempt from the Men of this World to us, and Honour to you; yet as we are animated by the ſame lively Principle of Faith, which is wrought by the Holy Spirit in us, and in you *, as it alſo was, by the ſame Spirit, in the Old Teſtament Saints, according to what is written by one of them, who even while he perſonated Chriſt himſelf, with reſpect to the great Troubles and Dangers that encompaſſed him, ſaid (*Pſal.* cxvi. 6.) I believed what God revealed and promiſed, and found that it was not in vain; and therefore have I declared it, to the Glory of his Mercy, Power and Faithfulneſs, and for the Encouragement of others: So we in like Manner believe in Chriſt, according to the Revelation, that is now made of him, and according to the exceeding great and precious Promiſes, that are confirmed in him, and are experienced by ourſelves to be faithful and true; and therefore we not only perſiſt in boldly preaching the Goſpel, through much Tribulation; but likewiſe openly declare our Faith, and Hope in him, for Deliverance out of all our Troubles, and for the Inheritance of eternal Life at the End of them, to his Glory, and the Encouragement of all that do, or ſhall believe in him:

14 *Knowing that he which raiſed up the Lord Jeſus, ſhall raiſe up us alſo by Jeſus, and ſhall preſent* us *with you.*

14. Being well aſſured, that *the God of Peace, who brought again from the Dead our Lord Jeſus, that great Shepherd of the Sheep, through the Blood of the everlaſting Covenant*; (Heb. xiii. 20.) and who did this, in Teſtimony, that divine Juſtice was fully ſatisfied by his Death, will alſo, at the Conſummation of all Things, quicken our mortal Bodies, and raiſe them up to a bleſſed Immortality, for the Sake of Jeſus, our great Head and Redeemer, through the Merit of his Blood, and by the Energy of his Spirit; and will approve of us, together with you that believe, as accepted in the beloved; and will *preſent* both faithful Miniſters, and all his Members, *faultleſs before the Preſence of his Glory, with exceeding Joy.* (Jude *ver.* 24.)

15 *For all Things* are *for your Sakes,*

15. For all the Preaching, Labours and Sufferings of Chriſt's Servants, and indeed all Things relating to the

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* *The ſame Spirit of Faith* is referred, by ſome, to the ſame with the *Old Teſtament-Saints*, and by others, to the ſame with that of true Believers among the *Corinthians*. I have included both Senſes, the better to comport with what immediately follows, *I believed, and therefore have I ſpoken*, in the *Pſalmiſt*, and with what the Apoſtle adds at the Cloſe of the next Verſe, *and ſhall preſent us with you*; and have alſo hinted Mr *Peirce*'s Thought, who, by the *ſame Spirit of Faith*, underſtands the ſame Spirit of Faith, which *Jeſus* himſelf had, who is ſpoken of in the preceding and following Verſes, and who this learned Writer thinks is the Perſon, that ſpoke in the Words quoted from *Pſal.* cxvi. See his ſecond Diſſertation, at the End of the Epiſtle to the *Hebrews*.

Goſpel-

that the abundant Grace might, through the Thankſgiving of many, redound to the Glory of God.

Goſpel-Diſpenſation, which ſhall iſſue in the Glory of the heavenly World, are intended, ordered and made effectual, with a ſpecial Regard to you that belong to God, for your ſpiritual Edification and eternal Salvation; to the End that the Riches of divine Grace, which is ſo exceedingly abounding through our Lord Jeſus Chriſt, might turn to an overflowing Revenue of Glory to the God and Father of Mercies, by Means of the grateful Acknowledgements, Thankſgivings and Praiſes of vaſt Multitudes, even of all that are, or ſhall be, converted and ſaved by our Miniſtrations; and the more there are of them, the higher will his glorious Name be exalted.

16 *For which Cauſe we faint not, but tho' our outward Man periſh, yet the inward Man is renewed Day by Day.*

16. In realizing Views and Conſiderations of theſe happy Fruits and Effects of our Miniſtry to others, and to our own Souls, we, as I ſaid, (*ver.* 1.) are not diſcouraged by the many Difficulties and Dangers, that attend our fulfilling it; but though, through numberleſs Fatigues and Hardſhips, our mortal Bodies and all our outward Enjoyments gradually decline, and waſte away, and muſt ſoon come to an End; yet our immortal and regenerate Souls (See the Note on *Rom.* vii. 22.) are daily revived, ſtrengthned and improved in all Grace, Comfort and Holineſs, by freſh Supplies of the Spirit, and Manifeſtations of God's Love; and are ſenſibly growing more and more in Deſire and Meetneſs, for the Perfection of a better World.

17 *For our light Affliction, which is but for a Moment, worketh for us a far more exceeding* and *eternal Weight of Glory;*

17. For though, in the Judgment of Fleſh and Senſe, our multiplied Tribulations may ſeem exceeding burdenſom, and tedious to be borne; yet in the Account of Faith, and compared with the vaſt Importance, and endleſs Duration of the Happineſs we hope for, the heavieſt and longeſt of them are but light and momentary, inconſiderable in themſelves, and ſoon over and gone, like Things that paſs away in an Inſtant: And we chearfully bear up under them; becauſe, not by any Virtue or Merit in them, but by the ſpecial ſanctifying Influence of the Holy Spirit, they turn to ſuch noble Improvements of a heavenly Nature here, as proportionably form and fit us for, and ſhall ſurely iſſue in, and give a peculiar Reliſh to, and be graciouſly owned and honoured with ſuperior Degrees of *, an unutterable State of all that is completely happy and glorious hereafter; a State which, in Oppoſition to *light Afflictions* †, is an Accumulation of the moſt ſublime Dig-

* This *working for us a far more exceeding Weight of Glory* intimates, that they who *ſuffer*, as well as *do*, much for Chriſt in this World, ſhall, in the Order of God's gracious Diſpenſations, be made Partakers of higher Degrees of Glory, than others, in the next.

† The Beauty, Sublimity and Grandeur of theſe Expreſſions, as deſcriptive of heavenly Glory, (Καθ' υπερβολην εις υπερβολην αιωνιον βαρος δοξης) and the Oppoſition, in which they are ſet to temporal Afflictions, ſurpaſs all Imagination, and are incapable of being preſerved, anſwerable to their Dignity, in any Tranſlation or Paraphraſe, which, after all, ſink infinitely below the aſtoniſhing Original, and the aggrandizing Thoughts ſuggeſted by it. What a Fulneſs of Sentiment, Language and Tranſport is here! See *Blackwall*'s ſacred Claſſicks. Vol. I. p. 330, &c.

nities and raviſhing Delights, that can be enjoyed, and ſuſtained by human Nature in it's utmoſt Exaltation; and which, in Oppoſition to a *Moment* of Diſagreeables, is an inceſſant everlaſting Confluence of Joy and Grandeur, equal to our utmoſt Wiſhes, and Capacities of receiving, and infinitely tranſcending all that can be repreſented, by the ſtrongeſt and moſt vigorous Metaphors taken from Crowns and Kingdoms, and the moſt dazling Glories of this World; ſo that all the Sufferings of the preſent tranſitory Life, are not worth once mentioning, when compared with the Glory that ſhall be revealed in us. (*Rom.* viii. 18.)

18 *While we look not at the Things which are ſeen, but at the Things which are not ſeen: For the Things which are ſeen,* are *temporal*; *but the Things which are not ſeen,* are *eternal.*

18. Experience and Faith prove all this *, while, like Archers intently looking at their Mark in ſhooting, (σκοπεύες) we attend, not to earthly Things, that are viſible to an Eye of Senſe, nor direct our Aim at them, as though we rated our Happineſs by them; but are chiefly mindful of, influenced by, and carefully aiming at, thoſe heavenly Things, as our grand Mark, that cannot be perceived by a corporal Eye, and yet are realiz'd and appropriated by Faith, and are of the higheſt Importance to us: For all ſenſitive Objects, whether they be comfortable or afflictive, are of exceeding ſhort and uncertain Continuance, like Shadows that flee away; but the inviſible Objects of Faith and Hope, which are all ſubſtantial and ſatisfying, are, like the eternal and unchangeable God himſelf, perpetually enduring, through and beyond Millions of Millions of Ages, yea, beyond all Computation by Thought, or Numbers, without Interruption, Abatement, or End.

RECOLLECTIONS.

How great is their Mercy, who are put into the Goſpel-Miniſtry, qualified for it, and ſupported and made faithful in it; and who, notwithſtanding all Oppoſition and Reproach, hold on their Way without fainting, and ſeek to be approved of God, and recommended to the Conſciences of their Hearers, by an open Publication of the Truth, without ſiniſter Views, and without Craft or Guile! They don't preach themſelves, but Chriſt Jeſus the Lord in all his Characters, and take Pleaſure in ſerving the ſpiritual and eternal Intereſts of the Church, for his Sake. And O how excellent is the evangelical Treaſure, which is put into ſuch weak, deſpicable and mortal Creatures, for the enriching of others, as well as of their own Souls, that all the Good found in them, and done by them, may the better appear to be intirely of God, and not at all of themſelves! If any, that enjoy a clear Miniſtration of the Goſpel, continue to be ignorant of it's important Truths, and unimpreſſed by them; it is becauſe they are ſtill wandring in the loſt State of Nature, under the Power of the Prince of Darkneſs, whoſe great Buſineſs and Deſign is to keep them ſtupid and blind, leſt he ſhould loſe his Vaſſals, through the Illumination of their Minds, by the glorious Goſpel of Chriſt, who is both the eſſential and repreſentative Image of God the Father: But O with what convincing Evidence, Power and Advantage, doth this bleſſed Goſpel appear, when God by his Spirit unveils it's Glory, and ſheds it's illuſtrious, amiable

* *While we look*, &c. may refer to the Influence of their Faith, with regard to all the Particulars mentioned in the two preceding Verſes.

and

and penetrating Light, in the Hearts of his Servants and People! They may indeed be in deep Diſtreſs, through Fears within, and Fightings without; but they ſhall not be utterly overwhelmed, or forſaken of their God: They may reſemble their great Lord and Maſter in Sufferings for his Sake; but, by their holy Fellowſhip with him in his Death, they ſhall be ſupported under them, and carried through them; and the powerful Life of Chriſt, ſhall be manifeſted in their Preſervation, till at length, like their exalted Head and Saviour, they ſhall be raiſed up, in high Favour and Acceptance with God, to a bleſſed Immortality, together with the whole Multitude of Believers, that Glory may redound to his Name, through their united Praiſes. They that are fully perſwaded of theſe Things by the Faith of the Operation of his Spirit, which, for Subſtance, is the ſame in Miniſters and private Chriſtians, and in Old and New Teſtament-Saints, will neither be aſhamed to ſpeak of them, nor faint under any Difficulties or Diſcouragements that ſurround themſelves. O how invaluable are the ſpiritual Improvements, and final Iſſues of all our preſent Tribulations, when as the outward Man periſhes, the inward Man is daily renewed, and Grace is ripening apace for Glory! And how light and momentary are all the Afflictions of this Life, compared with that ſuperabounding and eternal Weight of Glory, which lies beyond them; and for the higheſt Enjoyment of which, God, in the Riches of his free Favour and Love, through Jeſus Chriſt, prepares us, by Means of what we endure in the Body! Experience will help our Faith, with reſpect to theſe real and vaſt Importances, whilſt our governing Views and Regards are, not to the tranſitory Things of this viſible World; but to the infinite, though unſeen Felicities of the heavenly State, which abide the ſame, without Diminution or Allay, for ever.

CHAP. V.

The Apoſtle, in further ſetting forth the Grounds of his, and his Brethren's not fainting under their Troubles, inſiſts on their aſſured Hope, and earneſt Deſire of heavenly Glory, 1—8. *Shews how they were excited thereby to Diligence in their Work,* 9—11. *Gives the Reaſons of his ſeeming to commend himſelf, and of his being ſo much tranſported with Zeal for the* Corinthians, *who were moſtly* Gentile-*Converts, on Account of which the* Jewiſh *Zealots cenſured him, as though he were beſides himſelf,* 12—16. *And ſhews the Neceſſity of Regeneration, and of Reconciliation with God through Jeſus Chriſt, the Miniſtry of which was committed to him and his Brethren,* 17—21.

TEXT.

1 *FOR we know, that if our earthly Houſe of* this *Tabernacle were diſſolved, we have a Building of God, an Houſe not made with Hands, eternal in the Heavens.*

PARAPHRASE.

1. WE, as has been ſaid but now, having eternal Glory in View, don't flag in our Work, nor faint under our manifold Afflictions: For we are not only perſwaded upon the Teſtimony of God in his Word, that there is a Reſt provided for his People; but by the Witneſs of his Spirit with our Spirits, as his Children, we are likewiſe fully aſſured, that we ourſelves have a perſonal Intereſt in it; and that when ever theſe frail Bodies, in which our Souls now dwell, as in their Houſe and Home, (*ver.* 6.) during our State of Pilgrimage and Warfare upon Earth; and which were originally formed out of it, and are like mean and moveable Tents, that are erected but for a little

while, and muſt quickly be taken to Pieces, and pulled down: As ſoon, I ſay, as this mortal Frame ſhall be diſſolved, whether by a natural or violent Death, we make no doubt but that *our Spirits*, which will then *return to God, who gave them*, (Eccleſ. xii. 7.) ſhall be immediately poſſeſſed of a much more glorious Habitation; which we already have in Title, and ſure Reverſion, by the free Gift of God, through Jeſus Chriſt, and which he has graciouſly prepared for us; even a ſecure, firm and delightful Manſion for our Souls, in the immediate Preſence of Chriſt; (*ver.* 8.) * a Manſion not of human, temporary Fabrick, like Tents and Tabernacles that are made by the Hands of Men, but built, like a celeſtial Palace, on immovable Foundations by the immediate Power of God himſelf, (*Heb.* xi. 10.) for our eternal Reſidence, in a Manner ſuitable to his own excellent Greatneſs and Goodneſs, paſt all Danger of Remove, or Decay, in the higheſt Heaven: And we are ſatisfied that, at Chriſt's ſecond Appearing, this *mortal Body* ſhall be faſhioned like unto his glorious Body, by his almighty Power; and that then we ſhall be clothed again with our immortalized Bodies, and ſo in our whole Perſons be ever with the Lord. (*Phil.* iii. 21, and 1 *Theſ.* iv. 17.)

2 *For in this we groan earneſtly, deſiring to be clothed upon with our Houſe which is from Heaven.*

2. Our believing Proſpect of this Bleſſedneſs has a powerful Influence upon us, and is animated by what we feel in ourſelves: For, while we ſojourn in this Tabernacle, (*ver.* 4.) we are oppreſſed with ſo many Afflictions, and with ſuch ſad Remainders of the Body of Sin, as make us ſigh and mourn, with extreme Anguiſh, under their Burden; and excite our vehement Deſires after our heavenly Home, where we ſhall be covered with Light, Holineſs and Joy, as with a Garment; and where, at the Reſurrection of the Juſt, this mortal Body ſhall put on Immortality.

3 *If ſo be that being clothed, we ſhall not be found naked.*

3. We, I ſay, are earneſtly, though not impatiently, longing for this; ſince (ειγε και) we are fully ſatisfied, that being thus inveſted with Robes of Glory, and repoſſeſſed of our immortalized Bodies, we ſhall not be deſtitute of any

* The Apoſtle was ſo far from thinking that he, or his Brethren in the Miniſtry, any more than other Chriſtians, ſhould not die, that, on the contrary, he ſpeaks of *their* being *abſent from the Body*, as well as others, (*ver.* 8) and had expreſſed his Confidence, (*Chap.* iv 14.) that he, who raiſed *up the Lord Jeſus, would raiſe them up alſo by Jeſus, and preſent them with* the believing *Corinthians*: And therefore, *If our earthly Houſe were diſſolved*, is not to be underſtood in a Way of *Doubting*, but of ſuppoſing what ſooner or later *would be*, much in the ſame Manner as this Particle *If* was uſed by our Lord, when he ſaid, *If I go and prepare a Place for you, I will come again*, &c. (John xiv. 3.) And *the Houſe not made with Hands eternal in the Heavens*, ſeems to ſignify the bleſſed Manſions, to which the *Souls* of Believers ſhall go, to dwell with Chriſt, and with the Spirits of the Juſt made perfect (*Heb.* xii. 22, 23.) in his Father's Houſe, immediately after Death: For the Apoſtle ſpeaks of a Happineſs in his Preſence, which would commence inſtantly upon their being *abſent from the Body*, and from which they were detained only by their *being at Home in the Body*, ver. 6, 8: And yet as the Happineſs of the Soul in Heaven, will be followed, and compleated, by the Reſurrection of the *Body*, he might alſo have that in his ultimate View; and therefore I have added it in the Paraphraſe on this, and ſeveral following Verſes.

Happineſs,

Happineſs, nor expoſed to any Miſeries, or Defilements, as we now are, much leſs, as the Impenitent and Unbelieving will be in the other World for ever.

4 For we that are in this Tabernacle do groan, being burdened: Not for that we would be unclothed, but clothed upon, that Mortality might be ſwallowed up of Life.

4. For we that now dwell in Houſes of Clay, whoſe Foundation is in the Duſt, (*Job* iv. 19) have ſtrong Deſires to be ſet at Liberty from the diſtreſſing Troubles, that cannot but be very trying to Fleſh and Blood; and eſpecially from indwelling Corruption, which is our moſt grievous Burden, as it is offenſive and diſhonourable to God, and interrupts and hinders us in his Service, and in our Communion with him: Not that we are ſo cool in our Affection to the Body itſelf, as to wiſh to be rid of it, merely for the Sake of being ſo, or to part with it by *dying*, rather than to carry it along with us to Heaven; No, were it the Will of God, we ſhould be glad to be tranſlated, as *Enoch* and *Elias* were, and as thoſe Believers, that ſhall be alive at the ſecond Coming of Chriſt, will be: (1 *Theſ.* iv. 17.) But the grand Point, to which the holy Aſpirations of our Souls tend, is that, in God's own Way and Time, we may arrive at the bright and glorious Regions above; and that all the natural and ſinful Infirmities, which attend us in this frail and mortal State, may be ingulph'd, and as it were drown'd and loſt, in the tranſcendent, undefiled Felicities of an immortal Life, which the Soul ſhall enter upon, as ſoon as ever it is ſeparated from the Body; and which ſhall be perfected in a vital Re-union of both, at the Reſurrection.

5 Now he that hath wrought us for the ſelf-ſame Thing, is God, who alſo hath given unto us the Earneſt of the Spirit.

5. And, (δε) for the further Confirmation of our Faith, God himſelf has not only revealed, and promiſed all this future Bleſſedneſs; but has formed our Souls, by his renewing and ſanctifying Grace, into ſpiritual and holy Diſpoſitions, Deſires and Propenſions Heaven-ward, to make us meet for the Inheritance of the Saints in Light: (*Col.* i. 12.) It is the Work, the peculiar Prerogative, and the Glory of a God to do this *; and none could be the Author of it, but the only living and true God, who has likewiſe given us a Pledge, Token and Foretaſte, and the Beginnings of that glorious Inheritance, (*Eph.* i. 14.) in the Graces, Conſolations, Witneſſings and abiding Reſidence of his Holy Spirit, which he has freely given us, by Way of Earneſt before-hand, as a Part, to ſecure the Poſſeſſion of the Whole, and to aſſure us of a certain Arrival, in due Seaſon, to a complete Enjoyment of it.

6 Therefore we are always confident, knowing that whilſt we are at home in the

6. In Conſideration therefore of theſe Things, we are enabled, on all Occaſions, to face our Trials, Sufferings and Death itſelf, with undaunted Courage; and are raiſed to an intire Satisfaction in our own Souls, and to an humble

* Mr *Howe* obſerves, that *God* here is not the Subject, but the *Predicate*, q. d. This is the Work of a Deity; none but God could be the Author of ſuch Deſires. *Bleſſedneſs of the Righteous*, p. 462.

Truſt

Body, we are abſent from the Lord:

Truſt in the Lord, that we ſhall get through them all to the Manſions of eternal Glory; as knowing that while we dwell in mortal Fleſh, as the Tabernacle of our preſent Abode, we are only, like Perſons in a State of Pilgrimage and Warfare, in a ſtrange Country, at a great Diſtance from the immediate Preſence of the Lord, our dear Redeemer, and from our Father's Houſe.

7 *(For we walk by Faith, not by Sight)*

7. For the Life we now live in the Fleſh, and according to which we regulate all our Behaviour, is by the Faith of the Son of God, and by that Faith which overcomes the World, and is the Evidence of Things not ſeen; and ſo it is a Life of joyful Expectation and Hope, amidſt all our Afflictions; but not of beatifick Viſion and full Fruition, as it ſoon will be.

8 *We are confident, I ſay, and willing rather to be abſent from the Body, and to be preſent with the Lord.*

8. In this Situation, we bear up, with Life and Vigour, under all our preſent Hardſhips and Dangers, and with unſhaken Hopes of their happy Iſſues; and not only ſo, but are deſirous, and ſhould be much pleaſed, (ευδοκουμεν) were it the Will of God, to depart from the Body; and, leaving all our natural and moral Imperfections behind us, to go into the immediate Preſence of Chriſt, that we may be with him, where he is, to behold his Glory, and may be intirely transformed into his Likeneſs, by ſeeing him as he is.

9 *Wherefore we labour, that whether preſent or abſent we may be accepted of him.*

9. Having therefore this ſatisfying Hope, and earneſt Deſire, we ſtudiouſly endeavour, by divine Grace, and are inſpired with a holy Ambition, that, whether we continue to live in the Body, or whether our Souls depart from it by Death, all our Labours, Services and Sufferings *, as well as our Perſons, may find gracious Acceptance with the Lord Jeſus, through the Merit of his own Blood and Righteouſneſs; and that he, as the great Judge of all, may ſay to each of us, at laſt, *Well done, thou good and faithful Servant; enter thou into the Joy of thy Lord.* (Matth. xxv. 21.)

10 *For we muſt all appear before the Judgment-Seat of Chriſt, that every one may receive the Things* done *in* his *Body, according to that he hath done, whether* it be *good or bad.*

10. For the Time is coming apace, when all of us, Miniſters and People, *Jews* and *Gentiles*, with every Individual of Mankind, muſt, whether we will or not, make our ſolemn perſonal Appearance, and be laid open to the View of our own Conſciences, Men and Angels, and *that* without the leaſt Diſguiſe, before the ſtrict Tribunal of the Lord Jeſus Chriſt, who, as the great Judge of the whole World, will critically examine into, and finally decide, all Cauſes; that every one, be he Saint or Sinner, may then receive in †, and

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* *We labour that we may be accepted*, ſeems moſt directly to be meant of the Acceptance of their *Services*, together with their Perſons: For the Apoſtle had all along ſuppoſed them to be already thorowly ſatisfied about their *perſonal* Acceptance with God to eternal Life; and in the next Verſe he ſpeaks of appearing before the Judgment-Seat of Chriſt, to receive *according to the Things done in the Body.*

† The Words (τα δια του σωματος) here rendered *the Things done in his Body*, ſignify *Things by or through the Body*, neither the Word, *done*, nor *his*, being in the *Greek*; and ſo it may relate to the Rewards and Punihments, that ſhall be fully received by the *Body*, as well as Soul, and by the Soul thro' the Body, at the Day of Judgment, and includes the Retribution, which ſhall then be made, according to the *Good* and *Bad*, that has been done in this World, *by the Body*, as the Inſtrument of them, as well as according to the ſpiritual Virtues and Graces on one hand, and mental Sins and ſpiritual Wickedneſs on the other, which the Body has no Agency in.

through

through the Body, in it's State of Re-union with the Soul, the gracious Reward, or the juſt Puniſhment, of his own Ways and Works, which he went into, and acted by the Body, together with all the Iniquities he committed, in Thought, as well as Deed, while he was here in the Body, according to the Nature and Kind, and proportionable to the Degree of his habitual and governing Thoughts, Words and Actions, in which he lived and died, whether they were good and holy, or unprofitable and wicked.

11 *Knowing therefore the Terror of the Lord, we perſuade Men; but we are made manifeſt unto God, and I truſt alſo are made manifeſt in your Conſciences.*

11. Being therefore throughly convinced from the Word of God, from the Reaſons of Things, and from the Senſe we ourſelves have had of the Evil of Sin, and of the tremendous Wrath due to it, that this will be an inexpreſſibly dreadful Day to every Hypocrite and Unbeliever; We, from a compaſſionate Concern for the ſinful Sons of Men, whether *Jews* or *Gentiles*, faithfully endeavour, by all awakning and alluring Conſiderations, that are proper, and, through divine Influence, may be effectual, to convince them, as rational Creatures, of the Certainty of a future Judgment; of their own Guilt and Danger; and of the Neceſſity of Faith in Chriſt, and of turning from their Iniquities to God through him; (*ver.* 17.) and we earneſtly beſeech them to receive the Meſſage of Peace and Reconciliation, which we, as Chriſt's Embaſſadors, bring to them, (*ver.* 19, 20.) that they may believe through Grace, and live like thoſe that muſt be judged by him, as ever they would have Boldneſs before him at his Coming: And (*&c.*) whether they will hear or forbear; and go on to diſcredit us, or not; we can humbly appeal to God, who knows our Hearts, that we are ſincere herein; and I cannot but perſuade myſelf, that we have a Teſtimony of our being ſo, in many of your own Conſciences, from what ye have known of our Preaching, Sufferings and Behaviour, and from the happy Effects of our Miniſtry upon you.

12 *For we commend not ourſelves again unto you, but give you Occaſion to glory on our Behalf, that you may have ſomewhat to* anſwer *them which glory in Appearance, and not in Heart.*

12. For we have no need of ſaying any Thing again to recommend ourſelves, and our Labours to your good Opinion, as if ye were not Witneſſes of our Faithfulneſs; nor is it our Aim, as ſome reproach us, to ſet off our own Character, in an undue Manner, to ingratiate ourſelves with you: (See the Paraphraſe and Note on *Chap.* iii. 1.) But we only ſuggeſt a proper Occaſion for you to rejoice and glory in the Favour, which God has ſhewn to us, and to you by us, that ye may be furniſhed with ſufficient Arguments to confute the Calumnies, and ſilence the vain Boaſtings of thoſe *judaizing* Teachers, who make a fair Show in the Fleſh, and would run us down by exalting themſelves; and yet muſt know, in their own Conſciences, that they have no juſt Ground of glorying in themſelves, or of inſulting over us.

13 *For whether we be beſides ourſelves,* it *is to God: or whether*

13. For whether, as they and their Followers would inſinuate, we are tranſported quite beyond ourſelves, and talk like fooliſh and diſtracted Men, not only in vindicating our own Character, but eſpecially in the Zeal and Fervour, with

which a

we be ſober, it is *for your Cauſe.*

which we earneſtly contend for an Admiſſion of believing *Gentiles* *, equally with the *Jews*, to all the Privileges of the Goſpel-Church; it is merely from a Conſcience toward God, and with a ſincere Deſign of advancing his Glory, in ſupporting the Credit of the Goſpel, and diſplaying the Riches of his Grace, as now extended to the *Gentiles*; and God knows that we are not beſides ourſelves: Or whether, as others more juſtly think, we herein act the Part of rational and good Men, who ſpeak the Words of Truth and Soberneſs, and *that* ſometimes in the more calm and ſedate Way, it is with the like Concern for his Glory, in your Edification and Salvation, who are the *Gentile*-Part of the Church.

14 *For the Love of Chriſt conſtraineth us, becauſe we thus judge, that if one died for all, then were all dead:*

14. For a Senſe of the exceeding Greatneſs, Freeneſs and Endearments of Chriſt's dying Love, which kindles a ſacred Flame of Love in our Souls to him again, has a ſweet and powerful Influence to excite, incline and oblige us, as to do all we can in Imitation of, and Obedience to him, for the Glory of God, and the Good of the Church; ſo particularly to preach the Goſpel to *Gentile*-Sinners, as well as to the *Jews*, for promoting theſe Ends: And this we do under a Sort of holy and delightful Conſtraint; becauſe we reaſon and conclude after this Manner, that if, according to Goſpel-Revelation, the one only Saviour died in the Room and Stead of all Sorts of Sinners †, whether they be *Jews* or *Gentiles*; this plainly ſuppoſes, that they were all equally and alike, by Nature Children of Wrath, dead in Treſpaſſes and Sins, (*Eph.* ii. 1, 3.) and under a Law-Sentence of Condemnation and Death; ſo that, in this reſpect, one has no better Claim to Goſpel-Privileges and Bleſſings, than another.

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* It is generally allowed that a great Part of the *Corinthian*-Church were *Gentiles*, and that the grand Prejudice of the *judaizing* Zealots againſt the Apoſtle *Paul*, was on Account of his admitting, even uncircumciſed *Gentile*-Believers into the Goſpel-Church, without Diſtinction from the *Jews*; and all the Verſes that follow this, and are brought in, as the Reaſons of what he here ſays of himſelf, ſeem in a ſpecial Manner to ſpeak of the Grace of God toward *them*: And therefore I underſtand this Verſe (with Mr *Pyle*) to relate to the Apoſtle's Preaching and Behaviour with reſpect to them, rather than to his Commendation of himſelf, as it is moſt commonly interpreted. In this View his whole Argument here, and in what follows, ſtands in the faireſt Connection; and if we conſider him, as having alſo an Eye upon what he had ſaid in *commending himſelf*, and his miniſtring Brethren, or, as ſome ſuppoſe, upon his ſpeaking of his *Ecſtacies* and *Viſions*, they may ſtill be taken in, ſubſervient to this principal View.

† The Term *all* is often uſed, not *univerſally*, for every Individual, but *diſtributively*, for all Sorts, or for ſome of every Sort, as when it is ſaid, *One believes that he may eat all Things*; (Rom. xiv. 2.) and the *Phariſees tithed all Herbs* (παν λαχανον) which is juſtly tranſlated *all Manner of Herbs*; (Luke xi. 42.) and *Hazael*'s Preſent to *Eliſha* is ſaid in the *Hebrew* to be *every good Thing*, (בל־טוב) but is truly rendered *Of every good Thing of* Damaſcus, 2 *Kings* viii. 9. And as the Deſign of the Apoſtle, in what he here ſays, is to vindicate his Zeal for the *Gentiles*, againſt the Cavils of his chief Oppoſers among the *Jews*; it ſeems every Way natural to underſtand him as ſpeaking of *all*, in the *diſtributive*, rather than in the *univerſal* Senſe. And in other Places the *Application*, as well as Merit of Chriſt's Death, is ſpoken of in Terms as *univerſal* as this; but cannot poſſibly be underſtood in an abſolutely unlimited Senſe; as in *Luke* iii. 6, *All Fleſh ſhall ſee the Salvation of God*; John iii. 17, *God ſent his Son—that the World through him might be ſaved*; and vi. 33, *The Bread of God is he, which cometh down from Heaven, and giveth Life unto the World*; and xii. 32, *I, if I be lifted up from the Earth, will draw all Men unto me*; and *Acts* ii. 17, *I will pour out of my Spirit upon all Fleſh*. See alſo the Notes on *John* i. 7, 29. But ſome underſtand, *then were all dead*, to mean, agreeable to the preceding and following Context, then were all obliged to die to Sin, or to die to themſelves, that they might live to Chriſt; and ſo make it a parallel Place to *Rom.* xiv. 7, 8, 9. Vid. *Eſt.* in loc.

15. And

15 *And* that *he died for all, that they which live, ſhould not henceforth live unto themſelves, but unto him which died for them, and roſe again.*

15. And we further argue and conſider, that our bleſſed Lord died, as the Subſtitute of Sinners of all Nations, to this very End and Purpoſe, that thoſe of them, who, in Virtue of his Death, are made ſupernaturally alive, by his quickning Spirit, and through Faith in him, ſhould from that Time forward no longer purſue their own carnal, ſelfiſh and ſecular Intereſts, nor indulge their own Luſts and Paſſions, nor make their own Honour, Eaſe and Pleaſure, the chief End of their living in this World; but ſhould devote their redeemed and recovered Lives unto the Service, Intereſt and Glory of their great Lord and Saviour, who died in their Law-Place, to take away their Sins by the Sacrifice of himſelf; and roſe again, as a publick Perſon, for their Juſtification.

16 *Wherefore henceforth know we no Man after the Fleſh: yea, though we have known Chriſt after the Fleſh, yet now henceforth know we* him *no more.*

16. For this Reaſon therefore we, the Miniſters of the Goſpel of Reconciliation, think ourſelves bound to preach it to all Nations, without regarding any Man, as better or worſe, on Account of his Pedigree and external Privileges, or of his being circumciſed in the Fleſh, or not. Nay, though thoſe of us*, who were the Diſciples of Jeſus, in the Days of his Fleſh, then conſidered and valued him, principally under the Notion of a temporal Meſſiah (*Luke* ix. 46, and *Acts* i. 6.) of *Jewiſh* Extract, who came to inrich and aggrandize their Nation, and to eſtabliſh their civil and religious Privileges, and was circumciſed in the Fleſh to put an Honour upon that Ordinance among them; yet now, under the clearer Revelation of the Goſpel, in Conſequence of his Death and Reſurrection, Aſcenſion to Heaven, and Effuſion of his Spirit, we no longer, like the falſe Apoſtles and their Adherents, conſider and eſteem him under any ſuch carnal View; but have more ſpiritual and exalted Regards to him, and more heavenly and holy Conceptions of the Deſign of all, that he has done and ſuffered, as laying a ſolid Foundation for advancing the divine Glory, and true Religion and Godlineſs, among *Gentiles*, as well as *Jews*.

17 *Therefore if any Man* be *in Chriſt*, he is *a new Creature: Old Things are paſt away, behold, all Things are become new.*

17. The main Thing therefore in Chriſtian-Religion is, that if any Man, of what Country ſoever, be in Chriſt, not merely by external Profeſſion, but by internal, vital Union to him, and perſonal Intereſt in him, through Faith in his Blood; though ſuch an one doth not ceaſe to be a Man of the ſame eſſential Powers and Faculties, which he had before; yet, in a moral and ſpiritual Senſe, there is ſuch a thorow Change in his Underſtanding, Will and Affections, and Manner of Life, by the renewing Influence, which he is under from Chriſt, his Head, as amounts to a new Creation after his own Image; (*Eph.* ii. 10) inſomuch that his old Principles, Inclinations, Motives, governing Ends, and Courſe

* The Apoſtle being a Stranger to our Lord, during his Abode upon Earth, could not ſpeak of himſelf as having *known Chriſt after the Fleſh*; but others of his Fellow-Apoſtles ſo knew him, in the Senſe here intended; and therefore we muſt ſuppoſe, that he included, or rather principally meant them.

of Converſation, which were all corrupt, worldly and carnal before, are laid aſide, and done with, as no longer choſen by him, or maintaining their Dominion over him: And, inſtead of them, behold the wonderful and happy Alteration! A new divine Light is diffuſed in his Mind; a new ſpiritual Biaſs is ſet upon his Heart; and a new holy Turn is given to his Life; ſo that his prevailing Senſe of Things, relating to himſelf, God and Chriſt, Earth and Heaven; his Rule and Meaſures of Conduct; and his ſettled Principles, Views and Ways of Acting, are all intirely new, and directly contrary to what they were before.

18 *And all Things are of God, who hath reconciled us to himſelf by Jeſus Chriſt, and hath given to us the Miniſtry of Reconciliation.*

18. And as God is the Creator of this World, and every good and perfect Gift is from above; (*Jam.* i. 17.) ſo all the great and important Things, relating to the new Creation; and the whole Scheme of the Goſpel, in all it's Extent and Glory, relating to *Jews* and *Gentiles*, are intirely of him, as their Author, who *of his own Will begets us with the Word of Truth*, (Jam. i. 18.) and who has found out an amazing Expedient, and made it effectual, for repairing the Breach, which Sin had cauſed, and reſtoring Friendſhip between him and us that believe, by the atoning Death and Sufferings of Jeſus Chriſt: God alſo, in the Greatneſs of his Condeſcenſion and Grace, has honoured and entruſted us, his Apoſtles and Miniſters, with a Diſpenſation of the Goſpel, which holds forth this Way of Reconciliation between his offended Majeſty and offending Sinners.

19 *To wit, that God was in Chriſt, reconciling the World unto himſelf, not imputing their Treſpaſſes unto them; and hath committed unto us the Word of Reconciliation.*

19. The Tenor of which Miniſtry is, that the bleſſed God, according to the eternal Counſels of his adorable Wiſdom and Grace, has been *firſt* in this grand Affair of reconciling Sinners of the *Gentiles*, as well as *Jews*, to himſelf, (See the Note on *John* iii. 16.) by the Mediation and propitiatory Sacrifice of his incarnate Son, which he himſelf appointed, provided and accepted, for the Satisfaction of his Law and Juſtice, and making Peace, that he might not charge any of their Iniquities, nor inflict their deſerved Puniſhment, upon thoſe of them, who by Faith receive the Atonement; and, as I ſaid, (*ver.* 18.) he has appointed, commiſſioned and ſent us to preach this glorious Goſpel of Reconciliation and Peace, in all the World, even to every rational Creature, of what Nation ſoever, as we have Opportunity for it. (*Mark* xvi. 15.)

20 *Now then we*

20. We are therefore (*u*) Embaſſadors of Peace *, whom Chriſt

* The Apoſtle ſometimes ſpeaks of himſelf and his Brethren in the Miniſtry, as *Servants*, *Watchmen*, *Huſbandmen*, *Labourers*, and the like, to avoid all Appearance of Oſtentation, and to intimate that they thought no Employment in Chriſt's Service, too mean or laborious for them to go into, for the Honour and Intereſt of their great Lord and Maſter, and for the Good of immortal Souls: But at other Times, when their Characters were inſulted, run down and vilified, as among ſome of the *Corinthians*, he magnified their Office, to ſupport their Eſteem in the Churches, and vindicate them againſt the unjuſt Reproaches, and contemptuous Treatment of their Enemies. With this View he ſpoke of them as *Stewards*, 1 *Cor.* iv. 1, which is one of the higheſt Offices in a Houſhold; and here he ſpeaks of them as *Embaſſadors*, which is one of the moſt honourable Offices in a Kingdom: And though none are ſo *immediately* Embaſſadors now, as the Apoſtles were, who received their Commiſſion perſonally from Chriſt himſelf; yet Goſpel-Miniſters are *mediately* Embaſſadors ſtill, as they are put into their Office by his Authority,

are Ambaſſadors for Chriſt, as though God did beſeech you by us: we pray you in Chriſt's Stead, be ye reconciled to God.

Chriſt has ſent to tranſact for him, in his Name and Stead, with Men, (*ver.* 11.) that are in a dangerous State of Variance with the great God, and to preach the Goſpel of Reconciliation to a loſt World, (*ver.* 19.) conſiſting of *Gentiles*, as well as *Jews*: And as Embaſſadors are publick Miniſters, that perſonate the ſovereign Princes and States, from which they are ſent, and that negociate the Affairs of their Principals; ſo in the Diſcharge of our divine Commiſſion, not to fallen Angels, but to fallen Men †, to Sinners of this lower World, we ſpeak from God, as if he himſelf were viſibly preſent, to intreat them with all endearing Condeſcenſion and Kindneſs, and to exhort them (παρακαλουντος) with all Authority, to attend unto, regard, and accept of the gracious Propoſals, which he makes to them, by Means of our Miniſtry: We uſe all proper Arguments, in the Name of Chriſt, and for his Sake, as perſonating him, and pleading for him, to perſuade the ſinful Sons of Men; and we affectionately deſire them, as they would value their own Souls, to embrace him, as the only Saviour now, who will be their Judge at the laſt Day: (*ver.* 10, 11.) And the Sum of our Addreſs to them, in Hope that the Lord will make it effectual, is this, Since Satisfaction is already made to the Juſtice of God by the Death of his Son, that he may pardon and ſhew Favour to all Sorts of Sinners through Faith in him; let theſe gracious Encouragements engage you to throw down your Arms of Rebellion, to ſubmit to Mercy, and to God's own Way of Salvation by a Redeemer, as alſo to yield yourſelves up, by divine Aſſiſtance, intirely and without Reſerve to God, that Peace and Friendſhip on both Sides may be eſtabliſhed between him and you.

Authority, according to the Rules of his Word; and come on his Meſſage to negociate the Affairs of his Kingdom in his Name, and miniſterially to carry on a Treaty of Peace through him.

† It is to be obſerved, that in the two middle Clauſes of this Verſe, the Pronoun *you* is not in the *Greek*, nor is it found for ſeveral Verſes in the preceding Context; and as the Apoſtle had ſaid, *ver.* 11, *Knowing the Terror of the Lord, we perſuade* MEN, we may naturally ſuppoſe, that he here refers to *Men*, whom, as he there ſaid, they *perſuaded*; and ſo we may ſupply the Words wanting, to fill up the Original, thus, *As though God did beſeech Men by us, we pray them, in Chriſt's Stead, ſaying, Be ye reconciled to God:* Or elſe, as the Apoſtle had in the Verſe, immediately before this, ſpoke of God's reconciling *the World*, incluſive of *Gentiles*, to himſelf, the Words wanting in the *Greek* may very properly, and eaſily be ſupplied thus, *As though God did beſeech the World by us, we pray them, in Chriſt's Stead, ſaying, Be ye reconciled to God*; and ſo it ſeems to me, that the Apoſtle was not here ſo directly addreſſing himſelf to the *Corinthians*, according to their then preſent Character, who were ſuppoſed to be already actually reconciled to God, as giving them an Account of the general Tenor of his Miniſtry, according to what he preached to them, when he firſt came among them, as he likewiſe did to all others, in their State of Unregeneracy, wherever he came, ſaying to them, *Be ye reconciled to God.* However, were we to ſuppoſe that he meant any of the *Corinthians*, when he ſaid, *Be ye reconciled to God*; we may conſider it as relating, not to the better Part of the Church, who were already brought into a State of Reconciliation and Friendſhip with God through Chriſt, but to the worſt Part of them, who had too much Fondneſs for the falſe Apoſtles, and had diſcovered too great Diſaffection to the pure Doctrine of Salvation alone by Jeſus Chriſt: For he immediately after ſaid to theſe, (*Chap.* vi. 1.) *We beſeech you that ye receive not the Grace of God*, that is, the Doctrine of his Grace, *in vain*: (See the Note there) And he told them, that he was *jealous over them with godly Jealouſy, leſt their Minds ſhould be corrupted from the Simpliciy that is in Chriſt.* (Chap. xi. 2, 3.)

21 *For he hath made him* to be *Sin for us, who knew no Sin; that we might be made the Righteouſneſs of God in him.*

21. For God the Father, in Juſtice to himſelf, and to his Law and Government, and in the Riches of his Love and Grace to us, whether we be *Jewiſh* or *Gentile*-Believers, has laid our Iniquities in ſuch a Manner upon his own Son, that though he was perfectly holy and unſpottedly pure in himſelf, as having no Sin in his Temper or Practice, nor the leaſt Conſciouſneſs of Guilt on any ſuch Account, and though no Iniquity of others was infuſed into him; yet our Sins were judicially imputed to him, by Way of Law-Charge, and in a ſacrificial Senſe, as our Subſtitute, who had freely undertaken to anſwer for them *; and thereupon he bore the legal Puniſhment due to them, by being made a Sacrifice for Sin, when *through the eternal Spirit he offered himſelf without Spot to God*; (Heb. ix. 14.) to the End that (ινα) what he voluntarily ſuffered, in our Room and Stead, might be imputed for Juſtification to us through Faith in him; and that we, by Virtue of our Union with him, might be conſtituted righteous in the Sight of God, in a Way correſpondent to that, in which Chriſt was made Sin; even by the Imputation of his Righteouſneſs, which God himſelf has contrived and provided, approves of, accepts, and makes over to us for that Purpoſe; and which he, who is God in our Nature, worked out, and brought in for us, by his Obedience and Sufferings unto Death; but which, nevertheleſs, is not transferred *away* from him to us, as our Sins were from us to him; but which everlaſtingly remains in him, as in it's original Subject, to whom alone belongs all the Glory of having been the Author of it; and which is imputed to us, to free us from Condemnation, and entitle us to Life, only as we are found *in him.* (*Rom.* viii. 1, and *Phil.* iii. 9.)

RECOLLECTIONS.

What a bleſſed Aſſurance are ſome Believers favoured with, who know that, whenever Death pulls down this mortal Frame, they have a heavenly Manſion of God's own providing, and that their Souls ſhall be no ſooner abſent from the Body, than preſent with the Lord, to abide with him in his Father's Houſe for ever! How ſtrong are their Breathings and Pantings after

* The Word (αμαρτια) *Sin* was commonly uſed in the *Septuagint* to ſignify a *Sin-Offering*, in which the Guilt of the Offender was ceremonially transferred to the Sacrifice; in Token whereof, he laid his Hand upon it's Head, and it was killed before the Lord to make an Atonement, *Lev.* iv. 22—26, with a typical Reference to the great atoning Sacrifice of Chriſt; and unleſs the Guilt of our Iniquities, or the Law-Obligation to Puniſhment for them, had been judicially charged upon him, it ſeems to me that he could not, by any Rule of Juſtice, have bore their Puniſhment: For, in the Order of Juſtice, our Sins muſt firſt be ſuppoſed to be placed to his Account to anſwer for them, before he could undergo the proper Puniſhment due to them, ſince divine Juſtice can no more puniſh the intirely, and in all reſpects, Guiltleſs, than clear the Guilty. Hence the Scripture ſo often ſpeaks of Chriſt, as *made under the Law*, as *redeeming from the Curſe of the Law* (which contains all the Puniſhment due to Sin) by his *being made a Curſe for us*, and as *bearing our Sins*, and *ſuffering for Sins, the Juſt for the Unjuſt*, and the like. And as Chriſt was *made Sin*, not by Infuſion or Inheſion, but by *Imputation*, that he might bear the Puniſhment due to it; ſo *we are made the Righteouſneſs of God in him*, for Juſtification to eternal Life, not by an inherent Righteouſneſs, but by the *Imputation* of his Righteouſneſs to us, *that* being placed to our Account, as our Sins were to his.

that

that magnificent and delightful World! Not that they want to be rid of the Body, or had rather go to Heaven without, than with it; but they look and long for an Admiſſion into Chriſt's immediate Preſence, that this mortal State, with all it's Imperfections, may be ſwallowed up in a glorious and immortal Life. For *this* God has formed them by his Grace; of *this* he has given them a certain Earneſt and aſſuring Pledge by his Spirit; and, in realizing Views of *this*, they now walk by Faith, till they ſhall arrive at the beatifick Viſion. But, O what an awful Day will that be, when the whole World muſt appear before the Judgment-Seat of Chriſt, and every one ſhall receive gracious Rewards, or righteous Puniſhments, in a proper Correſpondence to the Nature and Degree of what they have done in the preſent Life, whether it be Good or Bad! How conſcientious and careful then ſhould we be, that, living and dying, all our Services, together with our Perſons, may be accepted of God in the Son of his Love, and that we may have Boldneſs before him at his Coming! We ſhould now no longer think of Chriſt, as the Saviour of the *Jews* only, but of the *Gentiles* alſo; nor conceive of the Bleſſings of his Kingdom, as temporal and carnal, but as ſpiritual and heavenly; and ſhould take heed of reſting in external Privileges and Profeſſions, ſince nothing ſhort of vital Union with him will be of any ſaving Advantage to us; and if any Man be thus in him, he is a new Creature, in a ſpiritual and moral Senſe, with reſpect to which old Things are paſſed away, and all Things become new. Who, that knows the Neceſſity of Regeneration, and the Terrors that will ſeize the Unbelieving and Ungodly in the Day of Judgment? And who, that has felt the ſweet and powerful Conſtraints of Chriſt's dying Love to all Sorts of Sinners, and has Hopes of Heaven for his own Soul, would not count himſelf obliged to live no longer to himſelf, but to him that died for his Sins, and roſe again for his Juſtification; or would not, with humble and ſingle Aims at the Glory of God, and the Good of immortal Souls, be deſirous to uſe all Ways and Means, which, under the Influence of divine Grace, may be effectual to perſuade Men, as rational Creatures, to conſider their Danger, and the Hope there is in Chriſt for them, and to fall in with the Method of Reconciliation by him, which God himſelf has contrived? And bleſſed be his Name, that he has ſet it on Foot, and committed the Miniſtry of it to his Servants, whom he has ſent, as Embaſſadors of Peace, to promote and enforce it, with all Earneſtneſs and Indearments, in the Name of Chriſt, as though the great and offended God himſelf ſo far condeſcended, as by them to beſeech the moſt contemptible and unworthy Rebels to be reconciled to him. And how great is the Sinners Encouragement to come in to God through a Redeemer; ſince he exhibits himſelf in the Goſpel, as reconciled by the atoning Sacrifice of his Son, between whom and every true Believer, there is ſuch a Law-Change of Perſons, as has transferred their Guilt and Puniſhment to him, that, inſtead of their Treſpaſſes being imputed to them for Condemnation, his Righteouſneſs might be imputed for Juſtification to eternal Life!

CHAP. VI.

The Apoſtle ſhews the Corinthians *how he, with others of his Brethren, approved themſelves to be faithful Miniſters of Chriſt, by their exhorting them to entertain the Goſpel of Reconciliation with due Regard,* 1, 2. *By their unblameable Life, and Behaviour under Sufferings for Chriſt,* 3—10. *By their Affection for them, which he hoped would be anſwered with the like towards themſelves,* 11—13. *And by his own, together with his Brethren's earneſt Concern, that they might have no Fellowſhip with Unbelievers and Idolaters,* 14—18.

TEXT.

1 WE *then as Workers together* with him, *be-*

PARAPHRASE.

1. BEING therefore Embaſſadors for Chriſt, as though God did beſeech Men by us; (*Chap.* v. 20.) and ſo being Joint-Labourers one with another in the Miniſtry of Reconciliation,

ſeech you *alſo, that ye receive not the Grace of God in vain.*

Reconciliation *, and inſtrumentally Under-Labourers to him, and in our Order together with him, for his Glory and the Good of Souls; we not only inſiſt on this great Article of our Miniſtry, among *Jews* and *Gentiles*, wherever we come; but leſt any of you ſhould not be in Heart, what ye are in outward Profeſſion, we, in godly Jealouſy over you, (*Chap.* xi. 2.) tenderly intreat, (παρακαλουμεν) and earneſtly exhort *you alſo* †, to take heed that ye do not lightly eſteem the Goſpel of Reconciliation, and receive it in Notion only, and ſo render it unfruitful in yourſelves, and ineffectual to anſwer the beneficial Deſign of a Doctrine, which may be called *the Grace of God*, (Tit. ii. 11.) and *the Word of his Grace*, (Acts xiv. 3.) as it is the Effect of his free Favour; diſplays it's glorious Scheme; and is his appointed Means of conveying it's rich Bleſſings, with all the Gifts and Graces of the Spirit, to the ſaving of the Soul.

2 (*For he ſaith, I have heard thee in a Time accepted, and in the Day of Salvation have I ſuccoured thee: Behold, now* is *the accepted Time; behold, now* is *the Day of Salvation*)

2. For in a Prophecy of Chriſt, and of what we now preach, as taking Place upon *Gentiles*, as well as *Jews*, God the Father ſays to him in his Office Character, (*Iſa.* xlix. 8.) ‖ I have heard and anſwered all thy Deſires of Aſſiſtance in thy Labours and Sufferings, and of Succeſs in their Rewards, (*Iſa.* xlix. 4—6.) at a Time, in which thou waſt peculiarly accepted of, and grateful to me, (καιρῳ δεκτῷ) on Account of thy performing the Work, which I gave thee to do; and, in Conſequence of this, I have heard thy interceſſory Pleas, that the Fruit of thy redeeming Death may be applied to *Gentiles*, as well as *Jews*, by Means of the Goſpel, which ought to be as acceptable to all that hear it, and will be ſo to them that believe, as the Year of *Jubilee* was to thoſe that were then delivered from their Servitude, and reſtored to their Inheritances: And I have been ſeaſonably at hand to help and uphold thee, in the Day of thy greateſt Trial and Difficulty, (*Iſa.* l. 7—9.) wherein thou wroughteſt out Salvation for my People, and wert victorious, in thy ſuffering and dying Conflicts, for reconciling the World to myſelf. (*Chap.* v. 19.) Since therefore God has thus accepted his Son, in what he has done and ſuffered to reconcile Sinners of all Nations to himſelf, Behold, with Attention, Wonder and Joy, that now, while ye are under the Goſpel-Miniſtry, is the highly acceptable Time (καιρος ευπροσδεκτος) for you to put in for a Share

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* *With him*, not being in the *Greek*, we may conſider the Apoſtle, as intimating, that he and his Brethren in the Miniſtry were joint Labourers, *one with another*, as well as Labourers *together with God*, in their Work.

† We beſeech *you alſo*, ſeems plainly to ſuggeſt, that what the Apoſtle had mentioned of this Kind, *Chap.* v. 20, was not directed *immediately* to the Church at *Corinth*, as this is; but was rather an Account of the general Tenor of his Miniſtry. See the Note there.

‖ The Words here quoted from *Iſaiah* being ſo plain a Prophecy of Chriſt, and of the Calling of the *Gentiles*, I have conſidered the Uſe, that the Apoſtle makes of them, in this *direct* View, rather than, as many have done, in a Way of *Accommodation* only to Goſpel-Times; and this caſts further Light upon his foregoing Diſcourſe, as having a Reference to the *Gentiles*, according to the Senſe given all along in the Paraphraſe, from *Chap.* v. 13, to this Place.

in this reconciling Love of God through Jeſus Chriſt: Now is the Time, in which he will graciouſly accept you in your coming to him by his Son, and which is worthy of all Acceptation: Obſerve it, Now is the Day; and, conſidering the Precarioufneſs of your Lives, this may be the only Day, in which Salvation from Sin and Wrath is to be found; in which God propoſes it to your Acceptance, by the Goſpel; and in which ye, by his Grace, may hope to be made Partakers of it, through Faith in the reconciling Death of the great Redeemer.

3 *Giving no Offence in any Thing, that the Miniſtry be not blamed:*

3. In fulfilling this our excellent Miniſtry, we are enabled, by divine Aſſiſtance, to behave ſo circumſpectly, and ſo cautiouſly, toward *Jews* and *Gentiles*, as to give no juſt Occaſion of Offence in any Place, or by any Means whatſoever, to thoſe that ſeek all Advantages againſt us; leſt our ſacred and important Office itſelf ſhould fall under Reproach, to the Diſhonour of Chriſt and his Goſpel, and to the Hindrance of it's Succeſs in our preaching it.

4 *But in all Things approving ourſelves as the Miniſters of God, in much Patience, in Afflictions, in Neceſſities, in Diſtreſſes,*

4. But in every Circumſtance, and where-ever we come, we labour, with an humble Dependence on Help from Heaven, to act up to Character, in approving ourſelves to Chriſt, and the Conſciences of his People, as diligent and faithful Miniſters, that have our Commiſſion from God, are employed and owned in his Service, and purſue the great Deſigns of his Glory, by our abundant Meekneſs and Patience toward Men, and calm Reſignation and Submiſſion to the Will of God, in the various preſſing Tribulations of all Sorts, (ἐν θλίψεσι) * which we ſuffer for Chriſt's Sake; as particularly, in the extreme Wants, (ἐν ἀναγκαις) with reſpect to the Things of this Life, that we endure; in the great Straits (ἐν στενοχωριαις) that we are often reduced to, as not knowing which Way to turn ourſelves.

5 *In Stripes, in Impriſonments, in Tumults, in Labours, in Watchings, in Faſtings,*

5. Our Patience in Afflictions, has been further exemplified in the ignominious and painful Scourgings, by Rods and Thongs, that we endure from *Jews* and *Gentiles*; (Chap. xi. 23, 24, 25) in our being caſt into Jails and Dungeons, and committed to the Cuſtody of cruel Officers; (*Acts* xvi. 23, 24.) in outrageous Inſurrections and Riots of inſulting and furious Mobs; (*Acts* xiv. 5, and xvi. 22, and xvii. 5, and xviii. 12, and xix. 29, and xxii. 22.) in being broke of our natural Reſt by innumerable Hardſhips, as well as ſometimes by devotional Services; and in ſuffering Denials of our ordinary daily Food, for want of

* *Afflictions* ſeem to be here uſed as a *general* Term, comprehending all the Particulars, which are ſpecified in the Remainder of this, and in the next Verſe, as the Things, in the bearing of which, with a becoming Temper, their *Meekneſs* and *Patience* were conſpicuous. This, in my humble Apprehenſion, ſets the Sentiments of both theſe Verſes in a more beautiful Order, than if we were, with ſome others, to conſider *Afflictions*, as importing Afflictions *in general*; *Neceſſities*, as ſignifying *more grievous* Troubles; and *Diſtreſſes*, ſuch Preſſures, as reduce one to *the greateſt Straits*: For though the Gradation would be ſtrong and regular ſo far; yet it could not be continued through the next Verſe; but there the Thought would ſink and ſhatter, after it had been raiſed to the higheſt Pitch imaginable.

proper

proper Supplies, as well as by voluntary Faſtings on religious Accounts.

6 By Pureneſs, by Knowledge, by Long-Suffering, by Kindneſs, by the Holy Ghoſt, by Love unfeigned,

6. Our Patience, under all theſe Troubles, is aſſiſted and ſupported †, by the following Means, namely, By the Integrity which governs our Hearts and Lives, in preaching the pure Goſpel of Chriſt, with ſingle Aims at the Glory of God, and the Good of precious Souls, and by a chaſte and modeſt Behaviour, and all Purity in Doctrine and Manners, ſuitable to our holy Function; by that believing Acquaintance with Goſpel-Truths, and ſpiritual Wiſdom and Underſtanding, which we receive from God, and are the Means of conveying to others; by that Lenity and Forbearance, whereby we are enabled to put up Affronts, to govern our Paſſions and Reſentments under all Provocations, and to poſſeſs our own Souls with Quietneſs and Peace, in humble Hope of divine Conſolations to ſupport us under preſent Trials, and of heavenly Bleſſedneſs to put an End to them; by that Affability and Benignity of Temper, which gives us a noble Pleaſure in doing Good to all, and even to thoſe that abuſe us; by the ſpecial Aſſiſtance of the Holy Spirit in his Gifts and Graces, which furniſh us for Uſefulneſs, and guide and animate us in the Work of the Lord; by our ſincere and undiſguiſed Love to Chriſt, to the Souls of Men, and to the Doctrines of divine Revelation:

7 By the Word of Truth, by the Power of God, by the Armour of Righteouſneſs on the Right-Hand and on the Left,

7. By the Light and Comfort of the Goſpel, which we believe to be infallibly true, as the Word of that God who cannot lie, and which we preach according to it's Truth, without Mixture of Error; by the almighty Power of God, which ſtrengthens us for, upholds us under, and is manifeſted in, all our Sufferings and Miniſtrations, and enables us to work Miracles in Confirmation of what we preach: It is thro', or by Means of theſe *, and ſuch like offenſive, and defenſive Weapons of Righteouſneſs, (διὰ τῶν ὅπλων τῆς δικαιοσύνης) that we are *ſtrengthned with all Might, according to God's glorious Power, unto all Patience, and Long-ſuffering with Joyfulneſs*: (Col. i. 11.) He has furniſhed us with this ſpiritual Armour, that we might fight valiantly, acceptably and ſucceſsfully, in our holy Warfare, as Perſons completely armed, and defended on every Side, againſt all Aſſaults, that can be made upon us from any Quarter whatſoever; whether it be by Temptations of Eaſe and Proſperity on the Right-Hand, or of Fatigue and Adverſity on the Left.

† Here the Apoſtle ſeems to intimate, how it came to paſs, that they were ſo remarkably and exemplarily patient under their multiplied Afflictions. It was by Means of what he mentions in this and the next Verſe.

* *The Armour of Righteouſneſs* appears to me to be rather a ſumming up, under this Title, what the Apoſtle had been ſpeaking of in this, and the foregoing Verſe, than any Thing diſtinct from it: And if we compare thoſe Particulars with his Account of *the whole Armour of God*, in *Eph.* vi. 13, *&c.* we ſhall find a very great Agreement between them. It is likewiſe obſervable, that all the *Prepoſitions*, which in this, and the foregoing Verſe, are rendered *by*, are here altered in the *Greek* from one, which ſignifies *in* or *by*, (ἐν) to another, which ſignifies *by*, or *thro'* (διὰ).

8. Being

8 *By Honour and Diſhonour, by evil Reports and good Report: As Deceivers, and* yet *true*;

8. Being thus fortified againſt all our Trials *, we paſs with a ſteady Temper of Mind through different Scenes, that open before us; (διὰ) through the good Eſteem and honourable Reſpect of ſome, without being puffed up or elated by them; and through the Contempt and ſhameful Uſage of others, without being depreſſed in Spirit by them; through all the hard Speeches, and infamous Slanders of our Enemies, to ſink our Character, without being diſcouraged, or moved at them; and through the Commendations and Applauſes of our Friends, to raiſe our Reputation, without being proud of them, or valuing ourſelves upon them: God, in his wiſe and holy Providence, has permitted, that we ſhould be looked upon, ſpoken of, and treated by many, as hyprocritical Impoſtors, that cheat and ſeduce the People; and yet we, as the true Servants of Chriſt, are ſincere and faithful in preaching the Goſpel, and in all that we ſay, and do.

9 *As unknown, and* yet *well known*; *as dying, and behold, we live*; *as chaſtened, and not killed*;

9. We are repreſented by Men of Figure, and high Pretenders to Wiſdom and Learning, as mean, worthleſs and obſcure Perſons, of little or no Account, and many are ignorant of our real Character; and yet others have ſeen ſo much of the Wiſdom, Power and Grace of God in our Miniſtrations, Converſation, and Patience in Sufferings, and have had ſo much Experience of ſpiritual Benefit by our Means, that they well know us to be honoured of God, and Perſons of Importance to themſelves; and we are known and approved of, far and wide, among all the Churches of the Saints: We are in perpetual Jeopardy from our Enemies, like Perſons that ſeem to be every Day in the Jaws of Death; and yet, behold how wonderfully God appears on our Behalf! we are ſtill in the Land of the Living, and are lively in our own Souls: We are trained up, as under the ſevereſt Diſcipline from the Hands of Men, which we likewiſe conſider as the Chaſtiſements of the Lord; and yet we are neither brought down to the Duſt of Death, by the Extremity of our Sufferings; nor do our reviving Hopes and Confidences fail.

10 *As ſorrowful, yet alway rejoycing*; *as poor, yet making many rich*; *as having nothing, and* yet *poſſeſſing all Things.*

10. We ſeem to be in a very melancholy and miſerable Condition, as to all outward Appearance; and yet we are full of the Joys of Faith, and of a good Conſcience within, and are daily rejoicing in Hope of the Glory of God: We are indeed poor, as to the Things of this World, having none of it's Affluence, or comfortable Accommodations; and yet we are Inſtruments, in Chriſt's Hand, of making many rich toward God; rich in Faith, and in good Works, and Heirs of the Kingdom of Heaven, together with our-

* In this Verſe, as I take it, the Apoſtle returns to the Detail, eſpecially of his own, inclusive of ſome of his Brethren's, unblameable and becoming Behaviour, in every Circumſtance of Life, by Means of thoſe ſpiritual Advantages, which he had recited in the two preceding Verſes.

ſelves: Yea, we are ſo extremely neceſſitous, as to have none of the Enjoyments of this Life, that we can properly call our own, and we look with ſuch an holy Indifference upon them, as not to deſire to have our Portion in them; and yet we have all Things in Chriſt, our Head, who is poſſeſſed of them for our Uſe: As to temporal good Things, we hold all, that his Providence deals out to us, with his Bleſſing, and in a Covenant-Way; and we have as much of them, as he ſees beſt and fitteſt for us, and are as fully ſatisfied with *that*, as if we had ever ſo great a Fulneſs of them; and as to ſpiritual and eternal Bleſſings, we have the moſt excellent and durable Riches in Chriſt, ſome already in Hand, and all the reſt in preſent Title, and ſure Reverſion, as our Inheritance in him, which we, in a little Time, ſhall actually enjoy with him, in all it's Extent and Glory.

11 *O ye Corinthians, our Mouth is open unto you, our Heart is enlarged.*

11. O my dear *Corinthian*-Friends, We open ourſelves thus freely to you, that ye may be encouraged, by what ye hear of our Behaviour, Supports and Conſolations, under all our Sufferings for Chriſt; and that ye may be able to vindicate our Character againſt thoſe, that would traduce it: And our Heart is ſo full of Love and Affection to you, and Concern for your ſpiritual Edification and eternal Salvation, that we think nothing too much to ſay, or do, to promote them.

12 *Ye are not ſtraitned in us, but ye are ſtraitned in your own Bowels.*

12. There is no Want of Kindneſs in our Souls toward you, nor of Endeavours to do all, that in us lies, to ſubſerve your Eſtabliſhment and Growth in Light, Faith and Love, Comfort and Holineſs; nor is there any Deficiency in the gracious Doctrines, Promiſes and Privileges of the Goſpel, to promote them, which we miniſter to you; but, alas! There is Reaſon to fear, concerning ſome of you at leaſt, that your own Hearts are too much ſhut up, through the Workings of Unbelief, Carnality and Coolneſs of Affection, againſt us, and againſt the Conſolations, which are in Chriſt for you; which ſuit your Circumſtances; and which we would fain have you Partakers of.

13 *Now for a Recompence in the ſame; (I ſpeak as unto my Children) be ye alſo enlarged.*

13. And, (*a*) in return for the great Love we bear to you, and for our Deſire and Labour after your ſpiritual Welfare, let us have the Pleaſure (I beſeech you, as a Father would his dear Children) of finding that your Hearts are enlarged in the ſame reciprocal Affection to us, and in a chearful Reception of the Truths and Bleſſings of the Goſpel, according to the utmoſt Benevolence, with which we dilate upon them, and recommend them to your Acceptance.

14 *Be ye not unequally yoked together with Unbelievers: For what Fellowſhip hath Righteouſneſs with Unrighteouſneſs?*

14. In Order hereunto, I would earneſtly exhort and charge you, as a Father doth his Children, (*ver.* 13.) and eſpecially the *Gentile*-Converts, among you, (who are moſt in Danger, and moſt need the Caution) that ye by no Means intermarry with any, that are Strangers to the Grace of God, and continue in Heathenism and Unbelief, which would be

more

and what Communion hath Light with Darkneſs?

more diſagreeable, incongruous and diſproportionate, than yoking an Ox and an Aſs, to plow together, was under the Law: (*Deut.* xxii. 10.) Nay, I would not, that ye ſhould cultivate an unneceſſary Intimacy of Society with them, which might corrupt your Minds and Manners; and above all, ſee to it, that ye never join with them in any of their idolatrous Practices, which would be, in Effect, to renounce Communion with Chriſt himſelf, directly contrary to your own Happineſs, Duty and Profeſſion: For what Intercourſe or Partnerſhip (μετοχη) can there be, in holy and delightful Friendſhip, between one, that is renewed and ſanctified by the Spirit of God, and one, that is under the Dominion of Sin? And what religious Society and Communication (κοινωνια) can there be between an underſtanding Chriſtian, who is made Light in the Lord, and one, who knows not God, nor any Thing of the Goſpel of Chriſt, but remains under the Power, and in the Kingdom of Darkneſs? Theſe are as contrary one to the other, in their Sentiments and Diſpoſitions, as Light is to Darkneſs itſelf.

15 *And what Concord hath Chriſt with Belial? Or what part hath he that believeth, with an Infidel?*

15. And what Harmony, or mutual Conſent, (συμφωνησις) can there be between thoſe that belong to Chriſt, as Members of his myſtical Body, and thoſe that are the Children of the Devil, that Arch-Rebel againſt God, who, for his lawleſs Wickedneſs, may be emphatically ſtiled * *Belial?* Or what deſirable Lot and Portion (μερος) can one that believes in the Lord Jeſus Chriſt have, in common, with an Unbeliever, (απιστου) that diſowns or practically rejects him?

16 *And what Agreement hath the Temple of God with Idols? For ye are the Temple of the living God; as God hath ſaid, I will dwell in them, and walk in* them; *and I will be their God, and and they ſhall be my People.*

16. And what ſuitable Accord (συνκαταθεσις) can there be, between the Temple of the only true God, which he has conſecrated for himſelf, and the Temples of falſe Gods, whom the Heathens adore, and are devoted to? *Dagon* and *the Ark* might ſtand together, as well as theſe; and yet thus wide is the Difference and Contrariety between you, and thoſe that are without Chriſt, and Strangers to the Covenant of Promiſes: For ye are the Habitation of God, through the Spirit; (*Eph.* ii. 22.) and ſo are, in a much nobler Senſe, a Temple ſeparated for the Service, and honoured with the ſpecial Preſence of that God, who has Life in himſelf, and is the Fountain of natural, ſpiritual and eternal Life to others, than ever the ſtately Edifice at *Jeruſalem* was; as appears from what God himſelf has declared in antient Promiſes, which, though primarily given to the *Iſraelites*, may ultimately and eminently be applied to the New Teſtament-Church, and to every true Believer in it, ſaying, (*Lev.* xxvi. 11, 12. and *Ezek.* xxxvii. 27.) I will tabernacle with them, and fix my Abode in, and among

* *Belial* is a compound Word, which according to one Etymology, (בלי יעל) ſignifies *without Profit*, and according to another (עול בלי) *without Yoke*, that is, ſays the learned *Ainſworth* on *Deut.* xiii. 13, *lawleſs, rebellious* and *wicked*; and he ſpeaks of this Name, as given to *Satan* in the Paſſage we are upon.

them, by Way of ſpecial Relation and gracious Influence; and will commune with them, like a Friend that keeps them Company, and walks with them, to hear and anſwer their Petitions, and to manifeſt myſelf in diſtinguiſhing Tokens of Love and Favour to them; and I will be their God in an everlaſting Covenant, to make over myſelf and all my Perfections to them for their Portion; to form them for myſelf; to own them for my People, and delight in them as ſuch; and to perform all Things for them; and they hereupon ſhall be my Covenant-People and peculiar Property, to ſurrender themſelves up to me; to own me for their God, and themſelves for my People; to ſerve and delight in me; and to ſhew forth my Praiſe.

17 *Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean Thing; and I will receive you,*

17. As therefore peculiar Privileges of this Sort obliged God's antient People, the *Jews*, to abſtain from intermarriages, and unneceſſary Familiarity with the Heathens, and eſpecially from ſymbolizing with them in their ſuperſtitious and idolatrous Rites, and from defiling themſelves with any Thing that was unclean; and as ye, who are ſtill more abundantly favoured with theſe high and glorious Bleſſings, are under ſtronger Obligations to act in a Correſpondence to them; ſo ye may think ye hear God ſaying to you, in Language like that, which he formerly uſed to Perſons of a ſacred Character, (*Iſa.* lii. 11.) Have no Fellowſhip with Unbelievers and Idolators, beyond what the civil Duties of Life call you too; (1 *Cor.* v. 9. 10.) renounce all their ſinful Cuſtoms and Practices, together with every Thing that would endanger your Compliance with them; and keep at the remoteſt Diſtance from them, that ye may adhere intirely to me, as the only Object of your Faith and Love, Worſhip and Obedience; and don't meddle, in the leaſt Degree, with any of their Abominations, which are ſo defiling to Conſcience, and loathſome in my Sight: And, for your Encouragement hereunto, be aſſured that whatever ye may ſuffer in your Names, and outward Eſtate, on this Account, I will take you into my Favour and Protection, and into the moſt delightful and advantageous Communion with myſelf here; and will receive you to my Kingdom and Glory hereafter.

18 *And I will be a Father unto you, and ye ſhall be my Sons and Daughters, ſaith the Lord Almighty.*

18. And I will not only be, but manifeſt myſelf, in the moſt gracious and endearing Manner, to be your heavenly Father; and will be a better Relation to you, than any that ye can have, or loſe upon Earth; and ye ſhall be my Children, a Family of beloved Sons and Daughters to me; and ſhall accordingly be dealt with, owned and bleſſed, as ſuch, here and for ever, ſays the Lord Jehovah *, (*Jer.* xxxi. 1, 9. and 2 *Sam.* vii. 14.) who is faithful to his Promiſes, and is infinitely able to make them good.

* The Subſtance of this Promiſe is found in the Places referred to in the Paraphraſe; one relating to the New Teſtament-Church; and the other immediately to *Solomon*, which the Apoſtle may be ſuppoſed to apply to all true Believers, in like Manner as the Promiſe, made particularly to *Joſhua*, is applied to them in *Heb.* xiii. 5.

RECOL-

RECOLLECTIONS.

What an Honour and Encouragement is it to the faithful Servants of Chriſt, that God and they, in a proper Order, are embarked and employed in the ſame glorious Cauſe, which is founded on Chriſt's Acceptance with the Father, that Sinners might be accepted through him! The Day of Goſpel-Grace is the only Day for finding Acceptance with God; and therefore every one ſhould ſee to it, that he receive it without Delay, and do not hear of it's glad Tidings in Vain. But how careful ſhould Miniſters be, to behave in ſo unblamable a Manner, as not to diſgrace their ſacred Office, nor prejudice their Hearers againſt the Doctrines they preach! They are to approve themſelves faithful, by their Purity and Knowledge, Patience, Kindneſs and unfeigned Love, in all their Sufferings, Trials and Labours, by the Aſſiſtance of the Holy Ghoſt; by a right Uſe of the Word of Truth and the Armour of Righteouſneſs, to guard them againſt Temptations on every Side, even ſuch as ariſe from Honour and Diſhonour, from evil Report and good Report: And they ſhould labour, by divine Grace, to behave as true and faithful Perſons, and to be made manifeſt, as ſuch, in the Conſciences and Eſteem of real Chriſtians, while they are traduced as Deceivers, or are treated as mean and inſignificant Wretches, by others. In this Way of acquitting themſelves, Behold how ſignally God appears for them! How much ſoever they may be chaſtened, they are wonderfully kept alive, till their Lord has done his Work by them: How ſad ſoever their outward Condition may ſeem to be, they are filled with all Joy and Peace in believing: And how poor ſoever they be in this World, they poſſeſs all Things in Chriſt, their Head, and are Inſtruments of making many rich toward God. O how freely and affectionately are their Hearts and Mouths open to their Flocks; and what a reaſonable Return is it, that their People's Hearts ſhould be enlarged in like Love to them! For they are neither ſtraitned in the Love of their Paſtors, nor in their Miniſtrations of the Promiſes; but all their Straitneſs lies within themſelves, in their own Carnality and Unbelief. And how concerned ſhould Believers be for Grace, to enable them to live anſwerable to the exalted Privileges, by which God has honoured and diſtinguiſhed them; to abſtain from every Thing, that has the leaſt Aſpect of falling in with any Corruptions, that lie in Oppoſition to the Purity of their Faith, Worſhip and Obedience; and to take heed that they be not unequally yoked with Unbelievers in any Relation, or in any Senſe, that tends to enſnare and defile them! For they can no more have Chriſtian-Fellowſhip with others in ſinful, ſuperſtitious and idolatrous Cuſtoms, than Righteouſneſs and Unrighteouſneſs, Light and Darkneſs, Chriſt and Belial, or the Temple of God and Idols can be reconciled and harmonize. And, to encourage the People of God to ſeparate from every Thing polluting, and offenſive to him, he, who is the Lord Almighty, has promiſed that, in their relinquiſhing ſuch Things, they ſhall be no Loſers; but that he will dwell in them, and commune with them; will receive them into his ſpecial Care and Protection; and will be the beſt of Fathers to them, and treat them as his Sons and Daughters, whom he has made Heirs of eternal Life.

CHAP. VII.

The Apoſtle ſhuts up his laſt Argument with an Exhortation to univerſal Holineſs, 1. *Intreats the whole Church to bear the like Affection to him, as he did to them,* 2—4. *Tells them how greatly he rejoiced, amidſt all his Tribulations, in the Account, which* Titus *gave him, of their ready Compliance with the Orders of his former Letter, and of it's happy Effect, as it produced their Sorrowing to Repentance,* 5—12. *And in the*

the Comfort, that they and Titus *had together, who found a kind Reception, and saw such Things among them, as answered the good Report, which the Apostle had made of them,* 13—16.

TEXT.

1 *HAving therefore these Promises (dearly beloved) let us cleanse ourselves from all Filthiness of the Flesh and Spirit, perfecting Holiness in the Fear of God.*

PARAPHRASE.

1. BEING therefore favoured with such exceeding great and precious Promises, as have been but now mentioned; (*Chap.* vi. 16—18.) Let us, my dearly beloved Brethren, be excited and encouraged to labour, in a Dependence on promised Grace, and in Hopes of promised Glory, to purify ourselves, by believing Applications to the Blood and Spirit of Christ for Deliverance, and by a conscientious Departure in Heart and Life, from all and every Kind of Iniquity, which is the worst of Defilement; both from those Sins, that are commited by, and infect the Body, such as Uncleanness, Drunkenness, Intemperance, *&c.* which make us like the Beasts that perish; (*Psal.* xlix. 12.) and from those Sins, that are most immediately acted by, and pollute the Soul, such as Falsehood, Pride, Malice, *&c.* which form us into the odious Likeness of the Devil, that Father of Lies, and proud, implacable Enemy to God and Man: (*John* viii. 44, 1 *Tim.* iii. 6, and 1 *Pet.* v. 8.) And let us not only, through the Spirit, mortify the evil Deeds of the Body of Sin; (See the Paraphrase on *Rom.* viii. 13.) but likewise press after universal Holiness, as those *that are not already perfect, but are reaching forth to those Things which are before*, till we shall have completed our Course of Obedience, and arrived at sinless Perfection, (*Phil.* iii. 12, 13.) by maintaining a solemn Reverence of God, and by the powerful Workings of his new Covenant-Fear, which he, as our God, has put into our Hearts, that we might not depart from him. (*Jer.* xxxii. 40.)

2 *Receive us: We have wronged no Man, we have corrupted no Man, we have defrauded no Man.*

2. But, to return *, I earnestly entreat you to receive me, together with my other faithful Brethren, into your good Opinion and cordial Affection; to embrace the Doctrine we preach in the Name of Christ; and to own and submit to the Authority, we have received from him. To engage you hereunto, be pleased to consider, that we have never given you Occasion to do otherwise; but can appeal to God, and to our own and your Consciences, that we have never injured the Reputation of any of you,

* It would have been a juster Division of the Chapters, if this Verse had been made the first of the *seventh* Chapter, and the first of this had closed the *sixth*: For the first Verse manifestly shuts up that Part of the Discourse, which the Apostle was then upon; and there appears to be little or no Connection between *this* Verse and *that*: But here he brings in again what he, every now and then, had touched upon before, as particularly in *Chap.* iii. 1, *&c.* and iv. 1, *&c.* and v. 12, 13. and what he had much in this Thoughts, as one main Drift in *this*, as well as in his former Epistle, which was to re-edify the faithful Part of the Church from their late Treachery, and to preserve his Interest, as an Apostle of Christ, in their Affections, and assure them of his own to[illegible] them.

nor any Way hurt you, but always aimed at doing you Good; nor have ever corrupted any of your Minds with Errors, or by flattering Speeches, Gifts, or Bribes; nor have ever over-reached you, or made a Gain of you, as your falſe Teachers have endeavoured to do. (*Chap.* xi. 3, 20.)

3 I ſpeak not this to condemn you: *for I have ſaid before, that you are in our Hearts to die and live with* you.

3. I don't inſiſt on theſe Things from any ill Will toward you, or as though I ſuſpected, or would charge and condemn you, in the Bulk, for having ſlandered us with Inſinuations, that we had wronged, corrupted, or defrauded you; No, I can't entertain ſuch an unkind and uncharitable Thought of you: For I have already told you, (*Chap.* iii. 2.) that *ye are our* recommendatory *Epiſtle, written in our Hearts*; and ſuch is our ardent Affection to the Generality of you, and intire Confidence in you, that we could not only venture our Reputation in your Hands, with the greateſt Satisfaction; but, were we not called to important Services in other Places, we could very gladly ſpend, and be ſpent intirely for you, (*Chap.* xii. 15.) and could chearfully live and die with you, as a People heartily loving us, and beloved by us.

4 Great is *my Boldneſs of Speech toward you, great* is *my glorying of you: I am filled with Comfort, I am exceeding joyful in all our Tribulation.*

4. It is from my affectionate Concern for you, that I uſe the utmoſt Freedom and Plainneſs in writing to you, about the Diſorders that have ſprung up among you; and it is from the Confidence I have in the major Part of you, that I ſo greatly rejoice and glory in you, while I think of you as obedient Children, whom I have miniſterially begotten to Chriſt through the Goſpel; (1 *Cor.* iv. 15.) and that I ſpeak ſo highly, even to a Sort of boaſting of you, whereſoever I come: (*Chap.* ix. 2.) I am filled with abundant Conſolation, in every Review of what God has done by me among you; and it is, beyond Expreſſion, the Joy of my Heart, amidſt all the Reproaches and heavy Afflictions, that have befallen me, and my Companions in Labour, from profeſſed Friends, and from ſecret and open Enemies, to hear that Things are now ſo much better with you, than I feared.

5 For when we were come into Macedonia, our Fleſh had no Reſt, but we were troubled on every Side; without were *Fightings, within* were *Fears.*

5. For as when I came to *Troas*, I had no Reſt in my Spirit, becauſe I found not *Titus*, my Brother, there, to give me an Account of the State of your Affairs; (*Chap.* ii. 12, 13.) ſo when we came into *Macedonia*, we had no Reſt, Night or Day, in Body or Mind, both becauſe, for ſome Time, we could not meet with him there neither, and becauſe additional Troubles attacked us from every Quarter: We had warm Contentions and Struggles with many ſurrounding Adverſaries, that violently oppoſed us and our Doctrine; and, at the ſame Time, we were full of anxious and diſtreſſing Thoughts in our own Minds, leſt your falſe Teachers ſhould gain Ground, and pervert any of you; and ſo both we, and the Goſpel ſhould loſe Credit among you. (*Chap* xi. 2, 3.)

6 Nevertheleſs, God that comforteth thoſe that are caſt down,

6. But, at length, our gracious God, the Father of Mercies, (*Chap.* i. 3, 4.) whoſe endearing Character it is, to comfort them that are dejected and brought low, and who only knows how and when, and is both willing and able, to do it,

was

comforted us by the Coming of Titus:

was pleased to relieve, encourage and comfort us by Means of the happy Arrival of our beloved and faithful Brother *Titus*, who came, by the good Hand of the Lord, just in Season to us.

7 And not by his Coming only, but by the Consolation wherewith he was comforted in you, when he told us your earnest Desire, your Mourning, your fervent Mind toward me; so that I rejoiced the more.

7. And this Consolation was occasioned, not only by his safe Return to us, which we had been long wishing and praying for; but, in a special Manner, by the delightful Account, which he gave us of the great Satisfaction and Pleasure he received, in conversing with you, and in finding Things to be in so good a State among you: As for Instance, when he rehearsed to us, at large, what he had seen and heard of your strong Desire to comply with the Counsels and Warnings, that I had sent you for rectifying various Disorders, and particularly in what related to the incestuous Person; (1 *Cor.* v.) when he further told us of your deep and humble Lamentation, that such Scandal should be thereby brought on the Name and Ways of Christ, and so much connived at by the Church, and that such Offence and Grief should be thereby caused to myself, as well as many others; and when he assured us of your affectionate Zeal and Concern for my Person, Reputation and Authority, as an Apostle of Christ, after all the sharp Rebukes, which in Faithfulness I had given you: These were the Things, that exceedingly heightned the Pleasure of his good Company, and gave me more abundant Joy, than I before had Fear, concerning you.

8 For though I made you sorry with a Letter, I do not repent, though I did repent: for I perceive that the same Epistle made you sorry, though it were *but for a Season.*

8. For though what I wrote in my former Letter with some Severity, as the Circumstances of Things then required, did occasion great Grief and Trouble to you; yet since, by the Blessing of God, it has produced these happy Effects, I don't regret my dealing so roundly with you; though, I must confess, so great was my Love and Tenderness of Spirit for you, that, as I said, (*Chap.* ii. 4.) I wrote it *with many Tears*, and could not but be heartily grieved to think what a Necessity I was under of using so much Sharpness with you; and I was afterwards concerned, for fear it might wound some truly gracious Souls, to whom it did not belong, and who ought rather to have been comforted; and had it, after all, failed of it's desired Success, and had I thereupon only consulted what might be agreeable to my own friendly Dispositions toward you, I should have repented that I had given you any Disturbance *: For, as I then apprehended, so I now find, by what *Titus* tells me, that the forementioned Epistle affected you with extreme Distress and Trouble; though, blessed be God, it was only for a little while, inasmuch as ye were

* It is not to be supposed that the Apostle ever did properly repent of any Thing, that he had wrote under divine Inspiration; and therefore we are to understand what he here says about it, as signifying only such a Sort of Sorrow, as one would have, were he to repent of what he had done, or only what would be natural for him to go into, did he tenderly loved them, in case any irksome Measures, which he had taken with them, should not answer their desired End: Accordingly the original Words εἰ καὶ μετεμέλομαι εἰ καὶ μετεμέλετο, are rendered by some Critics, and the Latitude of the Text will bear it, *I do not repent, though I should have repented.*

soon

ſoon influenced by it to ſet to Rights what was amiſs among you; and ſo that ſhort Sorrow was turned into laſting Joy.

9 *Now I rejoice, not that ye were made ſorry, but that ye ſorrowed to Repentance: For ye were made ſorry after a godly Manner, that ye might receive Damage by us in nothing.*

9. I *now* heartily rejoice, not becauſe ye were made uneaſy, as though I took Pleaſure in your Grief for it's own Sake; but becauſe your Sorrow worked in an ingenuous Manner, to humble and prove you, and bring you to ſincere Repentance, for the Evils that had been found among you: For ye were afflicted, and mourned with a religious Frame of Spirit, like true Penitents, with a ſelf-abaſing, contrite Senſe of the Evil of Sin, as committed againſt God, with humble Confeſſions of it, and with full Purpoſe of Heart, to have no further Fellowſhip with it; but to put it away in ſuch a Manner, as is according to the Mind and Will of God, (κατα Θεον) by the Aſſiſtance of his Spirit, and to the Honour of his great and holy Name: Theſe kindly Workings of godly Sorrow were wrought in you, to the End that, (ινα) inſtead of being provoked and enraged on one hand, or diſcouraged on the other, to the Injury of your own Souls, by what I had ſaid, (*ver.* 8, 12.) ye might make ſo good an Improvement of it, as to receive no Hurt in any reſpect whatſoever, but all deſirable Advantage by it.

10 *For godly Sorrow worketh Repentance to Salvation not to be repented of: but the Sorrow of the World worketh Death.*

10. For ſpiritual Grief and Contrition of Soul, like yours, Godward, and according to his Will, on Account of Offences committed againſt him, has the happieſt Tendencies and Effects: It produces that evangelical Repentance, under Apprehenſions of the Mercy of God in Chriſt, which conſiſts in a thorow Change of the Mind, Heart and Life, with regard to Sin and Duty; and is connected with, and will certainly iſſue in, a complete Deliverance from Sin and Wrath, and Advancement to eternal Glory; yea, in the very Nature of Things, as well as by the Ordination of God, it always goes before, and is practiſed, more or leſs, till an actual Enjoyment of final Salvation; and ſo this is an excellent Sort of Repentance, that need not, ought not, nor ever was, or will be, repented of: There can be no Cauſe for repenting of this; on the contrary there is the higheſt Reaſon to chooſe and cheriſh it, to rejoice in it, and bleſs God for it. But the Anxiety, Trouble and impatient Vexation of Spirit, which Men of carnal Minds have, relating to the preſent World *, on Account of their Loſſes and Diſappointments, Diſgrace and Troubles, eſpecially when they have brought them upon themſelves; and the Diſtreſs and Anguiſh, that the awakned Conſciences of the Men of this World feel, in terrible and deſpairing Reflections on their Folly, Guilt and Danger, merely on Account of the Miſchief, their evil Doings have expoſed

* Since *the World* may be taken either for *the Things of the World*, as in *Matth.* xvi. 26, and 1 *John* ii. 15—17; or for *the carnal Men of the World*, as in *John* xvii. 6, 9, 14, 16, 25, and 1 *John* v. 19, the Paraphraſe is formed with a View to both: And methinks the Temper of the *Men of the World* in their Sorrowing, which *works* eternal, as well as temporal *Death*, ſtands in a beautiful Oppoſition to the better Spirit, that the *Corinthians* had diſcovered in their Sorrowing, which *worked Repentance to Salvation*.

them to, increaſe their Sin and Torment, impair their Health, (*Prov.* xvii. 22.) and ſometimes, as in the Caſe of *Ahitophel* and *Judas*, (2 *Sam.* xvii. 23, and *Matth.* xxvii. 5.) make them lay violent Hands upon themſelves; or, at leaſt, one Way or other, haſten their Death and Ruin, both as to the Life which now is, and that which is to come.

11 *For behold, this ſelf-ſame Thing that ye ſorrowed after a godly Sort, what Carefulneſs it wrought in you, yea,* what *clearing of yourſelves, yea,* what *Indignation, yea,* what *Fear, yea,* what *vehement Deſire, yea,* what *Zeal, yea,* what *Revenge! In all Things ye have approved yourſelves to be clear in this Matter.*

11. Now it is the firſt, and not the laſt of theſe Kinds of Sorrow and Repentance, that my Letter was the Means of producing in you: For obſerve, as I myſelf do with great Pleaſure and Thankfulneſs to God, Your ingenuous Mourning on Account of what ye have done, and of what has been found among you, againſt him, has, through divine Grace, wrought in a holy Manner, and brought forth Fruits meet for Repentance †. Obſerve what Thoughtfulneſs, Care and Diligence it worked in you, to comply with my Orders, and to approve yourſelves to God in rectifying what was amiſs: Yea, what happy Influence it had upon you to take ſuch Meaſures, as might furniſh out a Plea (απολογιαν) againſt any Accuſation, as if ye would partake with the inceſtuous Perſon in his Guilt, or would allow of, indulge, or connive at any Sin in yourſelves or others: Yea, what holy Indignation and warm Reſentment it raiſed in your Souls againſt your own Iniquities, and againſt the Sins of that Delinquent and his Abettors, who had ſo notoriouſly diſhonoured the Name of Chriſt, and both troubled and defiled the Church: Yea, what an awful reverential Fear of God, and of his Diſpleaſure and ſore Rebukes, it worked in you, together with an humble Jealouſy over yourſelves, and cautious Fear and Concern, leſt any accurſed Thing ſhould ſtill be found with you; or leſt, through the Power of Temptation, ye ſhould fall into the like, or any other Sin again, to provoke the Lord to Anger: Yea, what earneſt Deſire it excited in you after a thorow Reformation, by putting away that evil Perſon, and every evil Thing from among you; (1 *Cor.* v. 13.) and by doing what might be well pleaſing to God through Jeſus Chriſt, and might be to your own and other's Edification, Satisfaction, Advantage and Comfort: Yea, what ſacred Zeal it inflamed you with for the Glory of God, the Credit of Religion and of my apoſtolick Authority, and for the Peace and Order of the Church: Yea, behold, how it made you take a Sort of holy Vengeance upon yourſelves, like Perſons that could not

† It appears from what follows in this and the next Verſes, that the *godly Sorrow*, here ſpoken of, has a particular Reference to it's Influence on the Conduct of the Church, for the correcting of their Sin and Error, with reſpect to the inceſtuous Perſon, while, inſtead of continuing to be puffed up, and not to mourn on his Account, (1 *Cor.* v. 2.) they now were deeply humbled in Reflection upon his groſs Miſcarriage, and upon their former Unconcernedneſs about it, and accordingly had proceeded to paſs a proper Cenſure upon him for it. And yet as, in the preceding Verſe, the Apoſtle calls it *godly Sorrow, which worked Repentance to Salvation*, we may likewiſe conſider his Deſcription of it in this Verſe, with a Reference to that Evangelical Repentance, which is unto Salvation, or *unto Life*, as it is expreſſed *Acts* xi. 18; and therefore I have managed the Paraphraſe ſo, as to take in both theſe Views; though it may be thought too long.

tell how to forgive yourſelves, in Reflection on your own Defaults; and how it engaged you to inflict deſerved Puniſhment on the ſcandalous Offender, by caſting him out of your holy Communion. In all theſe penitential and commendable Ways of expreſſing your godly Sorrow, with regard to what has been ſo faulty among you, ye have ſhewn that your Conſciences have been purged from it's Guilt by the Blood of Chriſt; and that ye, as a Church, ſtand clear from all further Charges on that Account, as being forgiven of God, and no longer to be reproached, or reproved for it, by Men.

12 *Wherefore though I wrote unto you, I* did it *not for his Cauſe that had done the Wrong, nor for his Cauſe that ſuffered Wrong, but that our Care for you in the Sight of God might appear unto you.*

12 This cannot but be an extreme Satisfaction to me: For though I wrote to you with ſome Smartneſs, particularly about the inceſtuous Perſon, it was not from any Pique or Prejudice againſt him, who had dealt ſo injuriouſly in defiling his Father's Wife, (See the Note on 1 *Cor.* v. 1.) nor from any Pleaſure, that I had in the Thought of his being chaſtized for it; nor was it from any Partiality, through Favour or Affection, toward the Father himſelf, who had been ſo ill uſed by him; no, nor was it *barely* to reclaim the one, and, as far as in me lay, to do Juſtice to the other, though this is what I had much at Heart; but it principally proceeded from the ſincere Concern, which I had for you, as in the Sight and Preſence of the Heart-ſearching God, and from an earneſt Deſire of diſcovering it in the moſt effectual Manner to you, that ye might be preſerved from the Infection and the Blaſt, which ſuch a Perſon's continuing among you might have brought upon you; and that the Glory of Chriſt, and the Honour and Purity of the whole Church might not ſuffer, through their Neglect of doing the Duty, which in that Caſe was incumbent upon them.

13 *Therefore we were comforted in your Comfort: yea, and exceedingly the more joyed we for the Joy of Titus, becauſe his Spirit was refreſhed by you all.*

13. When therefore I and others of my Brethren heard, that ye had in ſuch a laudable Manner acquitted yourſelves, by caſting that infamous Sinner out of the Church, to your own great Peace and Comfort; we exceedingly rejoiced at it, and were greatly refreſhed with the Comfort, which ye thereby have given us: And this our Joy was the more abundantly increaſed, on Account of the Satisfaction, which our dear Brother *Titus* found in what ye had done; becauſe his Soul, who is affectionately and ſollicitouſly careful about you, (*ver.* 15. and *Chap.* viii. 16.) was mightily revived and cheered, under all his Grief and Concern for you, when he ſaw what an excellent Spirit, and becoming Behaviour appeared in the whole Church; and when he related it to us. This, I ſay, adds greatly, and in a ſpecial Manner, to my Joy.

14 *For if I have boaſted any Thing to him of you, I am not aſhamed; but as we ſpake all Things to you in Truth, even ſo our Boaſting which* I made

14. For if in my former Converſation with him, I ſpoke of you with high Commendation and Confidence, concerning your Faith, and your affectionate Regards to me, as your ſpiritual Father, I have now no Cauſe to be aſhamed of it, as though I had ſaid more of you than ye deſerved; but as I have always preached the Truth of the Goſpel, and ſpoke in Sincerity, and nothing but the Truth to you; ſo I am ex-

before Titus is found a Truth.

ceeding glad to find that ye have ſo fully anſwered my Character of you, and that the Fact now proves, that I kept within the Bounds of Modeſty and Truth, in all the Encomiums I gave of you to *Titus*.

15 *And his inward Affection is more abundant toward you, whilſt he remembreth the Obedience of you all, how with Fear and Trembling you received him.*

15. And his (σπλαγχνα) inmoſt Bowels of Love toward you are moſt abundantly warmed, and tenderly moved, in every Reflection on your ready Compliance, as a Church, with my apoſtolick Orders and Admonitions; which diſcovered itſelf in the reſpectful Manner, with which ye received him, as coming from me to enforce them; and in your ſollicitous Watchfulneſs, Care and Caution, and deep Concern, leſt he ſhould find any Thing among you, that might offend and grieve him; and leſt, through the Treachery of your own Hearts, and the Subtilty of Satan, ye ſhould not duly improve his faithful, kind and tender Counſel and Advice.

16 *I rejoice therefore that I have Confidence in you in all Things.*

16. It is therefore an unſpeakable Pleaſure to me, that I have not been deceived in my Expectations from you; and that I have now ſtill ſo much further Ground of Confidence, that ye will pay a dutiful Reſpect to my Character, and a religious Regard to all that I, as an Apoſtle of Jeſus Chriſt, may hereafter enjoin upon you.

RECOLLECTIONS.

What bleſſed Aſſiſtances and Encouragements do the gracious Promiſes of a heavenly Father afford his Children, for engaging them to depart from all Iniquity in Heart and Life, and to go on in the Fear of the Lord, till their Sanctification be perfected! With what Freedom and Boldneſs may Miniſters claim an Attention to their Meſſage in the Name of Chriſt, while they can appeal to the Conſciences of their People, as Witneſſes to their Integrity, Diſintereſtedneſs and affectionate Concern for the Good of their Souls, in delivering it! With what Pleaſure do they receive all Notices of the Succeſs of their Labours! And what a noble Support is this to them under all their Tribulations, whether they ariſe from Fightings without, or Fears within! It is exceeding grievous to them to be under a Neceſſity of ſpeaking ſevere Things to the diſtreſſing of thoſe, whom they had much rather comfort: But, O the Joy! when it produces in Communities, or in particular Perſons, not the Sorrow of this World, which works Death; but godly Sorrow, which works Repentance to Salvation, and which is every Way worth having, and appears with ſuch diſtinguiſhing Evidence, as proves it to be ſincere: And how convincing are the Tokens of this, when it works in profeſſed Penitents, with a conſcientious Careſulneſs againſt all Sin; with an utter Diſallowance of it; with holy Indignation againſt themſelves for it; with an awful Reverence of God, and humble Fear of Relapſes; with earneſt Deſire to have no more Fellowſhip with it; with an ardent Zeal for the Glory of God; and with ſuch a religious Revenge upon *that*, which has been ſo diſhonourable and provoking to him, as to purſue it in Acts of Mortification, till it be utterly ſlain within them! And how happy is it when Goſpel-Churches, with a like Temper of Spirit, and with an obedientiał Subjection to the Authority of Chriſt, as made known by his Servants, clear themſelves from ſcandalous Members; and *that* to the bringing of them to true Repentance! This puts an Honour upon Churches, and confirms the good Opinion, which their Miniſters at any Time had entertained, and expreſſed concerning them; and gives both Paſtors and People a ſweet Partnerſhip and Communion in each others Joys. But, after all, it is God alone, who comforts them that are caſt down.

CHAP. VIII.

The Apoſtle having vindicated his Character, and expreſſed his Satisfaction in the Regard that the Corinthian-*Church had ſhewn to him, takes that Occaſion to remind them of his Exhortation, in the former Epiſtle, to charitable Contributions for the Relief of the poor Saints at* Jeruſalem: *This he enforces upon them, by the laudable Example of the* Macedonian-*Churches,* 1—8. *By the Love and Grace of Chriſt to them,* 9. *By the Willingneſs, which they themſelves had ſhewn to this good Work a Year ago, and the Advantage that would accrue to themſelves by it,* 10—15. *And then he recommends* Titus *and two other Brethren, who, at his Requeſt, came to them upon this very Buſineſs,* 16—24.

TEXT.

1 *MOreover Brethren, we do you to wit of the Grace of God beſtowed on the Churches of Macedonia:*

2 *How that in a great Trial of Affliction, the Abundance of their Joy, and their deep Poverty abound-*

PARAPHRASE.

1. NOW, Brethren, according to the Confidence I have in your Love and Obedience, (*Chap.* vii. 15, 16.) I would again recommend the poor Saints at *Jeruſalem* to your Chriſtian Compaſſion: (1 *Cor.* xvi. 2, 3.) And in order to the engaging of your charitable Contributions for their Relief, who, through the original Poverty of ſome, and through Perſecutions, Wars, and the late Famine, (*Acts* xi. 28, 29.) that have affected them all, are reduced to very neceſſitous Circumſtances; it may be proper that we acquaint you (γνωριζομεν υμιν) with the powerful Influence of the Grace of God *, which has wrought effectually in the *Gentile*-Churches of *Macedonia*, ſuch as thoſe at *Philippi*, *Theſſalonica*, and *Berea*, (*Acts* Chap. xvi. and xvii.) to incline them to exerciſe their Chriſtian-Love toward their *Jewiſh* Brethren, in largely contributing to their Help, notwithſtanding the Difference, that there is in ſome Sentiments between them, and the Prejudices, which they have too much entertained on that Account, one againſt the other.

2. Ye muſt know then, that, amidſt the ſore Perſecutions of theſe *Macedonian*-Churches themſelves, (*Acts* xvi. 19, &c. and xvii. 5, 13.) which are the Trials of their Faith and Patience; the Greatneſs of their Joy in the Holy Ghoſt, (1 *Theſſ.* i. 6.) and the exceeding Straitneſs of their own worldly Cir-

* *The Grace of God* (την χαριν του Θεου) here undoubtedly refers to the *Liberality* of the *Macedonians*; and with the like Reference it is afterwards in this Chapter rendered a *Gift*, ver. 4, and at other Times *Grace*, ver. 6, 7, 19. This being called *the Grace of God*, by a *Metonymy*, which puts the Cauſe for the Effect, in the very Entrance on this Subject, ſeems to be with a Deſign to lead our Thoughts both here, and all along afterwards, to the free Favour or Grace of God, as the Spring and Cauſe of the Liberality itſelf, and of that Chriſtian-Grace of Love, which was it's Principle in the *Macedonian*-Churches, and diſtinguiſhed it from merely *common Humanity*, whereby Perſons are inclined to relieve their fellow-Creatures in Diſtreſs: Accordingly, at the Cloſe of the Apoſtle's Diſcourſe on this Point, *Chap.* ix. 14. ſpeaking of the like Charity of the *Corinthians*, he calls it *the Grace of God in them*; and as what is here rendered *beſtowed on the Churches*, properly ſignifies *given in*, or *by the Churches* (δεδομενην εν ταις εκκλησιαις) it may intimate that this Effect of the Grace of God was wrought in the *Macedonians*, and was by them to the poor Saints at *Jeruſalem*. The Paraphraſe is therefore formed to admit of both Senſes.

cumſtances

ed unto the Riches of their Liberality.

cumſtances have concurred, with rich Advantage, to the producing of a noble Generoſity in them; their Joy exciting them to it, and their own Poverty putting ſuch a Luſtre upon it *, as may well provoke others, of greater Wealth, to be ſtill more abundantly liberal.

3 *For to* their *Power* (*I bear Record*) *yea, and beyond their Power,* they were *willing of themſelves,*

3. For, as I can witneſs for them, and now mention it to their Honour, they voluntarily, and out of Choice, went into this generous and compaſſionate Benevolence, to the utmoſt of their Ability; yea, ſo heartily zealous and earneſt were they in it, that they even did more than they could well ſpare, from the ſpontaneous Motion of their own liberal Souls, under divine Influence.

4 *Praying us with much intreaty, that we would receive the Gift, and* take upon us *the Fellowſhip of the miniſtring to the Saints.*

4. So far were they from needing to be preſſed to it, that, of their own Accord, they deſired me and others of my Fellow-Servants, with great Importunity, to take their Free-Will-Offering, which the Grace of God had excited them to, under our Care; and to give ourſelves the Trouble of performing, what is indeed properly the Office of *Deacons* †, by conveying and diſtributing their Bounty, in Token of our Fellowſhip with them, and of the Communion which they had, and deſired to have, with the poor afflicted Chriſtians of *Judea*, whom they eſteem as ſanctified in Chriſt Jeſus, and holy in Reſemblance of him.

5 *And* this they did, *not as we hoped, but firſt gave their ownſelves to the Lord, and unto us by the Will of God.*

5. And this they did with a Freedom, Chearfulneſs and Generoſity, not barely anſwerable to the higheſt Hopes, that we could have from them, conſidering the Scantineſs of their Circumſtances; but, over and above all this, to ſhew that they acted herein, upon truly religious Principles, they firſt of all, even before they put their Contributions into our Hands, jointly ſurrendered up and devoted their ownſelves, as a Church, with all that they are and have, in a ſolemn Manner to the Honour and Service, Influence, Government and Diſpoſal of the Lord Jeſus, as their Head, Saviour and King; and then, God directing and moving them to it by his Spirit, they with one Conſent committed themſelves to us, as his miniſtring Servants, to conduct them and all their Affairs, according to his holy Will, as revealed in his Word, and notified by the Openings of his Providence.

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* The Apoſtle's mentioning the *Macedonian*'s Poverty, to enhanſe their Liberality, is very beautiful, and carries a genteel Inſinuation to the *Corinthians*, that they, who ſo much exceeded the *Macedonians* in *Riches*, (See the Note on 1 *Cor.* iv. 8.) ought to exceed them alſo in *Bounty*.

† As it is well known that the *Deacon*'s Office takes it's Name from the Words, (διακονία and διακονεῖν) that are uſed here, and in *ver.* 19, 20, and are rendered *miniſtring* and *adminiſter*; and as the Service, which the Apoſtle in all theſe Places ſpeaks of, properly belongs to that Office, I have kept up this View of the Expreſſions, where they occur in the preſent Diſcourſe, to ſhew that though *Deacons* were choſen, (*Acts* vi) to take care of the poor Chriſtians; yet as that Work originally belonged to the Apoſtles, it was not, by the Inſtitution of a peculiar Office to aid them in it, ſo alienated from them, but that they had ſtill a Right to act in it, as Opportunity offered, and their principal Employment would permit. The ſame may alſo be ſaid of the ordinary Paſtors of Churches. See Dr *Owen*'s True Nature of a Goſpel-Church. Part II. pag. 181, *&c.*

6. Inſomuch that we deſired Titus, that as he had begun, ſo he would alſo finiſh in you the ſame Grace alſo.

6. This excellent Spirit, which appeared in them, moved us to entreat our Brother *Titus*, that as, when he laſt viſited you, he was ſo very acceptable to you, and had begun to ſtir you up to the Exerciſe of this Chriſtian-Grace of Liberality, in making Collections for the ſame charitable Uſe; ſo he would undertake the Buſineſs of coming to you again, to counſel, admoniſh, and encourage you to go on with this good Work, till it be completed among you, as far as ye purpoſe, and are able to contribute towards it.

7 Therefore as ye abound in every Thing, in Faith, in Utterance, and Knowledge, and in all Diligence, and in your Love to us; ſee that ye abound in this Grace alſo.

7. But as * many of you are remarkably eminent in every other Gift, as for Inſtance, in the Faith of Chriſt, which is fundamental to all the reſt, in Eloquence of Speech, and in underſtanding the Myſteries of the Goſpel, (1 *Cor.* i. 5, 7.) and in all ſtudious Endeavours to promote it's Intereſts, and the Purity of your own Church, (*Chap.* vii. 11.) and particularly in your Love to us, the Miniſters of Chriſt, which ye have given ſome ſignal Teſtimonies of already; (*Chap* vii. 13—16.) ſo I only intreat that ye would act like yourſelves, and like Perſons thus highly favoured of the Lord, with proportionable Aboundings in this Grace of Chriſtian-Benevolence alſo.

8 I ſpeak not by Commandment, but by Occaſion of the Forwardneſs of others, and to prove the Sincerity of your Love.

8. I don't, in this Caſe, lay any abſolute Command upon you by my apoſtolick Authority; nor do I impoſe any certain Sum to be raiſed among you; no, I much rather chooſe that it ſhould be a Free-Will-Offering, as God may incline your Hearts to it, in Proportion to your own Circumſtances: But I thought proper to take an Occaſion of recommending this noble Duty to you, from the great Readineſs, that other Chriſtians and Churches have ſhewn to it, of their own Accord, (*ver.* 3.) that ye might not come behind them in this, any more than in other ſpiritual Attainments; and that by this Fruit I might further try, prove and know the Genuineneſs of your profeſſed Affection to me, and of your Love to Chriſt himſelf, and to the Saints for his Sake, in Imitation of, and Return for, his matchleſs, exemplary and indearing Love to you.

9 For ye know the Grace of our Lord Jeſus Chriſt, that though he was rich, yet for your Sakes he became poor, that ye through his Poverty might be rich.

9. For ye cannot be utter Strangers to, and I truſt ye experimentally know, and ſeriouſly reflect upon, the ſurprizing Greatneſs of the free Favour, Love and Bounty of our Lord and Saviour Jeſus Chriſt, who though, as the eternal Son of God, he was originally poſſeſſed of all the Riches, Glory and Bleſſedneſs of the Deity, (*Rom.* ix. 5. and *Col.* ii. 9.) and as the Former of the World, *by whom, and for whom, all Things were created*, (Col. i. 16) he was the

* I know not how the Particles, (αλλ' ωσπερ) which properly ſignify *but as*, come to be here tranſlated *therefore as*, which is a very rare Conſtruction, and, inſtead of being neceſſary, ſeems to obſcure the Connection, and to ſink the Beauty of the admirable Inſinuation contained in this Verſe; and as ſomething muſt be ſupplied to complete the Sentence, as it lies in the *Greek*, what I have ſubſtituted inſtead of *ſee*, toward the Cloſe of the Verſe, ſeems to keep up the Spirit of the Argument with much greater Light and Perſpicuity, and to bring in the next Verſe with greater Force of Eloquence.

righteous

rightful Lord and Proprietor of all the Riches of the Univerſe; and though, in his Office-Capacity, he was the appointed Heir of all Things; (*Heb.* i. 2.) yet, in his tender Compaſſion to you, for your Salvation, he aſſumed human Nature, and in that Nature veiled his Glory, and diveſted himſelf, as it were, of all his Riches, with reſpect to his own Uſe of them; and ſubmitted, in the Form of a Servant, to the deepeſt Poverty, amongſt all his other Sufferings unto Death; inſomuch that in his *Birth*, he came of poor and mean Parentage, was brought forth in a Stable, *wrapt in ſwadling Cloths, and laid in a Manger*; (*Luke* ii. 7.) and in his *Life*, though *the Foxes have Holes, and the Birds of the Air have Neſts*; yet he *had not where to lay his Head*: (Matth. viii. 20.) The Lord of Glory thus humbled, emptied and denied himſelf, to the End that, on Account, and by Means of his extreme and voluntary Poverty, ye might be enriched with all the Bleſſings of Grace and Glory, and with as many of the good Things of this Life, as ye enjoy, or as he ſees to be beſt for you. Surely then ye ought to be conſtrained by this wonderful Love of Chriſt, and to be influenced by ſuch a ſtriking Example of Bounty and Goodneſs, to ſpare what ye can out of your temporal Poſſeſſions for the Comfort of your poor Brethren, for whom he willingly condeſcended to undergo all this, as well as for you.

10 *And herein I give* my *Advice: For this is expedient for you who have begun before, not only to do, but alſo to be forward a Year ago.*

10. And as your own Honour and Advantage, as well as Duty, are nearly concerned in this Affair, I would adviſe you to finiſh it out of Hand: For this is in a ſpecial Manner fit and becoming, proper and uſeful for you; and will ſhew that ye are rather Examples to others herein, than they to you, (*Chap.* ix. 2.) who according to my Directions, when I wrote to you laſt, (1 *Cor.* xvi. 2) ſet on Foot Collections of this Sort, and began not only to lay by ſomething in Store for them, but alſo to diſcover the greateſt Willingneſs, like Perſons in good Earneſt to engage in them, about a Year ago; it being ſo long, ſince I recommended this Service, and ye chearfully conſented to it.

11 *Now therefore perform the doing of it; that as* there was *a Readineſs to will, ſo* there may be *a Performance alſo out of that which you have.*

11. Now therefore let me intreat you to act up to Character, and conſummate what ye then ſo well began, that as, at that Time, ye diſcovered great Freedom and Alacrity of Mind for it; ſo the like pleaſing Readineſs may now be ſhewn, in collecting together into one common Stock, what ye have laid by, from Week to Week, for that Purpoſe, according to your reſpective Abilities, *as God has proſpered you; that there may be no Gatherings when I come.* (1 *Cor.* xvi. 2.)

12 *For if there be firſt a willing Mind, it is accepted according to that a Man*

12. For if, as has happily appeared in you, there be before-hand a chearful and determinate Propenſity of Mind to charitable Acts; and ſincere Contrivances and Endeavours, that ye may have wherewith to diſtribute out of your

hath, and *not according to that he hath not.*

your temporal Subſtance, to the Glory of God, and the Neceſſities of his Poor; it is acceptable, not only to the Churches, and to me, but, which is beſt of all, to Chriſt himſelf, when it is done in Proportion to a Man's own Circumſtances, be they larger, or ſtraiter, like the poor Widow's who caſt two Mites into the Treaſury; (*Luke* xxi. 2, 3.) and not with vain glorious Prodigality, or inconſiderate Profuſeneſs, that would be manifeſtly injurious to ones ſelf and Family, and eſpecially that would be a giving of other Peoples Property, and running ſo far in Debt, as to have no reaſonable Proſpects of ever being able to diſcharge it.

13 *For* I mean *not that other Men be eaſed, and you burdened:*

13. For nothing is farther from my Intention, than to deſire that other Chriſtians, who are now in Want, ſhould be enriched, or raiſed above the low Rank, in which Providence has placed them, by the Abundance of your Alms, and that at the ſame Time ye yourſelves ſhould be overloaded, and ſo reduced and impoveriſhed by an Exceſs in your Exhibitions to them; nor do I mean that the whole Weight of ſupplying the Exigencies of the poor Saints ſhould lie upon you, and that other Churches, who are capable of aſſiſting, ſhould be excuſed from it.

14 *But by an Equality*, that *now at this Time your Abundance* may be a Supply *for their Want, that their Abundance alſo may be* a Supply *for your Want, that there may be Equality,*

14 But what I aim at is, that there may be a proper Proportion in your, and their Diſtributions to them that are in Want, even ſuch as is equal and fit for you ſeverally to give, and for the Poor to receive *, that by this Means, in the preſent Situation of Things, your Affluence may afford a ſuitable and ſufficient Supply to their Neceſſities: And this I deſire of you now, in Hope that, if ever the Providence of God ſhould change Hands, as it often does in the Viciſſitudes of this uncertain World, by raiſing them up, and caſting you down, he will alſo incline their Hearts to return the Favour, in due Seaſon, when out of their greater Abundance, they may miniſter a proper Relief to your Wants; that ſo, upon the whole, there may be an Equality in Beneficence on both Sides; and ye and they may be equally beholden to the brotherly Love and Bounty one of another, and all may be well provided for, in their Turns, according to their reſpective Occaſions, as the *Iſraelites* were in the Wilderneſs, by the wiſe and kind Diſpoſal of an immediate Providence, for our Inſtruction and Imitation;

15 *As it is written, He that* had gathered

15. As it is divinely recorded (*Exod.* xvi. 18.) concerning the *Manna*, which God gave them, in a miraculou-

* By an *Equality*, as it is explained in the latter Part of this, and in the next Verſe, is apparently meant, not a *levelling* Scheme, which takes away perſonal Property, but an Equality with reſpect to the Degrees of the Benefactions, and the Wants of the Poor: And yet, conſidering it in Connection with the preceding Verſes, there may poſſibly be ſome Reference to an Equality of Proportion between the Contributors themſelves, in their giving according to their reſpective Circumſtances; and therefore I have glanced at that Interpretation alſo.

much, had nothing over; and he that had gathered *little, had no lack.*

Way, for their Subſiſtence, *He that gathered much had nothing over, and he that gathered little had no lack*, the Surplus of each Perſon's Gatherings being applied to the Uſe of thoſe, who, through Infirmity or Age, could not gather an Homer-full for themſelves, which was the preſcribed Meaſure for every ſingle Perſon; ſo that there was neither ſuperfluity, nor Want, to either of them; but all were Sufficiently ſupplied according to their Exigencies: In like Manner, they that have more of this World's Goods, than they really need for themſelves, and their Families, ſhould be ready to diſtribute to their poor Brethren, and not ſuffer them to lack neceſſary Food, as remembring that God gives them their larger Stores for this very Purpoſe; and that the Happineſs of a Man's Life conſiſts not in the Abundance of the Things, which he poſſeſſes. (*Luke* xii. 15.)

16 *But thanks* be *to God, which put the ſame earneſt Care into the Heart of Titus for you.*

16. And (δε) bleſſed be God, that he has inſpired our beloved Brother *Titus* with the ſame fervent Deſire and diligent Concern, as I myſelf had, to engage you in this excellent and important Service, for your own Sakes, as well as theirs that may be relieved by it.

17 *For indeed he accepted the Exhortation, but being more forward, of his own Accord he went unto you.*

17. For truly in his abundant Affection to you, and Confidence of his Intereſt in your Love; in his earneſt Deſire that ye might ſhare in the Honour of this Service; and in his great Zeal for the common Cauſe of Chriſt, and Compaſſion for the poor Saints, he not only fell in at once with the very firſt Motion, that was made to him to go, and excite you to the finiſhing of this Charity; (*ver.* 6.) but, being more eager for it of himſelf, than to need any Exhortations to it, he of his own free Choice *, (αυθαιρετος) under divine Influence, (*ver.* 16.) ſet out upon this Errand to you.

18 *And we have ſent with him the Brother, whoſe Praiſe* is *in the Goſpel, throughout all the Churches:*

18. We, who are concerned in this Affair, have alſo ſent with him, upon the ſame Buſineſs, another eminent Brother †, who is well known, and has obtained great Reputation, in all the Churches, that have ſeen or heard of him, for his Light in the Goſpel; for his hearty Attachment to it; and for his Faithfulneſs, Judgment and Zeal in preaching, and promoting it, by all poſſible Means:

19 (*And not* that *only, but who was alſo choſen of the Churches*

19. And who is not only eſteemed and honoured at a high Rate, where ever he comes; but was likewiſe choſen by the common Suffrage of the Churches, that had made

* What *Titus* is here ſaid to do of *his own Accord*, God is ſaid to have *put into his Heart*, ver. 16; which ſhews that the Way of God's working upon, and determining a Man's Heart, is ſo far from making any Infringment upon the Liberty of his Will, that it rather ſtrengthens and ſecures it.

† It is not certain, nor is it of any Importance for us to know, who this, and the other Brother mentioned, *ver.* 22, were; whether *Barnabas, Silas, Mark, Apollos. Epenetus, Soſthenes*, or *Luke*, as has been variouſly conjectured: The Church at *Corinth* could be at no Loſs about it; but, whoever they were, they ſeem to have been *Miniſters*, becauſe it is here ſaid of one of them, that *his Praiſe is in the Goſpel*; and both are ſaid to be *the Glory of Chriſt*. ver. 23.

Collections

to travel with us with this Grace which is adminiſtred by us, to the Glory of the ſame Lord, and Declaration of *your ready Mind*)

Collections on this Occaſion, which they teſtified, according to their known Cuſtom, by the lifting up of their Hands; (χειροτονηθεις) He was, I ſay, in this Manner choſen by them, to accompany us to *Jeruſalem* with their free Gift, which the Grace of God ſtirred them up to, and which is to be diſtributed by us, who are willing to perform the Office of Deacons therein for a Time, (See the Note on *ver.* 4.) to the Honour of one and the ſame Lord Jeſus, both theirs, yours, and ours; and to the giving you an Opportunity of ſhewing your Readineſs of Mind to concur with them in that Deſign, as ſuppoſing that we ſhould be equally acceptable to you.

20 *Avoiding this, that no Man ſhould blame us in this Abundance, which is adminiſtred by us;*

20 Our Deſire of having other reputable Servants of Chriſt joined with us in this Office is, that we might be freed from all Suſpicion of Fraud, or Partiality, in the Diſpoſal of ſo large a Charity; and might avoid the ill natured Cenſures of our Adverſaries, as though we would embezzle, or miſapply any Part of this liberal Fund, which is now put into our Hands, in order to it's being duly diſtributed by us.

21 *Providing for honeſt Things, not only in the Sight of the Lord, but alſo in the Sight of Men.*

21. In this Method of Proceeding, we have taken all imaginable Care to execute this great Truſt, in ſuch an honourable and diſintereſted Manner, as may approve itſelf, not only to God, who knows our Hearts, and whoſe Eye is upon all our Ways; but likewiſe to the Conſciences of all Mankind, whether Friends or Enemies, that ſhall ſee and obſerve our Conduct in it.

22 *And we have ſent with them our Brother, whom we have oftentimes proved diligent in many Things, but now much more diligent, upon the great Confidence which* I have *in you.*

22. And as in *the Mouth of two, or* at moſt *three Witneſſes*, every Word is eſtabliſhed, (*Matth.* xviii. 16.) we have ſent to you, along with the abovementioned, (See the Note on *ver.* 18.) a third excellent Brother, who has often been tried, and proved to be very active and induſtrious, as well as faithful, in his Management of ſeveral other Affairs, that have been committed to him; but, in this Caſe, is animated to more than ordinary Diligence, upon the Recommendation he has heard me give of you, as a Church of Chriſt, in whom I have the greateſt Satisfaction, that ye will not be behind hand with other Churches; but will cheerfully receive, and attend to what he may ſay, in Conjunction with his other Brethren, to excite your Liberality in perfecting this Free-Will-Offering.

23 *Whether* any do enquire *of Titus*, he is *my Partner, and Fellow-Helper concerning you: Or our Brethren* he enquired of, they are *the Meſſengers of the Churches, and the Glory of Chriſt.*

23. As to the Characters of all theſe Perſons, If any that are Strangers to them, or would invidiouſly carp at one or another of them, ſhould enquire after them, or raiſe any Diſpute about them; Let ſuch know that, as to *Titus*, he is my Aſſociate in the Work of the Miniſtry, and my Fellow-Labourer in thoſe Things, that relate to your Aſſiſtance, Comfort and Edification: Or if any Queſtion be aſked about the two other of our Brethren, that are ſent with him; It is ſufficient to ſay, that they are approved

Meſſengers of the *Macedonian*-Churches, who have deputed them to tranſact this Affair, as Perſons every Way qualified for it; and they are Chriſtians and Miniſters, (See the Note on *ver.* 18.) that have behaved themſelves in a Manner, which has already brought great Honour to the Name of Chriſt, and are Inſtruments of promoting his Glory, who has made them faithful to himſelf.

24 Wherefore ſhew ye to them, and before the Churches, the Proof of your Love, and of our boaſting on your Behalf.

24. Therefore ye need make no Difficulty of receiving them, with the greateſt Affection, Reſpect and Confidence; and I beſeech you to do it in ſuch a Manner, as ſhall give to them, and to the Churches that have ſent them, an evident Demonſtration of the Sincerity of your Love (*ver.* 8.) to Chriſt, to them, to me, and to the poor Saints at *Jeruſalem*, for his Sake; and as ſhall ſhew that the great Things I have ſaid of you, and my glorying in you, as a generous, faithful and affectionate People, is not a vain Boaſt, but exactly according to Truth.

RECOLLECTIONS.

What an excellent Grace is Chriſtian-Benevolence, in relieving the Poor, and eſpecially ſuch as are of the Houſhold of Faith! It is wrought in us by the Power of divine Grace; it proves the Sincerity of our Love to Chriſt, and to his Members for his Sake; it is ſtrongly recommended by the matchleſs Grace of our Lord Jeſus, who, though he was rich, for our Sakes became poor, that we through his Poverty might be made rich; and it turns to the ſpiritual Account of the pious Benefactors themſelves, who may likewiſe hope that, if ever they ſhould be reduced, God will incline the Hearts of others to be aſſiſtant to them, in a Return of equal Kindneſs. How pleaſant is it to ſee a Forwardneſs in this, and every other good Work, while ſome of their own Accord, and yet under divine Influence, ſet an Example of it to other Chriſtians, according to the utmoſt of their Ability; and others are equally ready to encourage it, and aſſiſt in finiſhing it, according to the preſſing Occaſions that call for it! A little that is given in Love, and with a willing Mind, by thoſe that are in ſtrait Circumſtances, is a high Commendation of their Liberality; and yet as the Proportion of Alms-Deeds is accepted, according to what a Man has; ſo ſome ought not to be unreaſonably burdened, to the eaſing, much leſs to the enriching of others; nor ought any to give what is not their own: But all Charity, as well as every Thing elſe, ought to be managed with ſuch Prudence and Faithfulneſs, and in ſuch a diſintereſted and honourable Way, as may approve itſelf to God, as done in his Sight, and even to the Conſciences of the whole World; and as may cut off all Occaſions of Blame, or even of Suſpicions of Fraud, Partiality, or ſelfiſh Deſigns. How happy is it when Miniſters and private Chriſtians behave at ſuch a Rate, as is to the Glory of Chriſt, and as ſpreads their Praiſes among the Saints, and begets a mutual Affection to, and Confidence in one another! What a Beauty is there in the Order of Churches, that firſt give their ownſelves to the Lord with joint Conſent, and then to the Conduct of his Servants, according to the Will of God! And how ſweet is their Harmony and Communion, when the Meſſengers of ſome Churches are well recommended to, and are received, with Reſpect and Honour, by others!

CHAP.

CHAP. IX.

The Apoſtle excuſes his ſending Titus, *and the two other Brethren that accompanied him, to collect their Alms, notwithſtanding the Confidence he had in their own Readineſs to that good Work,* 1—5. *He further encourages them by ſeveral Arguments to be liberal and cheerful in it,* 6—14. *And ſhuts up his Diſcourſe, on this Head, with a Thankſgiving to God for his unſpeakable Gift,* 15.

TEXT.

1 *FOR as touching the miniſtring to the Saints, it is ſuperfluous for me to write to you.*

2 *For I know the Forwardneſs of your Mind, for which I boaſt of you to them of Macedonia, that Achaia was ready a Year ago; and your Zeal hath provoked very many.*

3 *Yet have I ſent the Brethren, leſt our boaſting of you ſhould be in vain in this Behalf; that, as I ſaid, ye may be ready:*

4 *Leſt haply if they of Macedonia come with me, and find you unprepared, we (that*

PARAPHRASE.

1. I deſire nothing more, relating to your propoſed Benevolence, than that ye would act according to my juſt Expectations from you. (*Chap.* viii. 24) For as to your charitable Collection, which is to be conveyed and diſtributed to the poor Saints at *Jeruſalem*, the Generoſity, Piety and Compaſſion of your Temper render it needleſs for me to write ſo many Things, as might eaſily be offered to ſtir you up to it *, or to trouble you with any other Letter about it.

2. For I am fully ſatisfied, with reſpect to the ſtrong Propenſions, Reſolutions and Alacrity of your own Minds, to engage in this excellent Service; on Account of which I have ſpoke of you, with Pleaſure and Confidence, to the Churches of *Macedonia*, telling them that the Chriſtians in *Achaia*, of which *Corinth* is a principal City, were extremely willing, and had begun to make their Contributions, for the Uſe of thoſe poor Brethren, the laſt Year; (*Chap.* viii. 10) and the Fame of your laudable and fervent Zeal herein, has raiſed a noble Ambition in many of them, that heard me ſpeak of it, to follow your good Example.

3. But, notwithſtanding all my Confidence in you, I thought proper to join in ſending *Titus*, and his two Companions afore-mentioned, (*Chap.* viii. 17, 18, 22.) not from any remaining Suſpicion of you, as if ye would be backward to finiſh what ye have ſo well begun; but that our glorying in you, with regard to this particular Point, may not in any Degree be made void; my Meaning is, that according to what I have told them, (*ver.* 2.) and have now ſuggeſted to you, (*Chap.* viii. 11.) ye may be indeed thoroughly prepared to put your Money, as ready gathered, into our Hands, when I and other Meſſengers may call upon you for it.

4. So that the Deſign of ſending theſe Brethren is chiefly to acquaint you with our intended Journey for this Purpoſe; leſt, if any of our *Macedonian*-Friends accompany me, it ſhould happen that, through your not knowing when to ex-

* As the Apoſtle afterwards urges ſeveral Arguments to excite the *Corinthians* to this Charity, *ver.* 6, *&c.* his ſaying, *It is ſuperfluous for me to write to you* about it, muſt be underſtood in ſome ſuch reſtrained Senſe, as is given in the Paraphraſe.

pect

we ſay not, you) ſhould be aſhamed in this ſame confident Boaſting.

pect us, or not apprehending the Need of Haſte, they ſhould find that the Work is ſtill depending, and not compleated; and leſt, in that Caſe, I and others of my Brethren ſhould meet with a Diſappointment of our Hopes, and ſo be confounded before them, on Account of the honourable Things, that we have ſaid to them, with the utmoſt Aſſurance on this Head, concerning you: This would turn greatly to our Reproach, not to ſay alſo to yours.

5 Therefore I thought it neceſſary to exhort the Brethren, that they would go before unto you, and make up beforehand your Bounty, whereof ye had Notice before, that the ſame might be ready as a Matter of *Bounty, and not as* of *Covetouſneſs.*

5. I therefore judged it neceſſary, for your Sakes, as well as for our own, and the common Credit of Chriſtianity, to intreat the above-mentioned Brethren, that they would make you a Viſit before-hand, to let you know when ye may look for us; and to aſſiſt you in diſpatching every Thing, that may be requiſite for getting together the whole of your Beneficence, which may be called a *Bleſſing*, (ευλογιαν) as it is by the Bleſſing of God, that ye are enabled, and inclined to do ſo much Good to others; as he will continue to bleſs you in, and after it; and as his Poor bleſs his Name, ſpeak honourably and affectionately of you, and implore his Bleſſing upon you, for it: The Deſign, I ſay, of theſe Brethren's coming is, that ye receiving previous Notice by them, againſt what Time this Bounty of yours ſhould be ready gathered, it may be ſo, before we come; and may thereby evidently appear to be, as I make no Doubt but it is, freely given, as a grateful Acknowledgment of the Favour of God to yourſelves, and with a Deſire of being Bleſſings to others; and that it is not extorted from you by our Preſence and Importunity, as though ye were a covetous People, loth to part with it.

6 But this I ſay, *He which ſoweth ſparingly, ſhall reap alſo ſparingly: And he which ſoweth bountifully, ſhall reap alſo bountifully.*

6. But as to the Sum to be raiſed among you, *that* muſt be left to your own Conſcience and Diſcretion; only to prevent diſheartning and unbelieving Objections, as though what ye give to others were all Loſs to yourſelves, I deſire you to remember, that, as in the Huſbandman's caſting his Seed into the Earth, he, who ſows with a niggardly ſparing Hand, can expect but a very ſmall Crop, when he comes to reap it; but he, who freely ſcatters his Seed abroad, may hope, by the Bleſſing of God, for a plentiful Harveſt: So *to the merciful, God will ſhew himſelf merciful*; (Pſal. xviii. 25.) and, in the ordinary Diſpenſations of Providence, he will proportion his Bleſſings to the Straitneſs, or Liberality of your charitable Contributions; inſomuch that *there is that ſcatters, and yet increaſes*; *and there is that withholds more than is meet, but it tends to Poverty.* (Prov. xi. 24.)

7 Every Man according as he purpoſeth in his Heart, ſo let him give; *not grudgingly, or of Neceſſity: for God loveth a cheerful Giver.*

7. Let every one ſeriouſly conſider this; and then let him give according to what he deliberately thinks, in his own Heart and Conſcience, is fit and proper for one in his Circumſtances; and let him do it with a free and cheerful Spirit, and not with Reluctance or ſecret Repining, like one that grieves at what he parts with; nor by Conſtraint, like one who, through Shame, or Over-preſſing, or ſome ſiniſter Motive, cannot tell how to avoid it: For the great and bleſ-

ſed

ſed God, whoſe Goodneſs is his Glory, takes Pleaſure in one, that imitates his own free Bounty, by giving with an open Heart and Hand; that *draws out his Soul to the Hungry*, (Iſa. lviii. 10.) and cheerfully lays hold on every Opportunity of making them comfortable.

8. *And God* is *able to make all Grace abound towards you; that ye always having all Sufficiency in all Things, may abound to every good Work:*

8. And the All ſufficient God, who delights in Mercy, is undoubtedly every Way able to cauſe your Liberality, as well as every other Grace of his Spirit, to increaſe abundantly in you, to the End that, being contented with ſuch Things as ye have, and being plentifully ſupplied with all the good Things, that pertain to Life and Godlineſs, ye may be ſtill more and more capable of, and heartily engaged in, this and every other good Work, to which he calls you: And ye have no Room to doubt but that he will do it, ſince he has given his own Promiſe to encourage your Faith herein;

9. (*As it is written, He hath diſperſed abroad; he hath given to the Poor: his Righteouſneſs remaineth for ever.*

9. As it is written in the ſacred Oracles, concerning the merciful Man, (*Pſal.* cxii. 9.) He has ſcattered abroad, with a liberal Hand, out of his worldly Subſtance, for the Good of others; he has cheerfully given to the Relief of the Poor and Needy, which may be called his *perſonal* Righteouſneſs, becauſe it is one great Part of moral Righteouſneſs, and becauſe he only acts, as a juſt and faithful Steward, in diſtributing his Lord's Goods for the noble Purpoſes, for which he entruſted them with him: And this Sort of Righteouſneſs perpetually abides, in it's *Exerciſe*, as God will continue to diſpoſe him to it, and make him capable of it; and in it's happy *Fruits* and *Effects*, as the Objects of his Pity, will receive laſting Benefit by it; as he himſelf *ſhall not be forſaken* of his God, or of good Men, *and his Seed ſhall be bleſſed*; (Pſal. xxxvii. 25, 26.) and as he ſhall be had in honourable Remembrance upon Earth, and for ever in Heaven. (*Pſal.* cxii. 6.)

10 *Now he that miniſtreth Seed to the Sower, both miniſter Bread for your Food, and multiply your Seed ſown, and increaſe the Fruits of your Righteouſneſs)*

10. Now my Heart's Deſire and Prayer of Faith to God is, that he, whoſe Bleſſing makes rich, and who, in the World of Nature, not only provides Food for the current Year, but gives Seed to the Huſbandman for ſowing again; and who, in the moral World, gives the liberal Man, not only enough for a Supply of his own Wants, but alſo Ability and a Heart to do Good in Diſtributions to others; My earneſt and believing Prayer, I ſay, for you, my generous Friends and Brethren, is, that he would continue to feed you with Food convenient for you; and would turn what ye give to others to the beſt Account, and even reſtore it an Hundred-fold into your own Boſoms, both as to Spirituals and Temporals; and that he would enable you to abound yet more and more in this, and every other *Fruit of Righteouſneſs, which is, by Jeſus Chriſt, to the Glory and Praiſe of God*: (Phil. i. 11.) * Faithful is he that has promiſed, who alſo will do it.

11. And

* One of *Stephanas*'s Copies, and the *Clermont*, with ſeveral others, read *miniſter, multiply*, and *increaſe*.

11 *Being enriched in every Thing to all Bountifulneſs, which cauſeth through us Thankſgiving to God.*

11. And may he plentifully beſtow upon you every Bleſſing of this World and a better, that ſhall diſpoſe you for, and make you capable of perſevering and encreaſing in, all Liberality (απλοτητα) with rich Abundance, and with Simplicity and Singleneſs of Heart, free from any ſiniſter Views, according to what appears in your good Beginnings, which engage many Souls in great Thankfulneſs to God, for raiſing up ſuch Inſtruments of ſeaſonable Supplies, through our Means, who excited you to them, and are to diſtribute them!

12 *For the Adminiſtration of this Service, not only ſupplieth the Want of the Saints, but is abundant alſo by many Thankſgivings unto God;*

12. For our officiating in preparing, and diſpoſing of this publick Collection, is not only an ample Relief of the Neceſſities of the poor Saints, which cannot but be a great Satisfaction to a benevolent, generous and compaſſionate Mind; but it likewiſe abundantly redounds to the Glory of God, through the manifold Thankſgivings that are, and will be offered to him on that Account, by myſelf, by thoſe that ſhare in your Bounty, and by all that are Friends to Chriſt and his Poor.

13 *(Whiles by the Experiment of this Miniſtration, they glorify God for your profeſſed Subjection unto the Goſpel of Chriſt, and for your liberal Diſtribution unto them, and unto all Men)*

13. This Revenue of Glory accrues to God, while by the Proof and Experience (δια την δοκιμην) of your brotherly Love, in this Diſtribution of your Charity through our Hands, they who hear of it, and eſpecially they who receive the Benefit of it, adore and bleſs his holy Name, for that unfeigned Submiſſion and Obedience to the Authority of Chriſt in his Goſpel, which in this, as in other Inſtances, ye practically, as well as verbally, make an honourable Profeſſion of, in your affectionate Regard to his poor Members, according to his Will and Command; as alſo for your great Generoſity in liberal Communications to them, and even to all that need your Help, according to your Ability, as Opportunities and Occaſions offer.

14 *And by their Prayer for you, which long after you, for the exceeding Grace of God in you.*

14. And it abounds to your own Advantage, as well as to the Glory of God, through their earneſt Prayers to him, that every Bleſſing may be returned into your own Boſoms for the Chriſtian-Kindneſs, which ye ſhew to them, who are affectionately deſirous of your Happineſs for Time and Eternity, and of having a perſonal Acquaintance with you, becauſe of the ſuperabundant Grace of God, which is found in you, and has manifeſted itſelf in this Fruit of it toward them.

15 *Thanks* be *unto God for his unſpeakable Gift.*

15. My Heart ſincerely joins in their Praiſes, as well as Prayers: Bleſſed be God for this free and bountiful Alms, which turns ſo inexpreſſibly to his Glory, and to your own and others Good; and for the unutterable Gift of his Grace, in that he has made you both willing and able to honour him with your Subſtance, and to refreſh the Bowels of his Poor, and has filled them with ſo much Gratitude to him and you, in

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creaſe in the *Future* Tenſe; and ſo make them Promiſes of what God will do. (Vid. *Mill.* Nov. Teſt.) But whether we follow thoſe Readings, or not, an apoſtolick Prayer may be conſidered as containing the Nature of a Promiſe, eſpecially when ſupported by other Promiſes, ſuch as are found in the preceding Context.

their

their thankful Acknowledgments of it; and above all, bleſſed be God for Jeſus Chriſt, to whoſe Goſpel ye have ſhewn ſuch an intire Subjection, (*ver.* 13.) through whom the abundant Riches of this Grace, and all Bleſſings come to you; (*Chap.* viii. 9.) and who is, by Way of Eminence, *the Gift of God*, (See the Note on *John* iv. 10) even ſuch a tranſcendent and all-comprehenſive Gift, as exceeds the Power of Language to expreſs.

RECOLLECTIONS.

What an amiable and exemplary Temper is it, to be ſo forward for Acts of Charity, as not to need Excitations to them! And yet there may be Occaſion for the moſt liberal Soul to be reminded of them, and directed about them, that they may be performed in a due Manner, according to his Ability, and in proper Seaſon. How unreaſonable, as well as ſinful, are all the Cavils of Unbelief, and all Grudgings of Mind, againſt a well adviſed Charity in ſuch Proportions, as, upon ſerious Conſideration, we purpoſe in our own Hearts to go into! For God, who loves a cheerful Giver, is able to make all Grace abound towards us, and to multiply our Store, that we may have a Sufficiency for ourſelves and ours, and may be enriched in every Thing, that is requiſite to diſpoſe and enable us for every Work of Benevolence, which he calls us to; and he has aſſured us, that, according to our ſowing, we ſhall reap, either ſparingly, or bountifully: We may therefore depend upon it, that he who diſperſes abroad, and gives to the Poor, from a Principle of Love to God and them, ſhall be no Loſer by it: This Sort of Righteouſneſs ſhall abide in it's happy Fruits to others, and in it's everlaſting Benefit, through Grace, to his own Soul, who is thereby recommended to the Affection and Prayers of his Brethren, and particularly of the poor Saints, that the Bleſſing of them, that were ready to periſh, may come upon him; and whoſe Praiſes are in all the Churches of Chriſt. And, O what an eminent Glory is brought to God and his Goſpel, when Alms-Deeds are performed with a ready Mind, in Obedience to his Commands, and when they engage the Thankſgivings of Many to him! Bleſſed be God for the unſpeakable Gift of his Grace, whereby he enables and inclines ſome of his People to communicate, and others to be grateful in their Acknowledgments of it: And bleſſed be his glorious Name to all Eternity for Jeſus Chriſt, that ſuperlative, *in*eſtimable Gift of his Love, through whom this, and every other good Thing, pertaining to Life and Godlineſs, is freely beſtowed upon us, beyond all Expreſſion, Meaſure, or Bounds.

CHAP. X.

The Apoſtle returning to a neceſſary Vindication of himſelf, and Confutation of the invidious Suggeſtions of falſe Teachers that ſet themſelves againſt him, aſſerts his Authority with great Meekneſs and Humility, 1—6. *Reaſons with the* Corinthians *about it,* 7—11. *Rejects the vaunting Methods of thoſe Teachers in recommending themſelves, and claiming the Honour of other Men's Labours; and lays down the better Rule, by which he proceeded in his Miniſtrations, with an Aim at the Glory of God, and at being approved of him,* 12—18.

TEXT.

1 NOW *I Paul myſelf beſeech*

PARAPHRASE.

1. NOW, to return to my neceſſary Self-Defence againſt the mean Inſinuations of your falſe Apoſtles to de-

you, by the Meekneſs and Gentleneſs of Chriſt, who in Preſence am baſe among you, but being abſent am bold toward you.

grade me, I, that ſame *Paul*, who am reviled by them, (*ver.* 10.) as an abject, puſillanimous Creature, of low Stature, and deſpicable Aſpect, in my Appearance among you, but as very aſſuming, magiſterial and ſevere in my Writings, when abſent from you; even I, to ſhew how little I am diſcompoſed at theſe invidious Repreſentations of me, exhort you (παρακαλω υμας) with all Lenity, Calmneſs and Benevolence of Temper, to regard my Admonitions; and this I do with ſo much Clemency and Tenderneſs, according to, and as influenced by, the amiable Example of my great Lord and Maſter, who was meek and lowly in Heart, (*Matth.* xi. 29.) whom I would fain have you alſo imitate herein, together with myſelf.

2 *But I beſeech you, that I may not be bold when I am preſent, with that Confidence wherewith I think to be bold againſt ſome which think of us, as if we walked according to the Fleſh.*

2. But, though mine Enemies take Occaſion from my mild and humble Behaviour, when I was with you, to ſpeak contemptuouſly of me, I earneſtly intreat, (δεομαι) as well as exhort you, that ye would not ſide with them, and thereby force me, contrary to mine own Inclination, to exerciſe my apoſtolick Authority, when I come to you again, with ſuch Severity as, unleſs Things be mended, I purpoſe, and think it my Duty to uſe, without Fear of any Man's Face, for the correcting of thoſe among you, who judge and talk * of *me* particularly, together with others of my Brethren, as if I were influenced by ſecular Views of Intereſt, or Honour, and conducted my Miniſtry by Maxims of carnal Reaſon; than which no Reflection can be more unjuſt.

3 *For though we walk in the Fleſh, we do not war after the Fleſh:*

3. For though indeed I, as well as the reſt of my Fellow-Labourers, do dwell in mortal Fleſh, and we all are liable to the common Infirmities and Calamities, that attend our being in the Body, while we preach the Goſpel; (*Gal.* iv. 13.) yet I can appeal to God, who knows my Heart; (*Chap.* ii. 17.) and the Manner of my Life and Labours plainly ſhews, that the Exerciſe of my Miniſtry, in which I am called to war a good Warfare, (1 *Tim.* i. 18.) and that my Converſation in the World, and eſpecially to you-ward, (*Chap.* i. 12.) is not with fleſhly Wiſdom, under the Government of ſelfiſh and ſinful Principles, by carnal Means, to carnal Ends; but with Simplicity and godly Sincerity, by the Grace of God.

4 (*For the Weapons of our Warfare* are *not carnal, but mighty through God,*

4. For as, like good Soldiers of Jeſus Chriſt, we are liſted into his Service, which may be called a Warfare, on Account of the Difficulties, Hardſhips and Dangers that belong to it, (2 *Tim.* ii. 3, 4.) and the many, great and formidable Ene-

* Though the Apoſtle here, and moſtly throughout this Chapter, as it has been obſerved he likewiſe doth in various other Parts of the Epiſtle, (See the Notes on *Chap.* iii. 1, and v. 16.) ſpeaks in the *plural* Number, for the Sake of Modeſty and Decency, in treating the Subject that lay before him; yet he principally means himſelf: and, in ſeveral Parts of the following Diſcourſe, it is evident that he points at Things, which only related to himſelf; I have therefore in the Paraphraſe on this Chapter, as alſo elſewhere, all along either included others with him, or not, according as I apprehend may be moſt ſuitable to the Nature of the Things he is ſpeaking of, as either common to him and others, or as peculiar to himſelf.

mies,

to the pulling down of ſtrong Holds)

mies, that are to be oppoſed and vanquiſhed; the Arms, with which we militate, are not of a worldly Nature, to carry Things by external Force; nor are they ſuch as the Wiſdom of the Fleſh furniſhes out, or as are ſuited to promote the Intereſts of the Fleſh; but, in Oppoſition to theſe, they are of a ſpiritual Nature †, ſuch as *the Goſpel of Peace*; and *the Sword of the Spirit, which is the Word of God*, (Eph. vi. 15, 17.) as diſpenſed with Light, Zeal and Courage, in their native Simplicity, without human Art, or Eloquence; (*Chap.* iv. 2, 7, and 1 *Cor.* i. 23, 24, and ii. 1—7.) and, in Oppoſition to the *Weakneſs* of carnal Means, they are wonderfully prevalent, through the mighty Operation of God with, and by them, to demoliſh the ſtrongeſt Forts of Sin, Satan and the World, and all the Darkneſs, Rebellion, Pride and Prejudices, Unbelief, Stubbornneſs, Senſuality and Enmity, which lie in the Heart of Man, and fortify themſelves in it, as in a ſtrong Hold, againſt God: And all this is done, as eaſily and effectually by theſe Weapons, as the Walls of *Jericho* were thrown down with the blowing of Rams Horns. (*Joſh.* vi. 4—20.)

5 *Caſting down Imaginations, and every high Thing that exalteth itſelf againſt the Knowledge of God, and bringing into Captivity every Thought to the Obedience of Chriſt:*

5. Theſe Means, uſed in this ſpiritual Warfare, are ſucceſsful, not by human Might or Power, but by the Spirit of the Lord, (*Zech.* iv. 6, 7.) to confute and overthrow the corrupt Reaſonings (λογισμους) of *Jews* and *Gentiles*, and every proud Conceit of Self-Wiſdom, Righteouſneſs and Strength, together with all the Power and Policy of Hell and Earth, that naturally riſe up in Rebellion againſt, and would hinder the Propagation of the Light, Grace and Holineſs of the Goſpel, and the various Diſcoveries, that are made of the Perfections of the Divine Nature, and of the Mind and Will of God therein: And he renders theſe Means effectual to ſubdue every oppoſing Thought and Paſſion; to captivate and overcome them by a ſweet, and yet all-conquering Energy; and to reduce them to a cheerful and obediential Subjection to the Authority and Commands of the Lord Chriſt, that he may have a willing People in the Day of his Power. (*Pſal.* cx. 3.)

6 *And having in a Readineſs to revenge all Diſobedience, when your Obedience is fulfilled.*

6. And as to thoſe among you, who, after all proper Methods have been uſed to reclaim them, continue obſtinate and refractory, and do what in them lies to degrade me and my Office, I am furniſhed with Powers, and am ready, to inflict ſuch exemplary Puniſhments upon them, by my apoſtolick Rod, as they deſerve *: Only I am willing to defer this, till

† Though *Faith*, and *Prayer*, and other Graces and Accoutrements, are alſo reckoned to the *Chriſtian's Armour*; (Eph. vi. 13—18.) yet the *Goſpel of Peace*, and the whole *Word of God*, ſeem to be chiefly intended here, as the Means of *pulling down ſtrong Holds*, &c.

* This *revenging all Diſobedience*, ſeems to be ſomething different from *the Weapons of Warfare* before-mentioned, *ver.* 4, and to relate to what he would do by the apoſtolick Rod, rather than merely by a Church-Cenſure, which he had directed the Church itſelf to paſs upon obſtinate Offenders, 1 *Cor.* v. 3—13. and which he here intimates he would vindicate and confirm, in Caſe of continued Impenitence, by inflicting further Puniſhments upon them; (See the Note on 1 *Cor.* iv. 21.) though, doubtleſs, had

the utmoſt has been tried by gentler Treatment, and it may be ſeen how many of you ſhall pay Obedience to Chriſt, and to his Authority in me; and how far ye ſhall fulfil the Orders, which I have given you, by the Lord Jeſus, to caſt incorrigible Offenders out of the Church.

7 Do ye look on Things after the outward Appearance? If any Man truſt to himſelf, that he is Chriſts, let him of himſelf think this again, that as he is Chriſts, even ſo are we Chriſts.

7. How diſadvantageouſly ſoever my inveterate Oppoſers may pretend to judge of me, from the Meanneſs of my corporal Preſence, the Lowneſs of my worldly Circumſtances, and the Humility and Mildneſs of my Behaviour, when among you; Are *ye* ſo weak and inconſiderate, as to form your Judgment and Eſteem of me and them, merely from external Show and Appearances? If there be any one †, even the moſt leading Man of the Faction that has been raiſed among you, who vaunts, and pretends to be confident in his own Mind, and, like a ſelf-righteous Perſon, truſts in himſelf, that he is a Member and Servant of Chriſt, united to him, guided by his Spirit, and commiſſioned and owned by him; Let ſuch an one, however, reckon again with himſelf, and reflect often and ſeriouſly upon it, to make him humble, and prevent his contemptuous Thoughts of me, that, admitting he were what he pretends to, I am every Way as much Chriſt's, and am honoured with as many evident Tokens of it, as he poſſibly can be.

8 For though I ſhould boaſt ſomewhat more of our Authority, (which the Lord hath given us for Edification, and not for your Deſtruction) I ſhould not be aſhamed:

8. For if, being forced to it on this Occaſion for vindicating my own publick Character, I ſhould ſpeak with ſomething of an Air of Boaſting, beyond what I ever have done, or like and chooſe, or otherwiſe would do, or beyond what the vaineſt of *them* can reaſonably preſume to do, concerning the apoſtolick Powers, which the Lord Jeſus has entruſted me with, for building you up in the Faith, Holineſs and Order of the Goſpel, and not for the Deſtruction of any of your Souls; and for bringing Offenders among you to Repentance, and not for driving them into Deſpair, no, not by the ſeveneſt Exerciſe of my Authority: Yet, were I to enlarge upon this Head, more than I ſhall, I ſhould have no Reaſon to be aſhamed of it, as if it were groundleſs, untimely, or indecent, in my preſent Situation; the Truth would bear me out, and none could confute me.

9 That I may not ſeem as if I would terrify you by Letters.

9. But I forbear ſaying ſo much of this, eſpecially of my Power to inflict Puniſhments, as I juſtly might, that I may not ſeem to conduct, as though I intended to frighten you, by writing in my Epiſtles, while abſent from you, what I dare not do, when preſent with you, as is objected againſt me by my Antagoniſts.

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had he been preſent, he would have preſided in their Church-Aſſemblies, and paſſed the Cenſure, with their Concurrence, by Virtue of his apoſtolick Authority, which gave him the Power of an univerſal Paſtor.

† Mr *Locke* thinks that one *particular* Man is here, and in ſome following Verſes, pointed at, as the falſe Apoſtle, who had raiſed a Faction among the *Corinthians* againſt the Apoſtle *Paul*. But it ſeems probable from *ver.* 2, 10, 12, that there were *more* than one Teacher, or Apoſtle, that oppoſed him; though perhaps *one* might be more leading and famous than the reſt.

10. For

10 *For* his *Letters (ſay they) are weighty and powerful, but* his *bodily Preſence is weak, and* his *Speech contemptible.*

10. For they don't ſtick to ſay, in a reviling Manner concerning me, His Epiſtles indeed are wrote in a high, ſolemn, authoritative and threatning Strain, as if he were *ſome Body*; but when he is perſonally preſent with us, he appears to be a poor, weak, contemptible Animal, of a Spirit as low as his Stature; and his Diſcourſe is quite deſpicable, without Eloquence, or graceful Utterance, or any Thing to ſupport the vaſt Authority he pretends to in his Writings. (See the Note on *Chap.* xi. 6.)

11 *Let ſuch an one think this, that ſuch as we are in Word by Letters, when we are abſent, ſuch* will we be *alſo in Deed when we are preſent.*

11. But whoever ſpeaks of me at this detracting Rate; let ſuch an one reckon, and depend upon it, that whatever I threaten in Words by Writing, when I am not with you, I will certainly execute in Fact, as far as there may be Occaſion for it, whenever I have the Opportunity, as I deſign, God willing, (*Chap.* xiii. 1.) of coming to you again; I then will not ſpare to puniſh ſuch, as ſhall continue diſobedient, (*ver.* 6.) according to the Authority which Chriſt has given me.

12 *For we dare not make ourſelves of the Number, or compare ourſelves with ſome that commend themſelves: But they meaſuring themſelves by themſelves, and comparing themſelves amongſt themſelves are not wiſe.*

12. This is all that I, at preſent, ſhall ſay of that Matter: For, ſurely, ſuch a contemptible Wretch, as I am repreſented to be, muſt not preſume to think myſelf fit to vie, or to be ranked and joined, with that Party among you, who ſpeak great ſwelling Words of Vanity; nor to compare myſelf with ſuch mighty Boaſters, as fancy that none can come up, near to them *: Nor indeed would my Conſcience allow me to be ſo conceited and vain-glorious, as to vaunt beyond all Bounds, like them, or to go into an oſtentatious Detail, and *that* beyond *the Truth*, of all my Qualifications, Powers and Performances, in order to my comparing them with theirs, who exceſſively magnify their own pretended Gifts and Atchievements, to the running down of others, that are every Way better and greater Men, than themſelves: But this I muſt ſay, that while, in forming their fond Opinion and Eſteem of themſelves, they take their Meaſure, Rule and Standard, only from ſuch imaginary Excellencies and Services, as they fancy belong to themſelves; and while, inſtead of being duly humbled, in Conſideration of the much ſuperior Character and Uſefulneſs of others, they compare themſelves only with Perſons of their own Temper and Party, and of inferior, or at leaſt of equally inſignificant Endowments, they act a very weak and fooliſh Part, and can never in that Way come at a true Knowledge of themſelves; nor do they indeed underſtand the proper Boundaries of their own Sphere and Province, ſo as not to thruſt themſelves upon Churches, and lord it over them, which were founded by the Miniſtry of others, and not of themſelves.

13 *But we will not boaſt of Things without* our *Meaſure, but*

13. But, for my own Part, I will not attempt, like them, to aſſume to myſelf the Honour of other Men's Labours, (*ver.* 15.) nor to glory in Things, that God has not commiſſioned

* As ſome valuable Expoſitors take the former Part of this Verſe in the *ironical*, and others in the *ſerious* View, I have conſidered it both Ways, that the Reader may take his Choice.

me

according to the Meaſure of the Rule which God hath diſtributed to us, a Meaſure to reach even unto you.

me for, and wrought by me, within thoſe Bounds, which his Providence has plainly marked out to me *: But I ſhall only ſpeak of thoſe Things, that have been done in a regular Exerciſe of my Miniſtry, not by ſkipping about from Place to Place, according to my own Humour, and for ſerving Party-Views, as the falſe Apoſtles do; but according to the Meaſure and Limits of that Commiſſion and Call, which God has given me, and aſſiſted and owned me in, for preaching the Goſpel in many Regions, through which I travelled, in an orderly Courſe, for that Purpoſe, (*Rom.* xv. 18, 19.) till, by the Favour of God, and according to the Rule of my Commiſſion, I came as far as *Corinth*, even to you; where, as in various other Places, I planted the Goſpel, and a Church-State among you. (1 *Cor.* iii. 6, 10.)

14 *For we ſtretch not ourſelves beyond* our Meaſure, *as though we reached not unto you; for we are come as far as to you alſo, in* preaching *the Goſpel of Chriſt:*

14. For I am not chargeable, as your new Preachers are, with extending my Courſe beyond it's appointed Bounds, as if, without proceeding gradually, I had paſſed by other Towns and Cities, that lay in my Way, or had not come to you, till after ye had received the Goſpel by ſome other Hand: For I took all other Places, far and near, that were within the Compaſs of my Travels; and when I had fulfilled the neceſſary Parts of my Miniſtry in them ſeverally, I advanced forward, till, at length, I reached as far as *Corinth* alſo, where I was the firſt that preached the glad Tidings of Salvation by Jeſus Chriſt to you; and, bleſſed be God, it was attended with great Succeſs. (*Acts* xviii. 1—11.)

15 *Not boaſting of Things without* our *Meaſure*, that is, *of other Mens Labours, but having Hope when your Faith is increaſed, that we ſhall be enlarged by you according to our Rule abundantly,*

15. I do not herein vaunt of Things, that I have done, without obſerving the Bounds, which God has marked out to me, as your new Teachers do; nor do I, like them, pretend, as though Chriſt had wrote thoſe Things by me, which were done by others; and ſo take the Credit of their Labours to myſelf: No, I have always *ſtriven to preach the Goſpel, not where Chriſt was named* before, *leſt I ſhould build upon another Man's Foundation:* (Rom. xv. 18, 20.) And (δε) I hope in the Lord, that when your Faith, which has been ſhaken by falſe Apoſtles, is re-eſtabliſhed, regulated and improved, I ſhall be greatly encouraged, and aſſiſted by you, to extend my Province ſtill farther, than the Goal, which has hitherto been

* It may very much help us to underſtand this and the following Verſes, if, with Dr *Hammond*, and ſome other Criticks, we conſider the Terms, that are moſtly uſed in them, as *agoniſtical*. In this View of them, *the Meaſure of the Rule* (το μετρον του κανονος) alludes to the Path marked out, and bounded by a white Line for Racers in the *Iſthmian* Games, that were obſerved among the *Corinthians*; and ſo the Apoſtle repreſents his Work in preaching the Goſpel, as his ſpiritual Race; and the Province, to which he was appointed, as the Compaſs or Stage of Ground, which God had *diſtributed* or meaſured out (εμερισεν αυτω) for him to run in. Accordingly, *to boaſt without his Meaſure* (εις τα αμετρα) in the former Part of this Verſe, and *ver.* 15; and to *ſtretch himſelf beyond his Meaſure*, or over extend himſelf, *ver.* 14, (υπερ εκτεινομενους) refer to one that ran beyond, or out of his Line: *We are come as far as to you* (αχρι υμων εφθασαμεν) ver. 14, alludes to him that came foremoſt to the Goal; and *in another Man's Line*, ver. 16, (εν αλλοτριω κανονι) ſignifies in the Province, that was marked out for ſome Body elſe, in Alluſion to the Line, by which the Race was bounded; each of the Racers having the Path, which he ought to run, chalked out to him; and if one ſtepped over into the other's Path, he extended himſelf over his Line.

ſet

ſet me; and *that* without going over another Man's Line, but according to the Commiſſion, which the Lord has given me, as the Apoſtle of the *Gentiles.*

16 *To preach the Goſpel in the* Regions *beyond you*, and *not to boaſt in another Mans Line of Things made ready to our Hand.*

16. My Hope is that, by your Means, I ſhall be enabled to hold on my Courſe, ſo as to carry the Goſpel of Chriſt to diſtant Countries, that lie beyond you, for the Converſion of many there, where it has not yet been preached; and ſo ſhall continue to glory in what further Service my great Maſter ſhall mark out for me, and do by me, more than has yet been allotted to me, and *that* without leaping over my own Bounds, and encroaching upon another Miniſter's Province, or bragging of Things done by any, that have gone there before me, as if I would take the Honour of their Labours to myſelf.

17 *But he that glorieth, let him glory in the Lord.*

17. But, after all, inſtead of glorying in ourſelves, or in our own Accompliſhments, Labours and Succeſs; and, much more, inſtead of boaſting of what has been done by others, as though it had been performed by ourſelves; Let every one, that is minded to exult and triumph, glory only in the Lord Jeſus, by whoſe Grace he is what he is, and doth what he doth, for the Honour of God, and the Good of others, that he alone may be exalted.

18 *For not he that commendeth himſelf is approved, but whom the Lord commendeth.*

18. For whoever he be that, having a high Conceit of his own Abilities and Performances, and of the Good done thereby, aſcribes them to himſelf, and ſeeks the Applauſe of Men, is far from being accepted of that God, who *reſiſts the Proud, and gives Grace to the Humble:* (1 Pet. v. 5.) But he, whom the Lord honours with his Gifts and Graces, Preſence and Bleſſing, and bears Witneſs to, as ſincere, humble and faithful in his Work, is highly approved in his Sight; and ſhall have Praiſe of God, when he ſhall make manifeſt the Counſels of the Heart. (1 *Cor.* iv. 5.)

RECOLLECTIONS.

With what Meekneſs and Condeſcenſion, in Imitation of our bleſſed Lord, ſhould his Servants labour to win over ſuch, as are unreaſonably prejudiced againſt them and their Miniſtrations; and yet with what Authority ſhould they vindicate the Honour of Chriſt, in rebuking thoſe that, after all, continue obſtinate in their Diſobedience to him, as ſpeaking by them! Though faithful Miniſters are Men of like Paſſions and Infirmities with others, and make but a mean Figure in the World, while they dwell in mortal Fleſh; yet they are not to be judged of by outward Appearance; nor are they governed by carnal Principles and Views in their Work and Warfare, as many falſe Pretenders are. And, O how victorious and triumphant is the Goſpel, which they preach, when attended with the mighty Power of God, to beat down the ſtrong Holds of Sin and Satan; to overcome the perverſe Reaſonings of carnal Minds, and all their Pride and Prejudices; and to ſubdue them to the Obedience of Chriſt! When his miniſtring Servants have a Witneſs in themſelves that they are Chriſt's, it is ſometimes neceſſary for them to aſſert it, in Confutation of thoſe, that would unrighteouſly reproach them, as though they aſſumed too much to themſelves, or acted an inconſiſtent Part in different Situations: And yet how careful ſhould they be, to avoid all Appearances of vain Boaſting, or of going out of their Province, to the Hindrance and Diſturbance of other Churches! And, as ever they would be approved of God in all that they do, they ſhould take heed of priding themſelves in any Thing, that they are, have, or perform; and glory only in the Lord, as aſcribing the Praiſe of all intirely to him.

CHAP.

CHAP. XI.

The Apoſtle, in further Vindication of his Authority againſt his Enemies, gives the Reaſons, in a prefatory Apology, of his ſpeaking in his own Commendation, 1—4. *Shews that he had not come ſhort of any of the Apoſtles of Chriſt, much leſs of the falſe Apoſtles (whom he deſcribes) in freely preaching the Goſpel,* 5—15. *Makes another Apology for what he was going to add in Defence of his own Character,* 16—21. *And draws out an Account at large of his external Privileges, as equal to thoſe of the falſe Apoſtles; and of his Qualifications, Labours, Cares, Sympathy, Sufferings, Dangers and Deliverances, as ſuperior to theirs,* 22—33.

TEXT.

1 *WOuld to God you could bear with me a little in* my *Folly; and indeed bear with me.*

2 *For I am jealous over you with godly Jealouſy: for I have eſpouſed you to one Huſband, that I may preſent* you as *a chaſte Virgin to Chriſt.*

3 *But I fear, leſt by any Means, as the Serpent beguiled Eve through his Subtilty, ſo your Minds ſhould be corrupted from the Simplicity that is in Chriſt.*

PARAPHRASE.

1. AS it may be neceſſary to add ſomething further, in Vindication of my apoſtolick Office, againſt thoſe, that would ſupplant it, I wiſh (οφελον) ye would have a little Patience with me in what I am forced to ſay on my own Behalf, which may ſeem to be very vain and fooliſh, as ſpeaking in one's own Praiſe is generally thought to be, and as, without the greateſt Neceſſity, it certainly would be: But (αλλα) I beſeech you to bear with me, as ye ought, in this my reputed Folly, in which I principally aim at your Advantage.

2. For I am affectionately and ſollicitouſly concerned for you, with a holy and religious Doubt and Fear, leſt any of you ſhould be drawn off from Chriſt and his Goſpel, and from me, as his Apoſtle, to your falſe Teachers; and there is good Reaſon why I ſhould be touchingly thoughtful about you: For I, as an earneſt Suitor for the Lord Jeſus, was the Means of bringing you to know and love him, to accept of him, and yield yourſelves up with full Conſent to him, as your only Huſband, like Perſons betrothed, as *Iſrael* were of old, in a Marriage-Covenant to the Lord; (*Hoſ.* ii. 19, 20.) and it is my great Ambition, as it always has been, that I may have the Honour and Pleaſure of putting you into his Hands, as a pure, uncorrupted, faithful Spouſe, that is for him, and for no other. (*Hoſ.* iii. 3.)

3. But conſidering the Artifices and Intrigues of the falſe Apoſtles, who are ſo very buſy with you, I am tenderly in Pain for you, leſt as the Devil, by his cunning Stratagems under the Form of a Serpent, impoſed upon, overreached, and drew our Mother *Eve*, through her Unwatchfulneſs, into Sin; (*Gen.* iii. 1—6.) ſo ſome of your Souls, through the ſophiſtical Inſinuations, and plauſible Pretences of his Inſtruments, ſhould be inadvertently perverted in your Principles, Temper and Practice; and be turned aſide from the Purity of Doctrine, relating to Salvation alone by Jeſus Chriſt, and from the Sincerity and Uprightneſs

Uprightneſs in Manners, that belong to the Profeſſors of his Name, and are really found in all thoſe, that are vitally united to him.

4 *For if he that cometh, preacheth another Jeſus whom we have not preached, or if ye receive another Spirit, which ye have not received, or another Goſpel, which ye have not accepted, ye might well bear with* him.

4. I am afraid, I ſay, leſt by their Means, inſtead of your being like a chaſte Virgin to Chriſt, ye ſhould be corrupted, like an Adultreſs: For if any one, who has come among you ſince I left you, propoſes another Saviour from Sin and from the Wrath to come, than that Jeſus, whom I, as well as *Apollos*, preached to you; (1 *Cor.* iii. 5, 6, 10, 11.) Or if, by the Miniſtry of any new Upſtart, ye have been made Partakers of another and better Spirit, and of more excellent Gifts and Graces, than ye received by the hearing of Faith; (*Gal.* iii. 2.) Or if, by Means of ſuch an Intruder, ye have been made acquainted with a more holy, joyful and bleſſed Goſpel, that is more worthy of God, and contains better Tidings, or a ſafer Way of Salvation, than what ye embraced through my Preaching; then indeed ye might very well receive and own him, and ſubmit to his Authority, and even prefer him to me; and none could blame you for it.

5 *For I ſuppoſe I was not a whit behind the very chiefeſt Apoſtles.*

5. But this, none of you can ſay; and were any to pretend to preach another Saviour, another Spirit, or another Goſpel, they ought to be rejected with Abhorrence: (*Gal.* i. 6—9.) For I am perſwaded, and it is no Preſumption in me to conclude, that, as to theſe Things, I no way fall ſhort of any, even of the moſt eminent Apoſtles of Chriſt; no, not of *Peter* himſelf, whom ſome of you make your Boaſt of; (1 *Cor.* i. 12.) much leſs have I been inferior to any of the falſe Apoſtles; no, not to the moſt famous of them, that has of late crept in among you; and, to ingratiate himſelf with the *Jewiſh* Party, may pretend to have come from *Peter*.

6 *But though* I be *rude in Speech, yet not in Knowledge; but we have been throughly made manifeſt among you in all Things.*

6. Yea, though my Stile be plain and ſimple, like that of a private ordinary Perſon, (ει δε και ιδιωτης) without the flouriſhes of human Rhetorick; (1 *Cor.* ii. 1, 4.) * and tho' my Pronunciation be not ſo graceful and fluent, as ſome others, and particularly as my Brother *Apollos*'s may be; (*Acts* xviii. 24.) yet my Knowledge of Chriſt, and of the whole Scheme of the Goſpel, which I received by Revelation from him, (*Gal.* i. 12.) is inferior to none: But this I have ſhewn and proved in ſo ample a Manner, with regard to all the main Points of Chriſtian-Faith and Obedience, the Efficacy of which ye experienced with ſuch

* No good Judges of true Oratory, that have carefully read and conſidered the Apoſtle *Paul*'s Speeches and Epiſtles, can think him a Stranger to the Art of Perſuaſion, or the Rules of Rhetorick: (Vid. *Bez.* in loc. and ſee Mr *Locke*'s *Preface to the Epiſtles*; and *Blackwall*'s *Sacred Claſſicks*, Vol. i pag. 254, &c.) But he purpoſely avoided the Pomp of *Greek*-Eloquence, and the ſtudied Arts of human Oratory in his preaching, that *our Faith might not ſtand in the Wiſdom of Men, but in the Power of God.* (1 *Cor.* ii. 4, 5.) And therefore his being *rude in Speech*, is referred by ſome to a Defect in his Voice, which they ſuppoſe was ſmall and ſhrill, if not ſtammering; and by others, to that plain inartificial Way of ſpeaking, which he choſe, but for which the wiſe and learned Men of this World deſpiſed him.

Power of the Holy Ghoſt, when I was with you, that I need only appeal to your own Conſciences for the Truth of it.

7 *Have I committed an Offence in abaſing myſelf that you might be exalted, becauſe I have preached to you the Goſpel of God freely?*

7. As to another Cavil of my Adverſaries, (See the Note on 1 *Cor.* ix. 1.) as though I had acted below the apoſtolick Character, and inconſiſtent with it, in not demanding a Maintenance from you, as I juſtly might, (1 *Cor.* ix. 4—14.) but working with my own Hands for a Subſiſtence; (*Acts* xviii. 3, and 1 *Cor.* iv. 12.) Can any one really think that I have been guilty of any Fault, or done you any Injury, in humbling myſelf ſo far, and ſubmitting to ſo mean and ſervile a Way of getting my Bread; my Deſign in which was, that none of you might be prejudiced againſt me, as a mercenary Creature; but that ye might the more readily embrace the Goſpel of the Grace of God, and might be enriched with it's great and glorious Bleſſings, without impairing your temporal Subſtance? Was I not, by preaching it at free Coſt, the more likely to promote your ſpiritual Proſperity, and lift you up, as it were, to Heaven in it's glorious Privileges? (*Matth.* xi. 23.)

8 *I robbed other Churches, taking Wages* of them *to do you Service.*

8. Yea, in Purſuit of my ſtudious Concern for your ſpiritual Advantage, I have alſo, in Tenderneſs to you, ſtripped other Churches * that have been captivated to the Obedience of Chriſt by my Miniſtry, (*Chap.* x. 5.) even though they were poorer than yourſelves, (*Chap.* viii. 2.) by taking larger Contributions from them, than were barely neceſſary for my Maintenance, during my Abode with them, that I might miniſter the Goſpel for your Converſion and Edification, at their Coſt, without making it chargeable to you.

9 *And when I was preſent with you and wanted, I was chargeable to no Man: for that which was lacking to me, the Brethren which came from Macedonia ſupplied: and in all Things I have kept myſelf from being burdenſome unto you, and* ſo *will I keep* myſelf.

9. Accordingly, whilſt I continued preaching the glad Tidings of Salvation among you, and wanted the Neceſſaries and Conveniencies of Life, ye very well know, that I did not load you with the Expence of ſupporting me, and ſo become burdenſome to you; (*Chap.* xii. 13) (ϗ κατεναρκησα υμων) nor did I ſtun any of you with Complaints, or grow dull and ſlothful in preaching the Goſpel, for Want of Pay: For whatever I ſtood in Need of, over and above what I could earn by working ſometimes at a handicraft Trade, (*Acts* xviii. 3.) my Chriſtian-Brethren, that came from the Churches in *Macedonia*, and particularly ſome, that arrived from *Philippi*, one of it's chief Cities, (See the Note on *Acts* xvi. 12.) furniſhed me with it. (*Phil.* iv. 15.) And, at all Events, I have, from firſt to

* The Word (ἐσυλησα) ſignifies to *ſpoil, ſtrip*, or *make naked*, as well as to *rob*; and it is certain that the Apoſtle did not mean it in the bad Senſe of *Robbery*: For this would have been a very odd Vindication of himſelf againſt his captious Adverſaries; and he calls what he received from other Churches *Wages*, (ὀψωνιον) alluding to the Victuals that were antiently given to Soldiers for their Pay, which intimates that he thought himſelf to have as good a Right to the Contributions of thoſe Churches, as Soldiers had to their Stipend; he being *a good Soldier of Jeſus Chriſt*, and having a juſt Claim to be honourably ſupported by every Church, to which he was an Apoſtle, in ſuch a Manner, as might be beſt ſuited to promote his ſerving the common Cauſe of his, and their great Lord and Maſter. And as the Words rendered, *I robbed, taking Wages*, (ἐσυλησα, λαβων ὀψωνιον) are *military* Terms, perhaps, there may be ſome Alluſion to *the Spoils*, that are taken from Captives, and applied to further Uſe in carrying on Wars and Victories, which is glanced at in the Paraphraſe.

laſt,

laſt, taken effectual Care, by one Means or other, to procure a Livelihood hitherto, without your Aſſiſtance, that I might not be chargeable to any of you; and I am, for good Reaſons, fully reſolved never to be ſo, for Time to come. (*Chap.* xii. 14.)

10 *As the Truth of Chriſt is in me, no Man ſhall ſtop me of this Boaſting in the Regions of Achaia.*

10. If this be imputed to me, as a Fault, I am ſo far from being aſhamed of it, that I count it a great Part of my Honour; and I ſolemnly declare, with the Faith and Honeſty of a Chriſtian, and of an Apoſtle of Chriſt, to which he is Witneſs, (*Rom.* ix. 1.) that no one whatſoever, either by Reproaches on one hand, or by Kindneſſes on the other, ſhall prevent my glorying in my not being a Burden to you, or to any of the Churches in all your Province of *Achaia*.

11 *Wherefore? becauſe I love you not? God knoweth.*

11. Why, think ye, am I ſo ſollicitouſly bent upon this? Is it, as ſome would ſuggeſt, becauſe I have not a real and hearty Affection for you, but have taken ſome Diſguſt at you, and therefore will not ſeem to be any Way beholden to you? (See the Note on *Chap.* xii. 13.) Far from it; The great God, who ſearches the Heart, knows that it doth not proceed from any ſuch Cauſe as this.

12 *But what I do, that I will do, that I may cut off Occaſion from them which deſire Occaſion, that wherein they glory, they may be found even as we.*

12. But what I have done in preaching the Goſpel *gratis* to you, (και ποιησω) and will perſiſt in, is, that I may ſtop the Mouths of thoſe falſe Teachers, who are continually ſeeking all Occaſions to depreciate me, and extol themſelves; and that in the very Thing which they boaſt of, as though they were diſintereſted Perſons, and only inſiſt on your maintaining them, as a Teſtimony of your owning their Authority over you *, they may be induced, by my Example, to be as little oppreſſive to you, and as free from all mercenary Views, as I am; and that they may not catch at an Advantage for Boaſting, (as they gladly would, were I to take any Thing of you) as if they therein did nothing, but what even I myſelf had done.

13 *For ſuch* are *falſe Apoſtles, deceitful Workers, tranſforming themſelves into the Apoſtles of Chriſt.*

13. For, whatever this Sort of Men pretend to, they are not real Apoſtles of Chriſt, ſent and commiſſioned by him; but they are falſe Claimants of that high Character; they corrupt the Word of God, and handle it deceitfully, (*Chap.* ii. 17, and iv. 2.) labouring to cheat and impoſe upon you, and to ſerve themſelves, under Pretence of ſerving our Lord Jeſus Chriſt; (*Rom.* xvi. 18.) and, to compaſs this Deſign, they put on the moſt ſpecious Forms, that they may appear

* The Senſe given in the firſt Part of the Paraphraſe on this Clauſe is, I own, very ſingular; but all other Interpretations, that I have met with, except Mr *Locke*'s, which I have alſo added, moſtly go on a Suppoſition, that ſome, at leaſt, of theſe falſe Teachers did preach at free Coſt; which ſeems rather to perplex, than clear the Apoſtle's Meaning, and to ſpoil the Connection between this and the following Verſe, as well as to be utterly inconſiſtent with the whole Scope of his Argument, anſwerable to what he had inſiſted on, at large, in the *Ninth* Chapter of his firſt Epiſtle, (See the Note there on *ver.* 1.) which is to vindicate himſelf againſt the Calumnies of the falſe Apoſtles, on Account of his not claiming and uſing the Right of *Maintenance:* And it appears from the 20th Verſe of this Chapter, that they were ſo far from taking *nothing* for their Labours among the *Corinthians*, that they were very *rigorous* and *oppreſſive* in their *Exactions* upon them.

like the true Apoſtles of Chriſt, as if they had the ſame Authority, and did the ſame Work with them.

14 *And no marvel; for Satan himſelf is transformed into an Angel of Light.*

14. And it is no Wonder that they ſhould practiſe this deceitful Art, ſince Satan himſelf, on certain Occaſions, takes upon him the Guiſe of a good Angel, pretending the greateſt Sanctity and Kindneſs, in order to his doing the greateſt Miſchief; as when, tempting *Eve* to Sin, (*ver.* 3.) he aſſumed the Body of a Serpent in ſuch a beautiful Form, and accoſted her with ſuch fair Speeches, (*Gen.* iii. 1—6.) as made that Prince of Darkneſs appear to her like one of the glorious Angels, that dwelt in the Light of God's immediate Preſence, and came with a Meſſage of Truth and Goodneſs from him.

15 *Therefore* it is *no great Thing if his Miniſters alſo be transformed as the Miniſters of Righteouſneſs; whoſe End ſhall be according to their Works.*

15. It is therefore no ſtrange, new or impracticable Thing, if his Emiſſaries and Servants, who learn of him, and are influenced by him, to promote his Kingdom, ſhould alſo diſſemble their own true Character, and put on the Face of holy Miniſters, and Teachers of the Way of Righteouſneſs to eternal Life by the Works of the Law, and not alone through the Faith of Chriſt: But for all this God will bring them to Judgment, when their final Reward ſhall be according to the Wickedneſs and Hypocriſy of their Doings; and ſo their End will be Deſtruction. (*Phil.* iii. 18, 19.)

16 *I ſay again, Let no Man think me a Fool; if otherwiſe, yet as a Fool receive me, that I may boaſt myſelf a little.*

16. Conſidering then how theſe falſe Pretenders ſet themſelves off, to the deceiving of many, I again (*ver.* 1.) beg that ye would bear with me, and that none of you would count me a vain-glorious Fool, in repreſenting the great Things, which God has really done for, and by me: But if any of you think me to act ſuch a fooliſh Part herein, as don't become a wiſe and prudent Man; yet I beſeech you to indulge me, as far as ye would one, whom ye take to be a weak and ſilly Creature, that I, as well as others, but with much better Views, may a little further vent myſelf in what looks like boaſting of my own Endowments and Performances.

17 *That which I ſpeak, I ſpeak* it *not after the Lord, but as it were fooliſhly in this Confidence of boaſting.*

17. I confeſs, that in ſo much inſiſting on my own Character, I do not ſpeak in ſuch a Way, as ſeems worthy of Chriſt, and after his Example; (*John* viii. 50, 54.) nor do I ſpeak according to any expreſs Command, that he delivered in his perſonal Miniſtry: (See the Note on 1 *Cor.* vii. 10.) No; I muſt own, that he condemned ſeeking Honour one of another, (*John* v. 44.) which is certainly very criminal, when Self-Applauſe is aimed at: But the huge Boaſtings of my Enemies, with a Deſign of impoſing upon, and perverting you; and their mean Inſinuations to diſparage my Apoſtleſhip, and the pure Goſpel of Chriſt, and ſo to prevent my Uſefulneſs in preaching it, force me to ſpeak with an Air of Weakneſs and Folly, in this oſtentatious Appearance of ſetting forth Things, that relate to my Office, after their Example, who confidently boaſt of themſelves.

18 *Seeing that many glory after the*

18. Since many of your Judaizing Teachers greatly value themſelves upon, and pride themſelves in, their external Privileges

Fleſh I will glory alſo.

vileges and Advantages, ſuch as their being the Seed of *Abraham*, (*ver.* 22.) and circumciſed in the Fleſh, and the like; I will venture to ſay, that, if there is any Room for glorying in theſe Things, I can boaſt of them as much as they; and ſurely ye cannot be offended at me for ſaying this.

19 *For ye ſuffer Fools gladly, ſeeing ye* yourſelves *are wiſe.*

19. For thoſe of you, that admire the falſe Apoſtles, can eaſily bear with their Folly, while they ingratiate themſelves with you by magnifying theſe their Privileges; and if, to ſhew that I am upon a Level with them in this reſpect, I alſo do the ſame, ye may likewiſe bear with me therein, ſince ye think yourſelves very wiſe in bearing with them *; and are indeed ſo wonderfully conceited of your own Underſtanding, as to pity, rather than envy others, whom ye look upon as Fools, compared with yourſelves: Nay, ye can bear with much greater Faults in your falſe Teachers, than this.

20 *For ye ſuffer if Man bring you into Bondage, if a Man devour* you, *if a Man take* of you, *if a Man exalt himſelf, if a Man ſmite you on the Face.*

20. For if any one of them tyrannizes over your Perſons and Conſciences, as though ye were abſolute Slaves †; if he makes a Prey of you, as *ſerving his own Belly*, (Rom. xvi. 18.) like the *Scribes*, who, under Pretence of Religion, *devour Widows Houſes*; (Luke xx. 47.) if he not only receives large Preſents and Salaries, but even takes away your worldly Subſtance by Subtilty and Fraud; if he aggrandizes and ſpeaks highly of himſelf, and treats you with ſovereign Contempt, as the *Jews* were wont to do by the *Gentiles*: Nay, if he inſults and abuſes you, in as ignominious a Manner, as when a Man gives another a Slap on the Face; ye can put up all this, and be eaſy under it.

21 *I ſpeak as concerning Reproach, as though we had been weak: howbeit, wherein ſoever any is bold, (I ſpeak fooliſhly) I am bold alſo.*

21. What I mean, and ſpeak of, relates to the Indignity, (ατιμιαν) which theſe inſolent Men have uſed you with; and which, at the ſame Time, they have put upon me, as though I were a contemptible Wretch, that had no Right to, nor were able to ſupport, the apoſtolick Powers and Privileges, which I profeſs to claim: But, let them paint me out in as invidious and deſpicable Colours, as they pleaſe, whatever any of them can pretend to boaſt of, and value themſelves upon, I alſo (though it may ſeem to be fooliſh) can talk at as high a Rate as they; and dare boldly compare myſelf with them, in every Thing that is worth mentioning, in their Account, or your's.

22 *Are they Hebrews? ſo* am *I: Are they Iſraelites?*

22. As to *external* Privileges according to the Fleſh, (*ver.* 18.) Are they of *Jewiſh* Extract by Birth, in Diſtinction from Proſelytes of other Nations? and are they ſuch as uſe the

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* *Seeing ye are wiſe* is ſpoken *ironically*, in a beautiful Oppoſition to their counting the Apoſtle *a Fool in glorying*, as though he ſhould ſay, Well; be it ſo, that I am deemed a Fool; yet ye, who have ſuch a vaſt Opinion of your own Knowledge, are ſurely wiſe enough to bear with me, while ye conſider me under that Character.

† *Bringing them into Bondage* is, if I miſtake not, to be taken, not as ſome Expoſitors underſtand it, of ſubjecting them to the Law of *Moſes*: For though the Apoſtle was afraid, leſt, in ſome, this *might* be the Caſe, *ver.* 3; yet it don't appear that it as yet *was* ſo; whereas the *Bondage* here ſpoken of, is ſuppoſed to be what they had been *already* brought into; and the other Senſe is not ſo much of a-piece with all that follows in this Verſe, as that, which is given in the Paraphraſe. See Mr *Locke*'s Note.

Hebrew

ſo am *I: Are they the Seed of Abraham? ſo* am *I:*

Hebrew Tongue in their Synagogue-Worſhip, in Diſtinction from *Helleniſtick Jews*, (See the Note on *John* xii. 20.) that perform it in *Greek?* I likewiſe am ſo, both by Father and Mother's Side, and have always uſed the ſame Language, being a *Hebrew* of the *Hebrews.* (Phil. iii. 5.) Are they deſcended, not from *Eſau*, but from the beloved *Jacob*, (Mal. i. 2.) who was honoured with the Title of *Iſrael*, in Token of the Power, which, as a Prince, he had with God? (*Gen.* xxxii. 28.) I alſo am an *Iſraelite*, of the Tribe that ſprung from his beloved *Benjamin*, (Phil. iii. 5.) which is no mean Tribe. Are they the natural Off-ſpring of the famous *Abraham*, that Friend of God, (2 *Chron.* xx. 7.) to whom he promiſed, to be a God, and to his Seed after him in their Generations? (*Gen.* xvii. 7, 9.) I alſo am of the Seed of *Abraham*; (Rom. xi. 1.) and ſo I have as much Room, at leaſt, to boaſt of all theſe Privileges, as any of themſelves. (*Phil.* iii. 4, 5.)

23 *Are they Miniſters of Chriſt? (I ſpeak as a Fool) I* am *more: In Labours more abundant, in Stripes above Meaſure, in Priſons more frequent, in Deaths oft.*

23. And as to Things of ſtill *far greater Worth and Importance*, relating to the Goſpel-State, Do they boaſt that they are Miniſters, who preach Chriſt, and are commiſſioned and owned by him? Admitting that this were true, though there is plain Evidence to the contrary, I (to ſpeak once more with an Appearance of Folly) am really the Servant and Apoſtle of Jeſus Chriſt, to a ſuperior Degree, in my extraordinary Commiſſion and Qualifications, and in preaching his uncorrupted Goſpel: In Teſtimony of this, I ſhall at preſent only appeal to what God has called, and enabled me, more than any of them, to do and ſuffer in the Cauſe of Chriſt. I have been more frequent and abundant in Toils and Fatigues, and more extenſive and indefatigable in miniſterial Labours, than any of them: And over and above all that they, eſpecially thoſe who plead for Circumciſion to avoid being perſecuted, (*Gal.* v. 11, and vi. 12.) can pretend to have ſuffered for Chriſt, I have bore innumerably more Stripes, than any of them, for his Sake, and for profeſſing and preaching his pure Goſpel: I have been oftener clapt up in Jails, than they have been: And I have very frequently been in imminent Danger of Death, for aſſerting the Cauſe of my great Lord; As to inſtance in a few Particulars,

24 *Of the Jews five Times received I forty* Stripes *ſave* or

24. I have gone under the Laſh at five different Times by the *Jews*, who have ſtill Power, under the Permiſſion of the *Roman*-Government, to inflict corporal Puniſhments, though not unto Death, unleſs it were under the Inſpection and Preſidency of the *Roman* Governor *; in all which Scourgings I received Thirteen Strokes with a Whip of Three Thongs, which, in all, made Thirty-nine Stripes, the Law of *Moſes*

* See the Notes on *Acts* vi. 12, and xxv. 9. from whence it may appear that the Reaſon, why the Apoſtle *Paul* did not plead his Privilege, as a *Roman*, when he was ſcourged by the *Jews*, as he did when the Magiſtrates at *Philippi*, and *Lyſias* the chief Captain at *Jeruſalem*, ordered him to be ſcourged, *Acts* xvi. 22, 37, and xxii. 24, 25, was, becauſe he profeſſed a Subjection to the political Laws of the *Jews*; and the *Romans* allowed them the Uſe of their own Laws.

obliging

obliging them not to exceed Forty, in puniſhing Offenders *. (*Deut.* xxv. 3.)

25 *Thrice was I beaten with Rods, once was I ſtoned, thrice I ſuffered Shipwrack: a Night and a Day I have been in the Deep;*

25. At three different Times †, one of which was at *Philippi*, (*Acts* xvi. 23.) I have been whipped with Rods by *Roman*-Officers: (See the Note on *Acts* xxii. 25.) Once I was ſtoned by the Mob at *Lyſtra*, through the Inſtigation of the *Jews*, till I was thought to be dead, (*Acts* xiv. 19.) though, juſt before, the People of that City could ſcarce be reſtrained from adoring me, as a God: (*ver.* 11—18.) Thrice have I been caſt away by Shipwracks ‖; in one of which I was toſſed about by the Waves of the Sea, in the utmoſt Danger, upon a Part of the Wreck, for a whole Night and Day together, before I could get aſhore.

26 *In Journeying often, in Perils of Waters, in Perils of Robbers, in Perils by* mine own *Countrymen, in Perils by the Heathen, in Perils in the City, in Perils in the Wilderneſs, in Perils in the Sea, in Perils among falſe Brethren;*

26. I have often travelled about, from one Country to another, preaching the Goſpel; (*Rom.* xv. 19.) and in ſeveral of thoſe Journeys have been in extreme Danger, ſometimes by Floods that were out **, or by Rivers that I have been obliged to paſs through: At other Times I have been in great Danger of falling into the Hands of Highwaymen, that infeſt the Roads; at others, in Danger of being murthered by my own Countrymen, the *Jews*; at others, in Danger of as bad Treatment from the unconverted *Gentiles*; (*Acts* xvi. 19—24) at others, in Danger from outrageous Men in one or another City, as particularly at *Epheſus*; (*Acts* xix. 29.) at others, in Danger, when travelling through deſolate Places, of being ſet upon by Ruffians that lay in wait for me, or of being devoured by wild Beaſts, or of falling down Precipices, or into other Miſchiefs: At other Times, I have been in Danger of periſhing by Storms and Tempeſts, or by Pirates, in Voyages at Sea; and at others, in Danger of being betrayed, inſulted and mobbed, through the treacherous Management of ſome, who pretended to be Chriſtian-Converts, but were not ſo in Sincerity and Truth; and eſpecially of thoſe falſe Brethren of the *Jewiſh* Sort, that are Enemies to the Purity and Liberty of the Goſpel. (*Gal.* ii. 4.)

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* *Joſephus*, giving an Account of this Puniſhment, ſays, It was with Forty Stripes, ſave one. (Vid. *Antiq.* l. iv. c. viii. §. 21.) But *Calvin*, *Eſtius*, and others, ſpeak of this as an Inſtance of the *Jews* altering, and taking from the Law of God, by their Traditions. However, the Apoſtle mentions this Number of Stripes to ſhew, that the *Jews* were as ſevere upon him, as they poſſibly could be, conſiſtent with their eſtabliſhed Cuſtom. And that they uſed to inflict this Puniſhment with a Whip of three Cords, See *Hammond* on the Place, and *Ainſworth* on *Deut.* xxv. 3.

† We have no Relation, in the *Acts*, of the greateſt Part of the Sufferings, which the Apoſtle recites in theſe Verſes, as being forced to it by his Enemies. But they are not at all the leſs to be credited, as real Facts: For *Luke*'s Hiſtory is very ſhort, and is principally of Facts, which he himſelf was an Eye-Witneſs to; and it cannot be ſuppoſed, but that many Troubles befel the Apoſtle, which are not recorded in that Hiſtory; though his Modeſty concealed them, till he thought himſelf under a Neceſſity of declaring them.

‖ Theſe Shipwracks were all different from that, which we have an Account of in *Acts* xxvii: For *that* was not till after the Apoſtle had wrote this Epiſtle. And the like may be obſerved of the *Jews* lying in wait for him, *Acts* xx. 3, and of the Uproar at *Jeruſalem*, Acts xxi. 27, &c. Neither of thoſe Caſes, for the ſame Reaſon, can be included in the *Perils by his own Countrymen*, which are referred to *ver.* 26.

** One or other of theſe Dangers by *Waters*, in Travelling, ſeems to be referred to, in Diſtinction from thoſe, which the Apoſtle ſpeaks of, at the Cloſe of this Verſe, as ſuffered *in the Sea*.

27 *In Wearineſs and Painfulneſs, in Watchings often, in Hunger and Thirſt, in Faſtings often, in Cold and Nakedneſs.*

27. I have alſo, in Proſecution of my great Lord and Maſter's Work, undergone the moſt fatiguing and painful Services by Day; and it is no unuſual Thing for my natural Reſt and Sleep to be broke by Night: (*Acts* xvi. 25, and xx. 11, 31, and 2 *Theſſ.* iii. 8.) At other Times, I have been diſtreſſed with Hunger and Thirſt, for want of proper and ſeaſonable Refreſhments; (*Chap.* vi. 5, and 1 *Cor.* iv. 11.) and, very often, I have not only been forced to faſt for a conſiderable Time together, as having nothing to eat, but have likewiſe voluntarily abſtained from uſual Repaſts, with a religious View: And, at other Times, have I been expoſed to the Severities of Weather, without ſufficient Cloathing to keep me warm, or to defend me againſt it. (1 *Cor.* iv. 11.)

28 *Beſides thoſe Things that are without, that which cometh upon me daily, the Care of all the Churches.*

28. Beſides all theſe, with many other ſore Troubles relating to the *Body*, which I have been exerciſed with, in my Zeal for propagating the Goſpel of Chriſt, there are other touching Trials of a ſpiritual Nature, that have more immediately affected my *Soul*; ſuch as the Multiplicity of Buſineſs, which daily crowds upon me, relating to all the Churches of Chriſt; and the Anxiety, Thoughtfulneſs and Concern of my Mind, together with my earneſt Prayers and Endeavours, for their Purity, Peace and Proſperity, Preſervation and Increaſe; and for rectifying what is amiſs in them, and helping forward their Edification and Comfort, by ſending them ſuitable Aſſiſtants; (*Chap.* viii. 22.) as alſo by writing to them, and viſiting them, whether I have been perſonally acquainted with them, or not, (*Col.* ii. 1.) but eſpecially thoſe Churches, which have been planted by my Miniſtry. (*Chap.* vii. 5, and *Acts* xv. 36.)

29 *Who is weak, and I am not weak? Who is offended, and I burn not?*

29. What Member of any Church of Chriſt is afflicted in Body or Mind, or is weak in Grace and ſpiritual Attainments, whom I don't tenderly and affectionately ſympathize and mourn with, and do all I can to relieve, as far as I know the Caſe? Who among them is ever ſtumbled, and in Danger of falling from the Faith and Hope of the Goſpel, without my Heart's burning with Grief and godly Jealouſy for him, and with holy Zeal to encourage, fortify and recover him?

30 *If I muſt needs glory, I will glory of the Things which concern mine Infirmities.*

30. Since mine Adverſaries conſtrain me to do ſomething that looks like Boaſting, I rather chooſe thus to glory in my Sufferings, Hardſhips, Perſecutions, and Reproaches, which are Matter of Humiliation and Affliction to me, but give the faireſt Opportunity for Chriſt's Strength to be manifeſted in my Weakneſs, (*Chap.* xii. 9, 10.) than in my high Privileges, and the great Things, which he has done by me.

31 *The God and Father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lie not.*

31. And as to all the forementioned Inſtances of my Sufferings, Dangers and Trials for Chriſt, though they may ſeem to be incredible, and ye may be intire Strangers to many of them, I ſolemnly appeal to the ever bleſſed God and Father of our Lord and Saviour Jeſus Chriſt, whoſe I am, and whom I ſerve, and who has graciouſly ſupported me under them, and carried me through them, that I have not gone one

Tittle

Title beyond the Truth, in the ſummary Account I have given of them.

32 *In Damaſcus the Governor under Aretas the King, kept the City of the Damaſcenes with a Garriſon, deſirous to apprehend me:*

32. I ſhall only further add one well known Particular, which befel me toward the Beginning of my Miniſtry, and by which ye may eaſily imagine what a ſuffering State mine hath been ever ſince; and that is, When I preached at *Damaſcus*, the Governor of that City, who was ſet over it by *Aretas* *, the King of *Arabia* and *Syria*, it being under his Juriſdiction, was ſo incenſed againſt me, that he ordered the City-Gates to be ſhut up, and ſtrictly guarded with Watch and Ward, to prevent my Flight; he having reſolved, if poſſible, to ſeize me, and take away my Life, at the Deſire of the *Jews*, who thirſted after my Blood: (*Acts* ix. 23, 24.) But they were diſappointed in their cruel Deſign.

33 *And through a Window in a Basket was I let down by the Wall, and eſcaped his Hands.*

33. And the Lord, who *knows how to deliver the Godly out of Temptation*, (2 Pet. ii. 9.) put it into the Hearts of my Chriſtian Friends to let me down in a Baſket, from a Window of one of the Houſes, that ſtood on the City-Wall; and ſo, by his wonderful Providence, I narrowly eſcaped the Fury of all mine Enemies there; (*Acts* ix. 25.) and, according to our Lord's own Direction in Caſes of Perſecution, (*Matth.* x. 23.) I flew (εφυγον) out of their Hands to other Places, where I might have Opportunity of preaching the Goſpel: And *having obtained Help of God, I continue to this Day.* (Acts xxvi. 22.)

RECOLLECTIONS.

How ſollicitous are the Servants of Chriſt, that the People committed to their Care may not be deceived, and turned aſide from the Purity of the Goſpel, by the Subtilty of Satan and his Inſtruments! And how fain would they prevent them all, as a chaſte Virgin to Chriſt! For this, when the Circumſtances of Things require, and admit of it, they chearfully quit their Claims to Maintenance, and undergo the greateſt Toils and Labours, Hardſhips and Dangers: And as God intereſts himſelf in their Preſervation, that they may eſcape the Hands of their Enemies, as long as he has any Thing for them to do; ſo it is their higheſt Ambition to approve themſelves to him in all their Miniſtrations, and to be made manifeſt in the Conſciences of his People, as ſuch. They ſeek not the Honour of Men; though ſometimes, to ſupport their publick Character and Uſefulneſs, againſt the Calumnies of their Enemies, they are obliged to ſpeak with ſuch an Air of Self-Commendation, as would otherwiſe be juſtly deemed weak and foolish. However, if they muſt needs make a Show of Boaſting, they rather chooſe that it ſhould be of their Self-Denials, Sufferings and Reproaches, for Chriſt and the Goſpel's Sake, to keep them humble, ſtaunch their Gifts and Attainments, to feed their Pride and Vanity. But how different is the Temper and Management of thoſe falſe Pretenders, that put on ſpecious Appearances, as if they were Angels of Light, or Miniſters of Chriſt and of Righteouſneſs, while in Reality they are vain Boaſters, and deceitful Workers, that make a Prey of the People, and exerciſe a haughty and oppreſſive Dominion over them! How carefully ſhould all ſuch be guarded againſt, condemned and avoided! But how worthy of high Eſteem are thoſe,

* *Joſephus* ſpeaks of *Aretas* as King of *Arabia* Petræa, and as the Father-in-Law of *Herod the Tetrarch*, whoſe Daughter he had married, but afterwards put away for *Herodias*, his Brother *Philip*'s Wife, of whom we have an Account in *Matth.* xiv. 3. And this *Aretas* was, at the ſame Time, King of *Syria*, of which *Damaſcus* was the Chief City, governed by a Prefect under him. Vid. *Grot.* in loc.

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that imitate the great Apostle in Labours and Sufferings for Christ, by Sea and Land; by Night and by Day; in City and Country; by open Enemies and false Friends; in Sympathy and Tenderness toward the weak and afflicted; in Anxiety of Mind for those, that are apt to be offended, and to revolt from the Faith and Hope of the Gospel; and in [illegible] Care and Concern for all the Churches of the Saints! And what a noble Example [illegible] Churches of *Macedonia* set us, in their liberal Contributions for promoting a Gospel-Ministry [illegible] the common Cause of Christ, among others, as well as themselves!

CHAP. XII.

The Apostle goes on to vindicate his Authority, by the extraordinary Revelations that had been made to him, though they were followed with some humbling Circumstances, which were nevertheless improved to his spiritual Advantage, 1—10. *Shews that several eminent Signs of an Apostle were in him, which ought to have encouraged the* Corinthians *to speak well of him, without bringing him under a Necessity of seeming to boast of them himself,* 11—13. *Declares his Purpose of making them a friendly Visit for their Edification, without any Expence to them,* 14—19. *But expresses his Fear, lest he should be forced to use Severity in his dealing with some of them,* 20, 21.

TEXT.

1 *IT is not expedient for me doubtless to glory: I will come to Visions and Revelations of the Lord.*

PARAPHRASE.

1. IT is indeed (δη) ordinarily neither fit, nor decent, nor any Way profitable to myself, to speak highly of my Privileges and Enjoyments, which may excite spiritual Pride in my own treacherous Heart, and give others too great an Opinion of me; (*ver.* 6, 7.) but I am under an unhappy Necessity of doing it for your Sakes, that ye may not be imposed upon by those that vilify me, and want to prejudice you against my Ministry and the Gospel itself. If they boast of any extraordinary Manifestations of God to them, I can easily match, and go beyond them, even in such Things; and it may be needful for you, that I should vie with them therein *. I will therefore proceed to speak of divine Visions, and of their attending supernatural Suggestions and Interpretations, relating to the Lord Jesus, and vouchsafed by him †. (*Gal.* i. 12.) but to avoid Envy, and all Appearance of

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* It is not improbable [illegible] that the false Apostles pretended to *immediate Revelations*; and our Apostle seems to refer to this, as [illegible] Reason of his mentioning what he had received of that Kind, saying, (as it is in the *Greek*) *For, or Therefore I will come* (ελευσομαι γαρ) *to Visions and Revelations of the Lord. Visions* signify external Representations, that were made to the Mind by some sensible Images in a Trance, Extacy, or Rapture, while awake, or in a supernatural Dream, the Meaning of which was sometimes not understood, as in the Case of *Pharaoh*'s and *Nebuchadnezzar*'s Dreams. And *Revelations* signify, not only divine Inspirations [illegible] immediate Inspiration, without any [illegible] Manner of conveying them; but likewise the divine Interpretations, that were given of the Things exhibited in, and together with the Visions, as in those of the Prophets *Ezekiel* and *Daniel*, or in the Apostle *Peter*'s Vision of the Sheet. And it appears from the following Verse, from other Accounts of the Apostle *Paul*'s Visions and Revelations, quite from the Design of his mentioning them here to purpose [illegible] that these were of this Sort.

† Self.

Self-Exaltation, as much as possible, I shall only mention one remarkable Passage of this Nature, and that in the Name of a third Person.

2 *I knew a Man in Christ, above fourteen Years ago (whether in the Body, I cannot tell; or whether out of the Body, I cannot tell: God knoweth) such an one caught up to the third Heaven.*

2. There is a certain Believer in Christ, or one united to him by Faith †, one whom I very well knew, and do still know; This Man, upwards of Fourteen Years ago, was peculiarly favoured with as extraordinary a Vision, as ever was heard of ‖: Whether, at the Time I am speaking of, his Soul really continued in the Body, or was separated from it; and so whether the Scene, which visibly opened before him, together with the Meaning of it, was only in a *Trance*, like that of *Peter*; (*Acts* x. 10—16) or whether the whole Man, Soul and Body, or his Soul apart from the Body, was actually carried up, by the Power of the Spirit, or by the Ministry of Angels, to the glorious World on high, is more than I am able to determine *: Which of these was, in Fact, the Case, is known only to God, the Soul itself having not been suffered, in that particular Circumstance, to be certainly conscious of it. But, be this as it will, in one or other of these Ways, that happy Man was, in his own Apprehension, during the Vision, taken up, by a wonderful Rapture, to the highest Heaven, far above the aërial and the starry Heavens, even to the Heaven of Heavens.

3 *And I knew such a Man (whether in the Body, or out of the Body, I cannot tell: God knoweth)*

3. I say it again; for it is a delightful Thought, very important to my Purpose, and worthy of Observation, I know a Man, who was thus highly honoured of the Lord; but, as has been observed, whether his Soul was all that while united with his Body, or whether it was conveyed out of the Body, like a separate Spirit, to the blessed World, the Throne

† *I knew* (οἶδα) *a Man in Christ*, may as well be rendered in the *present Tense* here, and at the Beginning of ver. 3, as it is in the latter Part of both these Verses, where it is said, *I cannot tell, God knows*; (οὐκ οἶδα ὁ Θεὸς οἶδεν) And as the Phrase, *in Christ*, when spoken of a *Person*, always means a Believer in Christ, or one united to him, either really, or professionally, or both; I rather prefer this Interpretation to that, which would make it of the same Turn and Meaning with being *in the Spirit*, as one carried out of himself by an extraordinary Rapture: For though *in the Spirit* may possibly take in this Sense in *Rev.* i. 10, and iv. 2, the only Places alledged for it; yet I think no Passage can be found in all the New Testament, where the Phrase *in Christ* is of that Signification.

‖ Which of the Apostle's Visions this refers to, is disputed with great Uncertainty: (See *Estius* and Bishop *Pearce's Critical Notes*.) But that *he himself* was the Subject of it, though in Modesty he represents it in the Name of a *third Person*, is plain from his correctly applying it to himself, ver. 6, 7: and it would not otherwise have been any Thing to his Purpose, to have mentioned it at all. However, to preserve the Decorum of this designed Circumlocution of his own Concern herein, I have continued the Paraphrase, as if he really spoke of a third Person. And there can be no Impropriety, in his distancing himself out from the Honour of this supernatural Vouchsafement, since a Heathen Poet could make his Hero say, *Quæ non fecimus ipsi, vix ea nostra voco.* *Ovid. Metam.* Lib. xiii.

* It is equally possible with God to present distant Things to the Imagination in the Body, as if the Soul were absent from it, and present with them; or to transport both Soul and Body, for what Time he pleases, from Place to Place: Or to give the rational Soul a separate Existence, in the celestial Regions, for a Season, and to restore it again to the Body, or preserve animal Life, in a miraculous Way, to the Body. But since the Apostle himself could not be positive, whether his Soul was, in the Body; or *whether not*, or both, were actually the Matter in this Case, it would be vain and needless for us, to go about to determine it. However, we may be sure, that the Apprehension of the Spirit to be a distinct Substance from the Body, capable of existing, with its thinking Powers, in a separate State, is groundless: for could it not have been at my Lord to know, whether, during the Vision, his Soul continued to be in the Body, or not.

of God's Glory, where he and Angels dwell, is a Point which I cannot decide, it being, for ſome wiſe Reaſons, hid from me, as of no great Moment in the preſent Caſe; ſince, whichſoever it was, *that* made no Alteration in the Viſion itſelf: God only knows how, or in what Manner it was made; and we may be contented to be ignorant of it.

4 How that he was caught up into Paradiſe, and heard unſpeakable Words, which it is not lawful for a Man to utter.

4. All that I can ſay with *Certainty* is *, that, in one or other of theſe Ways, the Man, I am ſpeaking of, had a glorious Manifeſtation of the Lord, like one actually taken up to the Seat of the Bleſſed, which, for the Variety and Fulneſs of it's Pleaſure and Delights, may be well ſtiled *Paradiſe*, in Alluſion to the Garden of *Eden*, in which our firſt Parents were originally placed, for an Enjoyment of God and themſelves, with a vaſt Profuſion of divine Goodneſs, before they had ſinned: And there he, whom I now intend, had a clear, intelligible and tranſporting Revelation of heavenly Things, in ſuch unſpeakably exalted Language, (αρρητα ρηματα α ουκ εξον) as it is not poſſible for a Man, who dwells in mortal Fleſh, and whoſe Words and Ideas are ſo contracted as ours, to expreſs in all their Force and ſublime Meaning; ſo far doth the Language of Heaven ſurpaſs all the Laws and Powers of Speech, that are known on Earth: All this I am ſure of, and may be the more firmly believed in aſſerting it, ſince ye ſee how frankly I own my Ignorance of what I am not fully determined in my own Mind about.

5 Of ſuch an one will I glory: yet of

5. I may, and will ſpeak honourably of a Man, who, in ſuch Viſions and Revelations, was ſo highly dignified, and

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* I don't ſee any Neceſſity of thinking, that theſe were two different Raptures and Viſions, though, in one Part of the Account, the Apoſtle is ſaid to be caught up to *the third Heaven*, and, in the other, to *Paradiſe*: For the Deſcription is in all other reſpects juſt the ſame; and the Whole of it refers to what happened *Fourteen Years ago*, no other Time being mentioned. Nor are theſe different Appellations of the Place of this Tranſaction a ſufficient Objection againſt it: For it can ſcarcely be ſuppoſed, but that the Soul of *Chriſt* was in the Third Heaven, immediately after his Death; and yet he ſaid to the penitent Thief on the Croſs, *To Day ſhalt thou be with me in Paradiſe*; (Luke xxiii. 43.) and he is repreſented now, in his exalted State, as *the Tree of Life, which is in the Midſt of the Paradiſe of God*; (Rev. ii. 7.) and the Souls of the Martyrs are ſaid to be *before the Throne of God, and to ſerve him Day and Night in his Temple; and he that ſits on the Throne dwells among them, and the Lamb, which is in the Midſt of the Throne, leads them unto living Fountains of Water.* (Rev. vii. 15, 17.)—Though the Apoſtle ſpeaks of *Viſions* and *Revelations* in the plural Number, *ver.* 1, and of *Abundance of Revelations*, ver. 7; yet thoſe Expreſſions may only relate to his ſpeaking on the *Subject* of Viſions and Revelations, one of the moſt eminent of which he would particularly inſtance in, which alſo might include many Things, that he then ſaw, and were then revealed to him; but what thoſe Things were, that he was acquainted with in the *Third Heaven*, is taken no Notice of, unleſs what he ſaw and heard in *Paradiſe* be allowed to relate to the Third [illegible]; and ſurely the *unutterable Words*, mentioned in the after-Part of this Verſe, were *as* likely, at leaſt, to be heard in the Third Heaven, as in any other imagined Paradiſe: And were we to admit that he was caught up twice, *that* could not, with any Propriety, be called an *Abundance* of Revelations, unleſs it be ſuppoſed that many Revelations, or Revelations of many Things were made to him in *one Scene* of Viſions; and ſo it may be as well accounted for by *one*, as by *two* Raptures. I ſhould therefore think, upon the whole, that the Apoſtle deſigned, in thus varying the Phraſe, rather to *confute*, than to *eſtabliſh* the Notion of the *Jewiſh Rabbies*, (if that Notion had obtained before thoſe Days) as though Heaven and Paradiſe were *diſtinct* Places of Abode, and to intimate, that by the *Third Heaven* and *Paradiſe* is meant *one* and the *ſame* bleſſed and glorious World, where God and the Saviour, and all the Saints and Angels dwell together, as the Scripture often repreſents it, particularly in *Matth.* xviii. 10, *Mark* xii. 25, *John* xiv. 2, 3, and xvi. 28, and xvii. 5, 24, 24, and *Rev.* v. 6—14, beſides many other Paſſages, that might be referred to.

carried

myſelf I will not glory, but in mine Infirmities.

carried out of himſelf, and ſurrounded with the divine Glory: But (δε) I will not ſay a Word, that looks like boaſting of any Thing that relates to myſelf, as conſidered in myſelf; except it be of ſuch Things, as carry the plain Marks of Weakneſs and Infirmity, and expoſe me to the Contempt of others; and ſo tend to keep me humble, even while I ſeem to mention them with an Air of Vaunting: Not that I have no Room to ſpeak of Honours and Privileges conferred on me, as well as of Perſecutions and Reproaches, that I endure.

6 For though I would deſire to glory, I ſhall not be a Fool; for I will ſay the Truth: but now *I forbear, leſt any Man ſhould think of me above that which he ſeeth me* to be, *or* that *he heareth of me.*

6. For if I were deſirous of enlarging, with an oſtentatious Appearance, on Things of this Nature, to anſwer ſome valuable Purpoſes of my Miniſtry, I ſhould not be juſtly chargeable with ſuch Folly and Vanity, upon that Account, as I might ſeem to be, at firſt Sight, and as mine Enemies would impute to me: For as I ſhould have no Occaſion, ſo in Conſcience I would ſay nothing, but what is ſtrictly true, in ſpeaking even of thoſe Things. But I ſhall at preſent refrain from mentioning ſo much as I might, about my Labours and Sufferings for Chriſt; and eſpecially about the glorious Revelations that he has made to me, leſt any one ſhould be induced thereby to take up an higher Opinion of me, than he ought, as though I were more than a mere Creature; or than there is any real Foundation for, in what he ſees me do, or hears me ſay, or in what Reports he receives concerning me.

7 And leſt I ſhould be exalted above Meaſure through the Abundance of the Revelations, there was given to me a Thorn in the Fleſh, the Meſſenger of Satan to buffet me, leſt I ſhould be exalted above Meaſure.

7. And leſt, through the Unwatchfulneſs, Vanity and Treachery of my own Heart, I myſelf ſhould be liſted up with an undue and unbecoming Conceit of myſelf, as if I were better, or more worthy than others, becauſe of the extraordinary Height, and ſuperlative Greatneſs (υπερβολη) of the Revelations, that have been made in an immediate Manner to me, the Lord himſelf took an effectual Method to keep me humble. As the ſharpeſt Trials often ſucceed the higheſt and ſweeteſt Enjoyments; ſo he, who knows the Imperfection of my preſent State, and what Danger of miſimproving ſuch Privileges it might expoſe me to, better than I do myſelf, wiſely and graciouſly ordered a very abaſing Affliction to befal me, which was as piercing and painful to me, as a Thorn is to a Man's Fleſh, while it lies, and cauſes Feſterings and Throbbings, in it *; and which, as it was in it's own Nature very diſtreſſing, was as though an immediate Emiſſary of Satan himſelf had been ſent to attack, beat and bruiſe me; (ινα με κολαφιζη) yea, which, in

* It is very uncertain what is meant by this *Thorn in the Fleſh*, and *the Meſſenger of Satan*: But, whatever it were, it ſeems to be ſomething that befel the Apoſtle, ſoon after the glorious Revelations before mentioned, to keep him humble; and therefore I cannot think, as ſome do, that it refers to any bodily Defect, that *naturally* attended him. It rather ſeems to ſignify thoſe *Reproaches*, which his Adverſaries loaded him with, on Account of his great Sufferings, as though theſe were inconſiſtent with the high Favour of God, and were Tokens of his forſaking him; and ſomething of this Kind might be permitted, in a more than ordinary Manner, to be caſt upon him, for keeping him humble, juſt after he had received ſuch peculiar Manifeſtations of God's gracious Regards to him: But as the Apoſtle has not told us what this *Thorn in the Fleſh*, or *Meſſenger of Satan*, was, and it is of little Importance for us to know it, we may well be contented to drop all curious Enquiries about it.

Effect,

Effect, that malicious Adverſary was permitted, by his Inſtruments, to do; he deſigning nothing but Evil againſt me by it, while God meant it for Good, and over-ruled it, by his Spirit and Providence, to prevent my being puffed up with ſpiritual Pride, and thinking more highly of myſelf than I ought, on Account of the ſingular Manifeſtations he had favoured me with.

8 *For this Thing I beſought the Lord thrice, that it might depart from me.*

8. As this was an almoſt overwhelming Trouble to me, I, after the Example of my dear Lord himſelf in his extreme Agony, (*Matth.* xxvi. 39—44.) earneſtly beſought him in ſolemn Prayer, as he did his Father, at three diſtinct Times; and very often repeated my humble and importunate Addreſſes to him, that, if it were his bleſſed Will, the Tempter might be rebuked and reſtrained, and I might be delivered from this violent Aſſault upon me.

9 *And he ſaid unto me, My Grace is ſufficient for thee: for my Strength is made perfect in Weakneſs. Moſt gladly therefore will I rather glory in my Infirmities, that the Power of Chriſt may reſt upon me.*

9. And though he did not ſee fit to grant me the very Thing, which I ſubmiſſively aſked, any more than his Father did to grant his own Requeſt, that *if poſſible his bitter Cup might paſs from him*; yet he graciouſly anſwered my Prayer in a better Manner, more effectually to my Help and Advantage, and more to the Honour of his own great Name, than if he had; as his Father alſo did *his*, by ſending an Angel from Heaven to ſtrengthen him, (*Luke* xxii. 43.) and by carrying him through the glorious Work of Redemption: He ſaid to me, Fear not what the Devil, or any of his Emiſſaries can do againſt you; my Favour and Love, and the gracious Aſſiſtances and Conſolations I will afford you, are every way ſufficient, and ſhall be effectual, to ſupport you under, to carry you through, and to bring you off, with rich Improvements to your own Soul, and with Victory and Triumph over all the Difficulties and Diſtreſſes, that lie upon you: For my Power is, and ſhall be the more illuſtriouſly diſplayed, and proved to be perfect, in theſe happy Effects, in Proportion to your own utter Inability to produce them. Having therefore received this ſeaſonable and encouraging Anſwer, which I have found, and doubt not but ſhall always find, to be faithfully and completely fulfilled, in it's proper Time and Way, I will rather rejoice and glory in the Reproaches and Perſecutions, which befal me for Chriſt's Sake, (See the Note on *ver.* 10.) though I be ever ſo incapable of myſelf to bear them, than be diſcouraged at them, or afraid, or aſhamed of them; that the all-ſufficient Power and Grace of Chriſt, to whom I made my Addreſs, and committed my Cauſe, (*ver.* 8.) may abide with me, and, as it were, tabernacle upon me, (επισκηνωση επ' εμε) to ſurround, cover and defend me, and to ſanctify my ſoreſt Tribulations, that I may be enabled to bear them, with all becoming Submiſſion and Patience, Humility and Hope; and, at length, may be more than a Conqueror over them all, through him that has loved me. (*Rom.* viii. 37.)

10 *Therefore I take Pleaſure in Infirmi-*

10. In this Reflection, I not only endure with calm Reſignation, but even approve of, and am well pleaſed with,

(ευδοκω)

ties, in Reproaches, in Neceſſities, in Perſecutions, in Diſtreſſes for Chriſts Sake: for when I am weak, then am I ſtrong.

(εὐδοκῶ) all my Sufferings for Chriſt *; as particularly, with the Defamations and Revilings; with the Straits and Wants; with the malignant and moſt furious Perſecutions; and with the various Difficulties and Troubles of every Kind, which come upon me for profeſſing, owning and preaching Chriſt and his Goſpel, and for the Honour of his Name: For when, by theſe Means, the Weakneſs of human Nature is moſt felt and ſeen, and I appear to be moſt contemptible in the Eyes of others; even then am I moſt of all, and moſt ſenſibly, *ſtrong in the Lord, and in the Power of his Might*, and *ſtrengthned by his Spirit in the inner Man*, (Eph. iii. 16, and vi. 10.) to behave with holy Fortitude and Courage under them, and to obtain the moſt glorious Victories over them.

11 *I am become a Fool in glorying, ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chief-eſt Apoſtles, though I be nothing.*

11. In ſpeaking ſo much of theſe Things with an Air of Self-Commendation, I indeed, though with great Reluctance, act a Part, which is generally accounted very fooliſh, and which, were there not the moſt urgent Reaſons for it, with regard to the Glory of God, the Credit of the Goſpel, and your Eſtabliſhment and Edification, really would be, and I myſelf ſhould think to be, very weak and ſilly: But ye, of all others, ought not to blame me for it; becauſe ye yourſelves have conſtrained me to it: For had ye been juſt to my Character, anſwerable to what it has appeared among you; and had none of you ſided with the falſe Apoſtles, that have wrongfully upbraided me, there would have been no Occaſion for me to have ſpoke one Word on my own Behalf, to confute their Calumnies; and ye, having had ſo much Experience of what God has done by me, ought yourſelves to have been my Advocates, and to have ſpoke honourably of me and of my Labours: For I may appeal to your own Conſciences, that I have not only far exceeded all thoſe pretended Apoſtles, who would miſlead you, and prejudice your Minds againſt me and my Miniſtry; (*Chap.* xi. 21, *&c.*) but that I have been in my Converſation and Sufferings, Preaching and Miracles, and in the Succeſs of my Labours among you, equal, at leaſt, to any of the true Apoſtles of Chriſt themſelves, whether *Peter*, or others that ſtand higheſt in any of your Account: Though, after all, I am free to own, that in myſelf, and in my humble Account of myſelf, I really am a poor, worthleſs, inſignificant Creature, *not ſufficient of myſelf to* do, or ſo much as *think any Thing, as of myſelf*; but *all my Sufficiency is of God*, and all my Succeſs is from him. (*Chap.* iii. 5, and 1 *Cor.* iii. 7.)

12 *Truly the Signs of an Apoſtle were wrought among you in*

12. Whatever others may conceive and ſay of me, or whatever I have been to them, the evident Proofs and Tokens of a true Apoſtle of Jeſus Chriſt, were unqueſtionably manifeſted

* By *Infirmities*, all along in this Diſcourſe, are evidently meant *Sufferings*, which ſhew the Infirmity of human Nature, as it is ſubject to them, is weakned, and becomes contemptible by them, and unable of itſelf to bear them, eſpecially in a becoming Manner. And therefore I take *Infirmities*, in this Place, not to ſignify any Thing *diſtinct* from the ſeveral Particulars after-mentioned; but as a general Term, inclusive of them all, which are ſpecified in the following Inſtances.

in

all Patience, in Signs, and Wonders, and mighty Deeds.

in the Things, that were done by my Miniſtry among you, which I fulfilled much to your Advantage; (*Chap.* iii. 2, 3. and 1 *Cor.* ix. 1, 2.) and in which I behaved with a meek and ſedate Command of Temper, and with great Long-ſuffering, under all the Wants, Hardſhips and Troubles, that I endured in preaching the Goſpel to you; (*Acts* xviii. 1—13.) which was likewiſe confirmed by all Sorts of Miracles, that may be called *Signs*, as they carried the plaineſt Marks of God's owning me, and being with me; and may be deemed *Wonders*, as they were amazing Exertions of divine Power, above, and againſt the Courſe of Nature; and may be ſtiled *mighty Deeds*, as they were Productions of the moſt difficult and important Effects, which nothing ſhort of God's own almighty Arm could have brought to paſs.

13 *For what is it wherein ye were inferior to other Churches, except* it be *that I myſelf was not burdenſome to you? Forgive me this Wrong.*

13. For as to the Benefit, which ye received by my Miniſtrations, In what particular Inſtance can it be ſaid, that ye have not been enriched with ſpiritual Gifts and Privileges, as much as any of all the Churches of Chriſt, whether planted by me, or ſome other Apoſtle? Or wherein have I been wanting to you, more than to any of them? I am perſuaded that nothing of this Sort can be alledged; unleſs it ſhould be thought a Piece of diſdainful Partiality in me, that, while I received Maintenance from other Churches, I would take none of you *. If any ſhould put ſuch a diſingenuous Conſtruction upon it, ye, inſtead of being influenced by them, may well pardon an Omiſſion, which, on the contrary, was deſigned as a peculiar Favour, every way to your Advantage; and if there were any Thing wrong in thus preaching the Goſpel freely to you, one would think it a Wrong done to myſelf, (1 *Cor.* iv. 12.) and to other Churches, (*Chap.* xi. 7, 8.) rather than to you; and therefore ſurely *ye*, of all others, muſt needs paſs it by.

14 *Behold, the third Time I am ready to come to you; and I will not be burdenſome to you; for I ſeek not*

14. Obſerve in how kind and friendly a Manner I have always behaved toward you. I have thrice † deſired, deſigned and prepared to make you a Viſit. The *firſt* Time, I had the Pleaſure of accompliſhing it, when I planted the Goſpel among you; (*Acts* xviii. 8—11, and 1 *Cor.* iii. 6.) after that,

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* *Forgive me this Wrong*, is generally thought to have been ſpoken by the Apoſtle in the *ironical Way*; but Monſieur *Fleury* underſtands him, as ſeriouſly excuſing himſelf on this Account, becauſe the Faithful, at that Time, were ſo charitable and grateful to their Teachers, that they were grieved, if they did not receive ſomething from them, and were ready to be offended, as thinking it a Mark of Contempt or Diſlike. *Abbé Fleur.* Eccleſ. Hiſt. Liv. i. §. 50.

† As far as appears, the Apoſtle had been already but *once* at *Corinth*, an Account of which we have in *Acts* xviii. 1, &c. For his Journey through *Greece* and *Macedonia*, mentioned *Acts* xx. 2, 3. is generally concluded to have been after the writing of this Epiſtle; and he ſpeaks of his next Coming to them, the *ſecond* Time, *Chap.* xiii. 2. and as his deſiring to come to them, that they might have a *ſecond Benefit*, *Chap.* i. 15. The *third Time* therefore refers, not to the Times of his having been actually with them, but of his having intended it; and as it ſeems that his Deſign of making them a Viſit, which is mentioned *Chap.* i. 15, and 1 *Cor.* xvi. 5, refers to one and the ſame Time, he now ſpeaks of his having a *third Time* formed a Reſolution of doing it, which he ſoon afterwards fulfilled, as may be gathered from *Acts* xx. 2, 3. and, while he was with them, the wrote his Epiſtle to the Romans, as appears from *Rom.* xvi. 23. See the Note there, and the Paſſages that [illegible] and [illegible]

yours, but you: for the Children ought not to lay up for the Parents, but the Parents for the Children.

purposed seeing you again, but was prevented, on further Thoughts, by my own Tenderness toward you, lest I should be obliged to proceed with more Rigor, than I chose, against some among you; (See the Note on *Chap.* i. 23.) and I am now a *third* Time intending and getting ready, (ετοιμως εχω) God willing, to come ere long to you: And as, when I was with you, I took Care that it might not be at your Expence; so I am still resolved to give you my Labours freely, without being chargeable to any of you: For my Heart is so full of Affection to you, that I don't desire any of your temporal good Things, to lessen you in them, or inrich myself by them; but all that I seek, and aim at, is the Welfare and Salvation of your Souls: For I look upon you as my spiritual Children, whom I have instrumentally begotten to Christ by the Gospel; (1 *Cor.* iv. 15.) and shall ever treat with all paternal Care and Affection, in providing for your spiritual Benefit, without expecting any Return of your worldly Substance; as being determined, in this Case, to square my Conduct according to the general Rule, that, though Children ought to relieve their *necessitous* Parents; (*Mark* vii. 10—13, and 1 *Tim.* v. 16.) yet they are not ordinarily obliged to lay up for their Parents, as though their Parents were most likely to survive them, but it is the Duty of Parents to make proper Provision for their Children, who may be supposed, in the common Course of Nature, to out-live them.

15 *And I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved.*

15. And, considering myself in this Relation to you, I will cheerfully spend my Time, Strength and Labour, and all my temporal Ease, Honour and Advantages, and will, with Pleasure, wear out my Life itself, (υπερ των ψυχων υμων) for the Good of your Souls; even though the ungrateful and undutiful Return, I should meet with for it, were, that the more abundant, tender, affectionate and disinterested Love I have, and shew, toward you, the less I should be respected and valued by you; yea, though ye should so slight me, for my Pains, as to have less Esteem of me, than of those that impose upon you.

16 *But be it so, I did not burden you: Nevertheless being crafty, I caught you with Guile.*

16. But be this as it will, and supposing it to be the Case with some of you, ye well know that I did not, as I lawfully might, put you to the Charge of maintaining me, but preached the Gospel freely to you: Nevertheless your false Teachers, who are deceitful Workers, (*Chap.* xi. 13.) invidiously suggest *, as

* Most Expositors consider the Whole of this Verse, as an Objection of the Apostle's Adversaries against him; and so the Sense stands thus; "But some suggest, that though I did not burden you myself; yet, as being a crafty Man, I have employed others to do it; and so have over reached you." The Words (εστω δη) *But be it so*, may be taken in this Reference, or in that given in the Paraphrase; the Reader may choose which he pleases: But the following Verses plainly shew, that what is said, at least in the *latter* Part of this Verse, is mentioned as the ill-natured Suggestion of the Apostle's Enemies, and not as what he really did: For, otherwise, there is no good Connection in what he there adds to vindicate himself; but, considering those Verses as an Answer to their Calumnies, they are strongly and directly to his Purpose; nor is it at all consistent with his Character and Profession, *Chap.* i. 12, and iv. 2, to suppose, that he really practised any *guileful* Arts to win upon the *Corinthians*.

though, being an artful deſigning Man, I refuſed taking any Thing of you myſelf, that I might under-handedly draw you in, to be the more liberal to others, whom I employed among you; and ſo by a cunning Fetch might get the more of you, through them, for my own Uſe.

17 *Did I make a Gain of you by any of them whom I ſent unto you?*

17. But, in Anſwer to ſuch groundleſs and unrighteous Inſinuations, let me aſk you, Did I ever make the leaſt Advantage of you for myſelf, by Means of any of thoſe, my Fellow-Labourers in the Goſpel, whom I ſent, in my Abſence, to be the Helpers of your Joy; (*Chap.* i. 24.) to rectify the Diſorders that were among you; (*Chap.* vii. 6, 7.) and to excite your Charity toward the poor Saints in *Judea?* (Chap. viii. 6.)

18 *I deſired Titus, and with* him *I ſent a Brother: Did Titus make a Gain of you? Walked we not in the ſame Spirit?* Walked *we not in the ſame Steps?*

18. Ye know that I entreated, and prevailed upon the beloved *Titus* to come to you, and with him I ſent another excellent Brother, whoſe Praiſe is in all the Churches; (*Chap.* viii. 6, 17, 18. See the Note on *ver.* 18.) and, when they were with you, Did *Titus* and his Companion, any more than I myſelf, take any Thing of you for their own Labours, or for my Subſiſtence? Did we not all act with the ſame diſintereſted Generoſity toward you, like Perſons conducted and influenced by the ſame good Spirit of God, and by the ſame benevolent Temper of Mind? Did not *they* exactly follow my Example, and all of us agree in the ſame Meaſures of freely doing you Good?

19 *Again, think you that we excuſe ourſelves unto you? We ſpeak before God in Chriſt: but* we do *all Things, dearly beloved, for your edifying.*

19. I would aſk you again, Do any of you imagine that, in all this, I only make ſpecious Pretences, by Way of Apology to you, for myſelf and my Brethren, that we may gain the greater Credit with you, for ſome ſiniſter Ends; or do any of you think, that I ſent *Titus* and his Aſſociate (*ver.* 18.) to excuſe *myſelf* from coming to you? I ſolemnly declare, in the Preſence of the all-ſeeing God, as an Apoſtle of Jeſus Chriſt, and a Believer in him, that it is no ſuch Matter: But, my dearly beloved in the Lord, what I have done in this, as in all my other Behaviour toward you, is merely to ſupport my apoſtolick Authority, that my Miniſtry, by the Bleſſing of God, may be the more ſucceſsful to your ſpiritual Edification.

20 *For I fear, leſt when I come I ſhall not find you ſuch as I would, and* that *I* [illegible] *be found unto you ſuch as ye would not: leſt* there *be Debates, Envyings, Wraths, Strifes, Back-bitings, Whiſperings, Swellings, Tumults:*

20. For, as I hinted before, (*Chap.* i. 23, 24, and ii. 1.) I am much afraid, leſt, whenever I may have Opportunity of making my intended Viſit, I ſhall not find you all ſo orderly, and obedient to the Authority of Chriſt in me, as I heartily wiſh ye were; and that I ſhall be obliged to exerciſe the Power, which he has given me, in a ſeverer Manner, than ye would willingly have me: (*Chap.* x. 2, and xiii. 10.) I fear leſt I ſhould find that, through hearkning to Seducers, there are, among ſome of you, fierce and uncharitable Diſputes for Victory-Sake; envious Tempers and Talkers; warm and angry Paſſions; carnal Contentions; Revilings of others behind their Backs; clandeſtine Slanders; proud and haughty Boaſtings, and diſdainful Inſults; and a tumultuous Carriage

riage one towards another. This has been one great Reaſon of my deferring to come to you, ſo long as I have. (*Chap.* i. 23.)

21. And *leſt when I come again, my God will humble me among you, and that I ſhall bewail many which have ſinned already, and have not repented of the Uncleanneſs, and Fornication, and Laſciviouſneſs which they have committed.*

21. And I am full of Fears, leſt, when I come to you again, my God, whoſe I am, and whom I ſerve, ſhould call me, not to glorying of you, as I have done on particular Occaſions, (*Chap.* vii. 4.) but to Shame, Sorrow and Abaſement, on your Account, in ſeeing the Name of Chriſt ſo much diſhonoured, and my Labour ſo much loſt upon you; and leſt, inſtead of rejoicing to behold your Faith and Order, I ſhould be called to lament and mourn over many of you, and, with Grief of Soul, to deal ſharply with them, who had been guilty of very enormous Crimes before I wrote to you, (προημαρτηκοτων) and who, notwithſtanding all Admonitions and Reproofs in my former Letter, and by other Means, have not yet been duly convinced of their Sins, nor ſhewn any ingenuous Remorſe, or ſincere Repentance for them *; as particularly for the ſhameful Adultery, and Fornication, and the immodeſt Words and Actions, with which they have defiled themſelves, directly contrary to their Chriſtian-Obligations and Profeſſion.

RECOLLECTIONS.

What Viciſſitudes are there in the Chriſtian's Comforts and Afflictions! He is ſometimes lifted up, as it were, to the third Heaven, which is like a Paradiſe for all Delights, and unutterable Glories; and he preſently falls under the Buffetings of Satan, and the ſoreſt Trials, which God orders and over-rules to prevent ſpiritual Pride, leſt, through the Corruption of Nature, it ſhould riſe, even upon the Ground of the moſt diſtinguiſhing and endearing Manifeſtations of divine Favour. How earneſtly doth the Believer betake himſelf to the Lord Jeſus for Deliverance from Temptations and Afflictions, which he finds to be more than his own Match! And how certain is it, that his Prayers ſhall not be in vain, though they may not always be anſwered in the very Thing that he aſked! A Promiſe of Chriſt's Grace, as ſufficient for us, and of his Strength, as to be made perfect in our Weakneſs, is the nobleſt Support under every Difficulty or Danger, and the beſt Security for a due Improvement of it, and for Victory and Triumph in the Iſſue. We may well glory in thoſe Trials, that give Occaſion for, and are attended with, the moſt evident Demonſtrations of the Power of Chriſt, as reſting upon us; though in the Midſt of the higheſt Privileges, Manifeſtations and Attainments, we are in ourſelves, and ought to be in our own Account, as nothing. How happy is it, when the Servants of Chriſt can appeal to him, for the Sincerity of their Aims in all their holy Miniſtrations; and can appeal to the Conſciences of their Hearers, that the Signs of their divine Miſſion are made known among them, by their patient, faithful, tender and diſintereſted Behaviour; by the good Fruits of their Labours; and by plain Tokens of God's being with them! And how cheerfully will they ſpend, and be ſpent, for the Good of Souls, and do all Things for their Edification, while they ſeek not theirs, but them, and reſolve, by the Grace of God, to perſiſt therein, even though the more they love them, and, like Parents, provide for their ſpiritual Welfare, the leſs they were to be loved of them! How deſirous ſhould they all be to act under the Influence of the ſame divine Spirit, and with the ſame Chriſtian-Temper; and to tread in the ſame laudable Steps, in purſuing the great Ends of their Miniſtry! And, as far as they do ſo, How ready ſhould their People be to encourage, and ſpeak well of them, and to ſave them the irkſome Taſk of ſaying any Thing, that looks like Self-Applauſe, to vindicate their own Characters! But, O how humbling, and grieving is it, to be not only themſelves vilified, but to ſee their Hopes blaſted, and their Labour loſt upon thoſe, who, inſtead of anſwering juſt Expectations of yielding Obedience to the Authority of Chriſt, in all holy Converſation and Godlineſs, are guilty of ſuch ſcandalous Enormities in Temper and Behaviour, and continue ſo impenitent in them, as to need the ſevereſt Animadverſions upon them!

* It ſeems from hence that, though the inceſtuous Perſon was brought to Repentance, there were others among them, that had been guilty of Impurities, to the Scandal of their holy Profeſſion, and had not yet been reclaimed.

CHAP. XIII.

The Apoſtle threatens to puniſh obſtinate Offenders at his next coming among the Corinthians, *and gives the Reaſons of it,* 1—6. *Prays for their Reformation to prevent it, which would give him the greateſt Pleaſure,* 7—10. *And concludes the Epiſtle with a Salutation and Benediction,* 11—14.

TEXT.

1 *THIS is the third Time I am coming to you: In the Mouth of two or three Witneſſes ſhall every Word be eſtabliſhed.*

PARAPHRASE.

1. I Am now a Third Time deſigning and preparing, as has been ſaid but now, (*Chap.* xii. 14. See the Note there) to viſit you, and correct the Diſorders, which, after all, ſtill remain among you: (*Chap.* x. 2.) And as our bleſſed Lord directed, (*Matth.* xviii. 16.) in Church-Proceedings againſt an offending Brother, that *in the Mouth of two or three Witneſſes every Word ſhould be eſtabliſhed* *, according to the Rule laid down in the Law of *Moſes*; (*Deut.* xvii. 6, and xix. 15.) ſo the Notices and Warnings I have given you, in my former Epiſtle, (*Chap.* iv. 19, 21.) and now, once and again, in this, of my Reſolution to come and chaſtiſe obſtinate Delinquents; and *Soſthenes*'s joining with me in the firſt Epiſtle, (*Chap.* i. 1.) and *Timothy*'s in this, (*Chap.* i. 1.) are all the previous Admonitions, that are neceſſary, and may as fully aſſure you of what ye are to expect, as if it had been depoſed by two or three credible Witneſſes, *viva voce*, in any Court of Judicature whatſoever.

2 *I told you before, and foretel you as if I were preſent the ſecond Time, and being abſent, now I write to them which heretofore have ſinned, and to all other, that if I come again I will not ſpare:*

2. In my firſt Letter I threatned what I would do, and now again repeat it to you beforehand, which ſhews how unwilling I am to proceed to Extremities, if it be poſſible to prevent it, (*ver.* 10.) and which ought to have as much Weight with you, as if I were now a ſecond Time perſonally talking to you; and, for Want of Opportunity, through Diſtance of Place, to ſpeak my Mind by Word of Mouth, I now ſend it in Writing to thoſe diſorderly Perſons, that had gone into ſcandalous Practices, ever before I wrote my firſt Epiſtle; (προημαρτηκοσι) as alſo to all others among you, who, between that Time and this, have been, or are in Danger of being, found guilty of any Miſcarriages: I poſitively aſſure them all, that when I may come to you again, I will puniſh thoſe, that have ſinned, and not reformed: Be they who, or what they will, or be they ever ſo many, I will deal ſharply

* Here ſeems to be a moſt *direct* Reference to Chriſt's Order about the Method of proceeding with Church-Members, that have given Offence, *Matth.* xviii. 15—17. But as this was conformable to the Law of *Moſes*, I have alſo brought that into the Paraphraſe; and the Apoſtle's *two* Epiſtles, either with, or without the Conſideration of the *Perſons*, that joined with him in ſending them, are manifeſtly the *two or three Witneſſes* here intended, as they anſwered the End of repeated Admonitions. (See *Hammond*, *Whitby* and *Locke* on the Place.) And therefore if theſe Offenders ſhould ſtill continue to be incorrigible, and the Church to neglect their Duty in dealing with them, the Apoſtle would very regularly exerciſe his Authority, in ſeverely puniſhing them.

with

with them, (*ver.* 10.) that they may be brought to Repentance, and that others may fear to follow their former ſinful Example. (1 *Tim.* v. 20.)

3 *Since ye ſeek a Proof of Chriſt ſpeaking in me, which to you-ward is not weak, but is mighty in you.*

3. This I will certainly do, in Vindication of my ſacred Office, and of the Honour of my Lord, ſince ſome of you, and particularly your falſe Teachers and their Adherents, are ſo bold and daring, as to queſtion my apoſtolick Commiſſion, and demand an Experiment (δοκιμην) and Proof of it, and of the Reality of Chriſt's ſpeaking by me, in the Doctrines and Commandments, which I have delivered, and in what I threaten to do to Offenders, in his Name: Their Oppoſition to me herein is indeed no leſs, than an oppoſing Chriſt himſelf, who has undeniably acted toward you, not in a weak and inſufficient Manner, but with mighty Power and Energy in, and among you; as appears by the great and wonderful Things he has done, both in a Way of rich Mercy, in your Converſion, in the Miracles wrought among you, and in the manifold Gifts and Graces he beſtowed upon you; and in a Way of awful Judgment, in his inflicting Sickneſs and Death on diſorderly Walkers in your Church. (1 *Cor.* xi. 30.)

4 *For though he was crucified through Weakneſs, yet he liveth by the Power of God: for we alſo are weak in him, but we ſhall live with him by the Power of God toward you.*

4. For though he underwent a terrible and ignominious Crucifixion, through the Infirmity and Paſſibility of his human Nature, which was as liable to that, as to any other Sort of Death; and though he might thereby appear, in the Account of ſome, to have been a merely weak and mortal Creature, like other Men, and incapable of ſaving others, becauſe he did not think fit to ſave himſelf from the Death of the Croſs; (*Matth.* xxvii. 40—44) yet by Virtue of his divine Power, which he exerts together with the Father, he roſe again from the Dead, and now lives in his exalted State, on the Throne of his Glory, to exerciſe all Authority in Heaven and Earth: Even ſo (και γαρ και) we likewiſe, his faithful Servants, appear by our Sufferings for his Sake, and in Conformity to him, to be but weak and deſpicable Men, and are, in the Account of ſome of you, vain inſignificant Creatures in the Profeſſion we make of Relation to Chriſt, and of receiving Authority from him, as tho' we really had no Intereſt in him, or could do nothing by Virtue of any Communications from him: But as ſurely as he lives in all Authority and Glory, we, by the ſame divine Power, ſhall ſhew, in remarkable Effects, that, how contemptible ſoever we be in ourſelves, or in the Eſteem of others, the Life of Jeſus animates us, and is manifeſted in our vigorous Actings toward you, as well as that, in due Time, we ſhall live in Glory with him.

5 *Examine yourſelves, whether ye be in the Faith; prove your own ſelves: Know ye not your own ſelves, how that Jeſus Chriſt*

5. Inſtead therefore of your ſitting in Judgment, and paſſing unrighteous Cenſures upon us, as though there were no Proof of Chriſt's ſpeaking in me, (*ver.* 3.) or in my dear Aſſociates; (*Chap.* xii. 18.) Look into your own Hearts and Ways, and bring them to the Touchſtone of the Word of God; and, in carefully comparing them with that infallible Standard, make cloſe Enquiry, Whether ye yourſelves have believed to the

is in you, except ye be Reprobates?

ſaving of your Souls, and have a real and evident Intereſt in Chriſt, through Faith in him: Purſue the diligent Search, by divine Aſſiſtance, till ye have brought this important Point to an Iſſue *, and have the cleareſt Proof in yourſelves, whether ye be ſincere Believers, and whether Faith be the governing Principle in your own Hearts, or not: What! Are ye Strangers to the Tranſactions, that have paſſed between God and your own Souls, and to your own State and Condition, Way and Walk before him, as ſome of you ſeem to be, by your Contentions and Diſorders, and various Provocations, and by your unworthy Treatment of me, and of the Goſpel of Chriſt, as delivered in my Miniſtry? It is a Sin and a Shame for you to be ignorant how Things are with you: And, as ye are Profeſſors of Chriſtianity, don't ye know that Jeſus Chriſt, the only Saviour, dwells in your Hearts by Faith, with powerful Influence and Dominion there? Ye ſurely, in the Light of the Spirit, may arrive at ſome Satisfaction about this; unleſs, after all your high Pretences, and flouriſhing Gifts, there be ſomething very diſallowable, (ει μη τι αδοκιμοι εστε) and much amiſs in you; or ye be really diſapproved of God, as Hypocrites.

6 But I truſt that ye ſhall know that we are not Reprobates.

6. But, whatever any of you may prove to be, my humble Dependence on the Power and Grace of Chriſt is, that ye ſhall have evident Demonſtration, by what he will further do by us, of our being, not diſapproved, but owned of him, as true Believers, and his faithful Servants.

7 Now I pray to God that ye do no Evil; not that we ſhould appear approved, but that ye ſhould do that which is honeſt though we be as Reprobates.

7. In the mean while, my Heart's Deſire and Prayer to the Lord for you is, that none of you may be ſeduced into any evil Way, or found guilty of any Iniquity againſt God, or others; ſo as to force me to exerciſe Severity, when I come among you: I earneſtly pray for this, as being deſirous, not that I may have an Opportunity of proving my apoſtolick Authority by puniſhing obſtinate Offenders; but that, through divine Grace, ye may be reformed without it, and may be brought, by gentler Methods, to practiſe thoſe Things, that are honourable and becoming, (το καλον) in the Sight of God and of all good Men. This would give me the utmoſt Pleaſure, even though, for Want of a proper Occaſion to chaſtiſe the Refractory and Diſobedient, ye ſhould judge of me, as if I were a falſe Apoſtle, diſapproved of God, and deſtitute of Power to execute what I have once and again threatned.

8 For we can do nothing againſt the

8. For I have neither Inclination, nor Authority, nor would my Conſcience toward God, or my Love to you, ſuf-

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* *Prove your own ſelves,* (εαυτους δοκιμαζετε) is a Metaphor taken from the trying of *Metals* by the Touchſtone, or ſome other Way, to prove whether they be good and pure, or not; and ſo ſignifies ſuch a Trial of Perſons and Things, as may ſhew, or prove, whether they be genuine, or ſpurious, in order to their being allowed of, or rejected: And, with a [illegible] Correſpondence hereunto, the [illegible] ſpeaks and this, and the two next Verſes, of Perſons [illegible] approved, Author. [illegible] (*reprobate*) is found [illegible] upon Examination or Trial

fer

Truth, but for the Truth.

ſer me to do any Thing contrary to what is right and fit, or againſt thoſe that walk orderly, according to the Truth of the Goſpel, any more than againſt the Goſpel itſelf; but all that I hereby aim at, am authorized for, and cheerfully engage in, is, to reclaim Back-ſliders, and to encourage and promote your Soundneſs in the Faith, and your Integrity in Heart and Life.

9 *For we are glad when we are weak, and ye are ſtrong: And this alſo we wiſh,* even *your Perfection.*

9. For ſo great is my affectionate Concern for you, that I ſhould exceedingly rejoice to ſee the Time, when, through your Repentance and Amendment, I may be as much reſtrained from inflicting any ſevere Cenſures, as if I really were incapable of it; and when ye may be ſo ſtrong in Faith, Holineſs and Obedience, as not to need it: Yea, I heartily wiſh, (την υμων κατηρτισιν) that all Things were brought into good Order among you; that ye were intirely knit together in Faith and Love, like a complete, and well compacted Body; and that every Grace were perfected in you all, and there were no Defect, or Remainder of Sin, in any of you.

10 *Therefore I write theſe Things being abſent, leſt being preſent I ſhould uſe Sharpneſs, according to the Power which the Lord hath given me to Edification, and not to Deſtruction.*

10. It is therefore with theſe kind Thoughts and Deſires concerning you, that now, while I am abſent from you, I write ſome Things to warn and caution you, and others to counſel and encourage you; leſt, when I come among you, I ſhould be obliged, contrary to my own Inclination and Choice, to make Uſe of terrible Methods in dealing with you, according to the Authority, which the Lord Jeſus has given me, as has been obſerved; (*Chap.* x. 8.) and I always deſire to employ it, for the Preſervation of the Purity of the Church, and of the Honour of Chriſt in it, and for eſtabliſhing and encreaſing the Faith, Comfort and Holineſs of the whole Body; and not (εις καθαιρεσιν) for injuring any of it's Members; nor for the final Deſtruction, even of the worſt of them, by driving them to Deſpair; but that they may be brought to Repentance, and their Spirits may be ſaved in the Day of the Lord Jeſus. (1 *Cor.* v. 5.)

11 *Finally, Brethren, farewel: Be perfect, be of good Comfort, be of one Mind, live in Peace; and the God of Love and Peace ſhall be with you.*

11. To conclude, my Brethren, whom, after all, as to the Generality of you, I eſteem as ſuch in the Lord, May all Manner of Proſperity and Happineſs attend you! In order hereunto *, (καταρτιζεσθε) ſet thoſe Things to rights, which are amiſs and diſjointed among you, that the whole Church may be reduced to a regular State, and knit together as one Body; and let every one of you labour, in the Strength of Chriſt, to attain to the higheſt Degrees of every Grace and Virtue, and, if poſſible, to ſinleſs Perfection: Encourage yourſelves in the Lord your God; and be exhorted, one by another, as well as all of you by me, (παρακαλειτε) to do every Thing that is excellent, that ye may be filled with the Joys of Faith and of a good Conſcience: Join, as with one Heart and Soul, in your Sentiments of the

* The Apoſtle takes his Leave of the *Corinthians* here, much in the ſame Manner as he began with them in his firſt Epiſtle, *Chap.* i. 10, which may intimate, that the Points mentioned, there and here, were what he principally aimed at, and purſued, in both theſe Epiſtles.

grent Truths of the Goſpel, in your Zeal to promote them, and in your Chriſtian-Temper, one towards another: Study the Things that make for Peace and brotherly Love, that there may remain no more Party-Strifes, or angry Contentions, Jarrs and Schiſms among you: And, in Caſe ye be helped to cultivate and abound in theſe Things, ye may depend upon it, that the bleſſed God himſelf, who is the Fountain of Love and Peace, the Author, Giver, Commander and Approver of them, will take up his gracious and complacential Abode with you; will manifeſt his ſpecial Favour to you; and will make you to increaſe with all the Increaſes of God. (*Col.* ii. 19.)

12 *Greet one another with an holy Kiſs.*

12. In Token of your being thus united in Heart, Deſign and Practice, Salute each other with a chaſte, ſincere and religious Kiſs, the uſual Symbol of Chriſtian-Love and ſacred Friendſhip. (See the Note on *Rom.* xvi. 16)

13 *All the Saints ſalute you.*

13. To ſet you an Example of mutual Kindneſs and Reſpect, All the holy Brethren, in theſe Parts, ſend their affectionate Salutations; *wiſhing, above all Things, that your Souls may proſper.* (3 John *ver.* 2)

14 *The Grace of our Lord Jeſus Chriſt, and the Love of God, and the Communion of the Holy Ghoſt, be with you all. Amen.*

14. And as it was the Prieſt's Office to bleſs the Children of *Iſrael* in the Name of the Lord; (*Numb.* vi. 23—27.) ſo, to ſhew the Authority, which Chriſt has given me, and how much my Heart is with you, My Prayer for you, and the Bleſſing, which, ſuitable to the Nature of the Goſpel-Diſpenſation, I, as his Servant, pronounce in his Name upon you, is this: May the free Favour, and gracious Preſence and Influence of the Lord Jeſus Chriſt, our only Saviour, through whom, and by whoſe Merit and Mediation, all ſpiritual and eternal Bleſſings are procured and conveyed! And may the ſelf-moving Love of God the Father, which is the original Spring and Source of all diſtinguiſhing Bleſſings! And may (κοινωνία) the richeſt Communications of the Holy Spirit, by whom theſe Bleſſings are effectually applied, and we are brought into a peculiar Fellowſhip with the Father and his Son Jeſus Chriſt, (1 *John* i. 3) and into a Participation of their Love and Grace, in all their happy Fruits and Effects! May all this, I ſay, be continually with you, and abound toward you, as a Church, and towards every individual Member therein, that all, and each of you, may be completely bleſſed by theſe three Divine Perſons, in whoſe Name ye were baptized, (*Matth.* xxviii. 19.) and who are undividedly one in Nature and Will, Deſign and Operation! In Teſtimony of the Sincerity of my Deſire of all theſe great Things for you, and of my Hope that it ſhall be fulfilled in you, I heartily add, and would have every one of you join with me in ſaying, *Amen.*

RECOL-

RECOLLECTIONS.

How nearly doth it concern us to examine and prove ourſelves, whether we be really united to Chriſt by Faith; and our State, Frame and Behaviour be approved of God, or not! If Church-Members, contrary to their holy Profeſſion, go into, and obſtinately perſiſt in, ſuch evil Courſes, as ſhew that they are diſapproved of God; What an awful Neceſſity is there of exerciſing Chriſt's Authority, in dealing ſharply with them, and not ſparing them, that they may be brought to Repentance! But, O how much more deſirable is it, to have them reclaimed by gentler Methods! And with what Care and Tenderneſs ſhould all previous Admonitions be given them, to the Amount of two or three Witneſſes, before they are proceeded againſt to Extremity! The faithful Servants of Chriſt will be approved of him, in all the Meaſures they take, according to his Will, whatever others may think of them; and though, in Conformity to their Lord, they make but a poor Figure in the World, and are liable to Sufferings and Death, through the Infirmity of human Fleſh; yet what a Comfort is it to think, that, by the Power of God, they ſhall be aſſiſted and owned in this World, and ſhall be raiſed to live with Chriſt in all the Glory of the next! And how fain would they have others accepted and approved of him too! They cannot, in Conſcience, do any Thing knowingly againſt the juſt Reaſons of Things, any more than againſt the Goſpel itſelf, or againſt thoſe that walk uprightly, according to it's Truth: And they heartily wiſh, that all the Authority, which Chriſt has committed to them, might be to the Edification and Salvation of all, and not to the Deſtruction of any, under their Charge. How ſincerely do they deſire that every Thing may be perfected, which concerns the Profeſſors of Chriſt's Name; that they may be comforted and encouraged, may agree in evangelical Principles and Deſigns, may live together with brotherly Love, and may ſalute each other, after the moſt Chriſtian-Manner, in the Lord! The God of Love and Peace will certainly make his Abode with all, who are thus united in Faith and Love, and in the Fellowſhip of the Goſpel: And that he may do ſo, it becomes the Miniſters of Chriſt to leave the Apoſtle's Benediction with them, ſaying, The Grace of our Lord Jeſus Chriſt; and the Love of God the Father; and the Communion of the Holy Ghoſt, be with you all, *Amen.* The Lord grant it may be ſo with every one of us!

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